

AN  
ABRIDGEMENT  
OF THE BOOKE OF ACTS  
AND MONUMENTES OF  
THE CHVRCH:

Written by that Reuerend Father, Mai-  
ster Iohn Fox: and now abridged by Timothe Bright,  
Doctour of Phisicke, for such as either through  
want of leysure, or abilitie haue not the  
vse of so necessary an history.

*All day long are we counted as Sheepe for the slaughter. Psal. 44.*

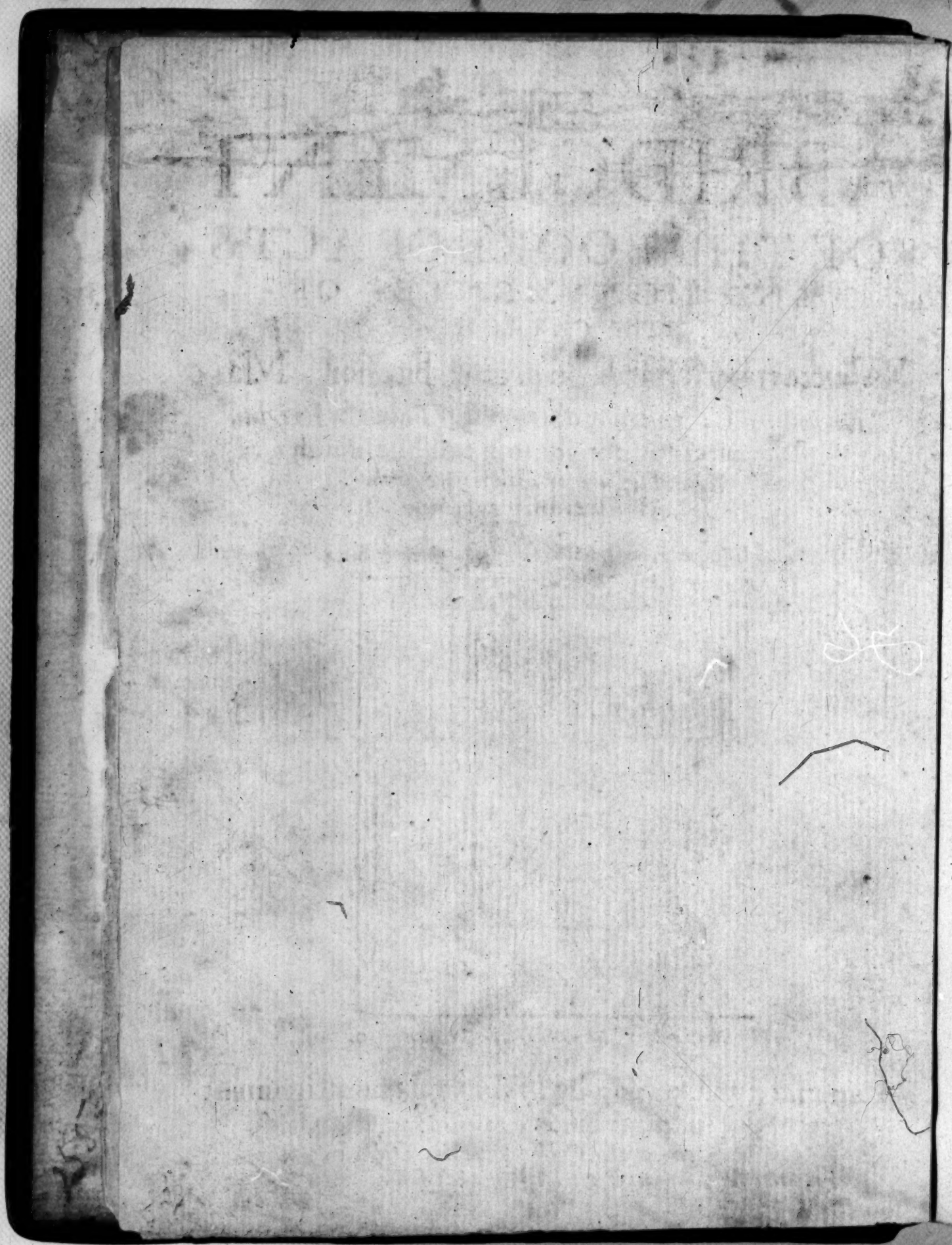


*How long Lord, holy and true? Apocal. Cap. 6. verse 10.*

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of Master Tim Bright, and are to be sold at Pauls wharf,  
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*Cum gratia, & Privilegio Regia Maiestatis.*





## To the Christian Reader.



Onsidering the great vse  
and profite of that wor-  
thie worke of Actes and  
Monumentes, written  
by Master Iohn Fox, of  
blessed memorie: and by  
reason of the largenes of  
the volume, and great  
price, how the most were bereaued of the benefite  
of so necessarie an Historie: I often wished, some  
man would take the paines to draw the same into  
an Abridgement: that, both those that are busied in  
affaires, or not able to reach to the price of so great  
a booke, might also haue vse of the historie with  
them that neither want leisure, nor habilitie suf-  
ficient. But, seeing hetherto nothing done that  
way, nor hearing of any that had it in purpose, I  
vntured vpon the labor my self, & thus haue per-  
formed it for thy vse: wherein, I haue omitted no-  
thing to my remembrance, and as my iudgement  
serued me, that is materiall to the historie, so farre  
as the nature of an Abridgement would permitte.  
As for Treatises, Disputations, Epistles, and such  
like, I leaue them to be read all together in the  
large Booke: which I doe exhort thee (gentle Rea-  
der)



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der) the rather for my Abridgements sake, to buy, and vse. For, as the copiousnes of that notable worke, hath hid the riche treasures of the same, through charge of price, and mens affaires: So this my labour may geue thee an assay, and appetite, to know further, whereof thou maist here take (as it were) the taste. I assure thee, in mine opinion, there is not a booke, vnder the Scriptures, more necessarie for a Christian to be conuersant in. There is no Burgesse of a Citie, that hath care of his corporation, but would be glad to know, how in times past, the world went with his Corporatiō, that therby he may vnderstād the better how to be haue himselfe therein, as occasion shall serue: and, not onely woulde desire to knowe the lawes of the same, but also, what examples haue any way beene geuen, touching the same. Euen so, it becommeth much more Christians, that are Citizens of the church of Christ, and haue a communitie in that bodie, to know, not onely the lawes of this Citie, (which is the word of God) but also, what hath befallen, either good, or bad, and euerye accident: whereupon, experience may arise by example, and wisdom thereof, to be put in vse accordingly. We may read what hath befallen the worthiest Commonwealths in this world, and what stormes they haue

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haue endured, and all sunke, vnder them. This Common-wealth of the Church standeth for euer, though the stormes that haue blowen vpon it, haue beene more boysterous than any other state hath endured. And by reason of cōtinuāce, geueth great varietie of examples: of Gods prouidence, of his mercie, of his fatherly chastizements, and correction, and of that holy faith, which hath ministred inuincible strength of constancie, & patience to this heauenly state of Christes Church, in the midst of all stormes of tryall. And here mayst thou reade, not onely what hath beene suffered of the olde Fathers of the church, who haue with their bloud purchased vnto vs this freedome of the Gospell: but of late times, what thy father, thy mother, thy brother, and thy friēd haue suffered for like testimonie, wherby the sincerity of the Gospel standeth at this day. When (I say) in this Abridgement, thou maist reade these things, I mean much more in the large volume, where all such matters lie open at the full: and whereto (I pray thee) let this my labour be (as it were) an introduction. And if thy hability serue thee, or any other disposition thereto, I pray thee let not this booke withdraw thee. For, Abridgements, in all kinde of learning, haue byn vsed, for such respects as I haue before mentioned: besides,  
the



## To the Reader.

the memorie embraceth them more readily: and not to hinder great volumes. Neither doo they of their own nature, work such effect. If slouth of some persons neglect them, so are they punished therfore in wanting that belongeth vnto them to know: & yet through Abridgements, haue some furniture of that profitable instruction, whereof otherwise they would be vtterly ignorant. It is said, Iustines Abridgement lost Trogius Pompeius: Trogius peraduenture is lost, but whether through Iustines Abridgement, that hardly can be proued: and had it not beene for Iustine, we had lost with Trogius, the history too. The case is far otherwise since printing was knowne: for, who would lose a leafe of Liuius, for any Abridgement. Before, it may be, charge of written Copies might be some cause, why the large volumes were not so vniuersall. And I pray thee, if the Author him self (the fittest of all men, being an History so meet, euen for the meaneſt Christian, especially in these times, and conteyning recordes of such things, as are els no where to be had) had take it in hand: had it not byn thanks-woorthy? Yet so had beene greater danger in decaying the booke at large in regard of the more sufficient performance of the worke, than by this of mine. I trust the matter needeth no fur-

# An Abridgement of the first volume of the Ecclesiasticall history of Acts, and Monuments of Martyrs.

I



*The History is deuided into five partes.*

- 1 The first is of the suffering time of the Church 300. yeere after Christ.
- 2 The growyng and flourishing time of the same, other 300. yeeres.
- 3 The declining time, other 300. vntill the losing of Sathan: about the thousand yeere after Christ.
- 4 The time of Antichrist: which cōtinued in full swinge 400. yeeres.
- 5 The time of reformation these later 288. yeeres.



At the 17. of the raigne of Tiberius Nero, Christ suffered the 34. yēre of his age. Tiberius rayled no further persecutiō, yet liued he seuen yēres after the death of Christ, and raigned in all 23. yēres.

Tiberius  
Nero.  
Christ.

Whn succēded C. Caligula: hee commaunded his Image to be set vp in the temple at Ierusalem, and to be wor-

C. Caligula.

shipped. And after him succēded C. Nero, & D. Nero. Claudius raigned 13. yēres. Domitius 14. In the latter end of whose raigne, Peter & Paule were put to death, for the faith of Christ. Anno 69.

C. Nero.  
D. Nero.  
Peter and  
Paule.

69

A.

About



## 2 The Abridgement of

73

Titus.  
Vespasian.  
Jewes de-  
stroyed.

About this time, an. 73. and 40. yeres after the passio of Christ, & the 3. yere after the suffering of Peter and Paule, the Jewes were destroyed, by Titus, and Vespasian his father: (who succeeded Nero) to the number of eleuen hundred thousand, besides a great number Vespasian slew in subduing Galile, & seuentene thousands mo that were sold for slaves.

Stephen.

Stephen the Deacon was the first marty2, put to death at Jerusalem, and stoned by the Jewes.

James.  
Herod.

After Stephen, suffered James the brother of Iohn, whom Herod slew with the sword: and with him the partie that was cause of his persecution: who beyng moued in conscience, as James went to execution, confessed himselfe to be a Christian also, and were both beheaded together.

Nicanor.  
2000.

The same day that Stephen suffered, Nicanor one of 7. deacons, with 2000. other christians, suffered for the faith.

Simon.  
Parmenas.

Simon one of the deacons, and after ward bishop of Bosrum in Arabia, was there burned: and Parmenas also another of the Deacons, suffered for the faith.

Thomas. died  
in malabar  
in India

Thomas, who preached to the Parthians, Medes, Persians, Germans, Heraconies, Bactries, and Pagies, suffered in Calamina, a citie in Judea, beyng slaine with a dart.

Simon Zelotes

Simon Zelotes (who preached in Mauritania, and in the countrie of Aphrike, and in Britaine) was crucified.

Iudas.

Iudas brother of James, called Thaddeus and Lebeus, who preached to the Edissens, and to al Mesopotamia, was slaine vnder Augarus king of the Edissens in Berito.

Augarus.

Simon.

Simon, brother to Iude, and James the yonger, (which were sonnes of Mary Cleopha, and of Alpheus) called Cananeus, bishop of Jerusalem after James, (as Dorotheus reco2deth) was crucified in a citie of Egypt, in the time of Traianus Emperour: but as Abdias writeth, he was slaine with his brother Iude, by a tumult of the people of Huanir, a citie of Persidis.

Traianus.

Marke the Euangelist, & first B. of Alexandria, preached the

## the Acts and Monuments.

3

the Gospel in Egypt: and there being drawn with ropes to the fire, was burned: and after ward buried in a place called there, Bucolus: vnder the reigne of Traianus the Emperoz.

Bartholomeus is said to haue preached to the Indians, and to haue conuerted the Gospel of S. Mathew into their tongue, where he continued a great space: doing many miracles. At last in Albania a citie of great Armenia, after diuers persecutions, he was beaten downe with staves, then crucified, and after being excoziate, hee was at length beheaded. *Iohan. de monte regali.*

Bartholomeus

Andrew the Apostle, and brother of Peter, was crucified at Patriss, a citie in Achaia, (by the Gouernour Egeas) embracing the crosse, and loying therein, the day befoze the kalends of December.

Andrew.  
Egeas.

Matthew, other wise called Leui, first a publicane, then an Apostle, after that he had conuerted to the faith Ethiopia, and all Egypt, Hircanus their king sent one to runne him through with a speare. *Iohan. de monte regali.*

Matthew.

Hircanus.

Matthias also, after that he had preached to the Iewes, was stoned, and beheaded by them.

Matthias.

Philip the Apostle, after he had much laboured among the barbarous nations, was crucified, and stoned to death in Hierapolis, a citie of Phrygia, where he was buried, and his daughters with him. *Isidor.*

Philip and his  
daughters.

James being required of the Iewes to dissuade the people from the faith of Christ, and that he should stand & speak from the battlements of the temple, that he might more conveniently be heard; he (contrary to their expectation) preaching Christ, was thzowne downe from the battlementes headlong, and stoned: and one being present, tooke a Fullers instrument, where with they beate cloth, and smote him on the head, where of he died, and was buried in that place. At which time also, other were put to death among the Iewes for the testimony of Christ.

James.  
Other.

The Iewes.



*The first Persecution.*

Nero Domit.

67

**T**he first was stirred up by Nero Domitius, the 6. Empe-  
rour: about the yere 67. Whose cruelty was such against  
Christians, that he had neither regarde of sere, condition of  
life, or age: so that open strêtes were spread with the dead  
carkases of Christians. He caused persecution throughout al  
the prouinces of the Romaine empire: and endeouored vt-  
terly to abolish the name of Christians.

Peter.

In that persecution, Peter was crucified, his head down-  
ward: himselfe requiring it should be so, as vnworthy to be  
in all manner executed like Christ Iesus. The cause was  
thought to be the reuenge of the death of Simon Magus: who  
pretending to the people of Rome to flie from y<sup>e</sup> mount Ca-  
pitoline up into heauē, by the prayer of Peter, was brought  
headlong downe: wherewith his legges & ioynts being bro-  
ken, he died. At that time also, Peters wife suffered, being  
much encouraged by the words of her husband Peter, whiles  
he hanged vpon the crosse. Under the same Nero, Paul was  
beheaded in the 14. yere of Nero, the same day that Peter  
was crucified, and was buried in the way of Ostia. But o-  
thers (as Prudentius in his Peristephano) writeth that  
they were put to death in one day: but Paule a yere after  
Peter.

Simon Magus.

Peters wife.

Paul.

*The second Persecution.*Domitian.  
Nephewes  
of Iuda.

**T**he Church hauing had some rest vnder Vespasian, Do-  
mitian (brother to Titus) moued, (not long after) the 2.  
persecution. He put to death al y<sup>e</sup> nephewes of Iuda, called the  
Lords brother, and caused to be sought out and slain, al that  
could be found of the stock of Dauid: as Vespasian also did be-  
fore him; least yet he were to come of the stocke of Dauid,  
that

## the Acts and Monuments. 5

that should enioy the kingdome. In the time of this tirant, Simeon, Bishop of Jerusalem, after other torments, was crucified to death: whom Iustus after ward succeded in that bishoprick.

Simeon.  
Iustus.

This Tyrant exiled Iohn the Apostle and Euangelist, into Pathmos, an. 97. And vnder Pertinax he was released, and came to Ephesus, anno 100. where he continued vntill the time of Traianus, and there gouerned the Church in Asia: where also he wrote his gospel. And so liued til the yere 68. which was the yere of his age 99. Euseb.

Iohn.  
97.  
100

Flauia, daughter to Flavius Clemens, one of the Roman Consuls, suffered for the name of the Lord Jesus: and was (with many other banished out of Rome, into the Ile Pontia, Euseb. lib. 3.

Flauia.

A remnant of the flock of Dauid as yet remainned: who being brought to Domitian to be slaine, and hee percuving them to be poore, and vnderstanding from them, that the kingdome of Christ should not be a worldly, but an heauenly kingdome, let them goe, and staied the persecution: They (being dismissed) had afterwarde the gouernment of Churches: and so continued in peace till the time of Traianus. Egesip. & Euseb. lib. 3. cap. 20.

In these persecutions no kind of torment was omitted, that could be deuised against the Christians: and no kinde of slaughter kept back, that might empaire their credite, their bodies (after death) not being suffered to be buried: and yet the Church did dayly more, and more, encrease.

The 2. persecution.

Euaristus Bishop of Rome next to Clement, succeded in the third yere of Traianus, and suffered the xij. yere of his Raigne.

Euaristus.

Alexander, who succeded Euaristus, conuerted a great part of the Senators of Rome to the faith. Among whom, one Hermes, a great man in Rome, whose sonne being dead, he raised to life, and restozed sight to his maide being blinde. Which Adrianus the Emperoz hearing of, sent word to Au-

Alexander.

Hermes.



Euentus.  
Theodulus.  
Hermes.  
Albina.  
Quirinus.

relianus Gouvernor of Rome, to apprehend Alexander, with Euentus, and Theodulus, other wise called Theodorus, his two Deacons, and Hermes, to committe them to Warde, with Quirinus the Tribune, whose daughter named Albina, he cured: which moued Quirinus, with all his house to be baptized, and suffred also for the faith of Christ.

In the second yere of Hadrian, Aurelianus toke Alexander, with Hermes, his wife, children, and whole household, 1250, and thze w them into prison, and not long after, burnt them all in a Furnace. Whose crueltie being rebuked by Theodulus, another Deacon of Alexander, caused also vnto himselfe the same martirdoine. Quirinus the same time (as saith Antoninus) hauing first his tongue cut out, then his handes and fete, after warde was beheaded, and cast to the dogges.

*The thirde Persecution.*

The third  
persecution.  
Nerua.  
Traianus.  
Plinius  
Secundus.

**B**etwixt the second persecution and the third, was but one yere, vnder the Empero<sup>r</sup> Nerua. After whom succeeded Traianus, who rayled the thirde persecution: which was so grieuous, that Plinius Secundus (moued with compassion) being himselfe an Infidel, wrote to the Emperour, and certified him that so many thousandes were put to death without cause: sauing that they vsed to gather themselves together befoze day, to sing hymnes to a certaine God, whom they worshipped, called Christ. Whereupon the persecutions were greatly alaid.

The summe of Plinies letters to the Emperour.

Plinies letter  
for mitigation  
of the perse-  
cution.

**T**he summe of the Epistle was, that the Emperour would resolute how long to inflict the punishment with respect of Age, Sexe, or Degree. Whether any Pardon might be graunted vnto such as would denie the faith; or whether that offence alone should so grieuously be punished; or if other offences did aggravate the fault: who (their Reli-  
gion

## the Acts and Monuments.

7

gion and excepted, their woꝝshipping of Chꝛist) els cōmitted they nothing against the lawes: as euē such that had renou- ced their faith confessed, & as he had made pꝛoofe by laying 2. chꝛistian maids on y<sup>e</sup> racke, to pꝛoue if they could haue extoꝛ- ted confession of further crime. And that soꝛ as much as some (although many of them encreased) gaue their names to do sacrifice with incēse vnto the image of the Emperoꝛ, and sa- crifices were moꝛe then befoꝛe bꝛought to be sold: if space were granted, they might be amended, which else by great multitudes might run into daunger of condemnation. To whom the Emperoꝛ made answer: y<sup>e</sup> he would not haue the chꝛistians sought foꝛ, but if any were bꝛought & cōuicted, such should suffer executiō: & such as vnfainedly denied the faith, & would do sacrifice in opē place, should be receiued to mercy.

The Empe-  
rours answer.

Certaine Sedaries there were of the Iewes that ac- cused Simeon then B. of Ierusalem, & sonne of Cleophas, to come of the stocke of Dauid, and that he was a Chꝛistian. Whereupon he was scourged by Attalus commaundement then Pꝛoconsull, during the space of many daies together, being of the age of 120. and with great admiration giuen of his constancie, he ended his course vpon the crosse.

Simeon.

Attalus.

Under this Traiane which next followed Nerua, amōg o- thers, Phocas B. of Pōtus suffered, whō Traianus, because he refused to do sacrifice to Neptune, cast into a hot furnace, and after into a scalding bath. *Anton. Eginl. fascic. temporum.*

Phocas.

In the same persecutiō suffered also Sulpitius & Seruilia- nus two Romanes, whose wines are said to be Emphrosina & Theodora: whom Salma did conuert to the faith, and after- ward were also martyzed. This Salma was beheaded of C. Lepidus, the gouernour, in the mount Auentine, in the daies of Hadrian: vnder whom also suffered Seraphia a virgin of Antioch. Moꝛeouer in this time of Traiane suffered Nereus and Achilleus at Rome: about which time also one Sagaris suffered martyꝛdome in Asia, Seruius Paulus beyng then Pꝛoconsull in that pꝛouince.

Sulpitius.  
Seruilianus.  
Emphrosina.  
Theodora.  
Salma.

Seraphia.  
Nereus.  
Achilleus.  
Sagaris.



Ignatius.

Polycarpus.  
Magneſia.

In this time ſuffered Ignatius, ſome ſay that he being ſent from Syria to Rome, was giue to wild beaſts to be deuoured: paſſing through Asia he confirmed the churches, and coming to Smirna where Polycarpus was, he wrote diuerſe epiſtles, one to Ephesus, an other to Magneſia being at Myander, another to Trallis. He now being iudged to y<sup>e</sup> beaſts, & hearing the Lions roare: I am the wheat or graine (ſaid he) of Chriſt, I ſhall be ground with the teeth of wild beaſts, that I may be found pure bread. He ſuffered the 11. yere of the raigne of Traianus. Euseb. & Hieronimus.

Publius.  
Hadrian.  
Euentius.  
Theodorus.  
Hermes.  
Quirinus.

About this time many thouſands died for the faith: among them one Publius biſhop of Athens.

Next to Traianus ſucceeded Hadrian, vnder whom ſuffered Alexander biſhop of Rome, with his two Deacons Euentius and Theodorus, alſo Hermes and Quirinus with their families.

Zenon.

In this time of Hadrian, Zenon, a noble man of Rome with 10023 were ſlaine for Chriſt. Henricus de Erfodia & Bergomensis lib. 8. make mention of 10000. in the daies of this Hadrian, to be crucified in the mount Ararat, crowned with crownes of thorne, & thruſt into the ſides with ſharpe darts, after the example of the Lords paſſion: whole captains were Achaicus, Heliades, Theodorus, and Carcerius, &c.

Achaicus. &c.  
Eustachius.

Under Hadrian ſuffered alſo Eustachius, a captaine who Traianus had ſent in times paſt againſt the Barbarians, & hauing now ſubdued them, was honorably met in his iorney of Hadrian the Emperour himſelfe: who firſt by y<sup>e</sup> way would do ſacrifice to Apollo for the victory, willing Eustachius to do alſo. Which he reſuſing (not withſtanding all meanes to draw him to it) was brought to Rome: where with his wife & children he ſuffered martyrdom vnder the ſame Hadrian.

Fauſtinus.  
Iobita.  
Calocerius.

Fauſtinus & Iobita citizens of the citie of Bixia, ſuffered martyrdom with grievous torments. At the ſight whereof one Calocerius ſeing their ſo great patience in ſuch tormẽts, cried out with theſe words, *Verè magnus Deus christianorum.*

Uerè-

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Merily, great is the God of the Christians. Whereupon he was presently apprehended, and suffred with them. *Ex Ant. Equi.*

One Anthia a godly woman (who committed her sonne Eleutherius to Anicetus Bishop of Rome, to be brought vp in the faith,) who was after ward B. of Apulia, was there beheaded with her sonne Eleutherius Nicephorus.

Under this Hadrian suffered also Iustus, and Pastor, twoo bzyethzen in a Citie of Spaine called Complutum.

Iustus.  
Pastor.

Like wise Symphronissa the wife of Getulus the martyr, with her seuen children, is said about the same time to suffer: who first was much and often beaten and scourged, & after ward hanged vp by the haire of the head. At last, hauing an huge stone fastned about her necke, was cast into the riuer. And after that her seuen children, with sundrye and diuers kindes of punishments, were martyred by the Tyrants.

Symphronissa  
and her seuen  
children.

Getulus or Getulius was a minister or teacher in the Citie of Tibur, who with Cerdelis, Amantius, and Primitius, by the commaundement of Adrian, were condemned to the fire. The names of the seuen sonnes of Symphronissa were, Crescens, Iulianus Nemefius, Primitius, Iustus, Stateus, and Eugenius; who by the commaundement of Adrian, were tied to seuen stakes, and so racked with a pulley: and last of all, thrust through, Crescens in the neck, Iulianus in the bzeast, Nemefius in the heart, Primitius about the nauell, Iustus cut in every ioynt of his body, Stateus runne through with speares, Eugenius cut asunder from the bzeast to the lower partes, and then cast into a deepe pit, hauing the name by their idolatrous Priests, entituled *Ad septem Biothanatos*. After the death of whom Symphronissa the mother did likewise suffer.

Getu-



Getulus  
Cerdelis  
Amantius  
Primitius

The chil-  
dren of  
Sympho-  
rosa.

Crescens.

Julianus.

Nemesius.

Primitius.

Iustinus.

Stateas.

Eugenius.

Sophia and her  
two children.  
130.

Quadratus.  
Aristides.  
Serenus.

Persecution  
awaged in  
Asia.

Anton. Pius.

Persecution  
ceaseth.

Sophia with her two children Serapia and Salma did suffer vnder some tyzant about the the yere 130.

While Hadrian the Emperour was at Athens, he purposed to visite the citie of Eleusina: which he did, where he sacrificing to the Gentiles gods, gave free libertie to kill the Christians whosoener would. Whereupon Quadratus Bisshoppe of Athens, and Aristides a philosopher of Athens, and another Serenus Gramus, a man of great nobilitie, wrote Apologies for the Christians vnto the Emperour, with such eloquence and learning, laying out their innocencie, that he directed his letters to Minutius Fundanus Proconsul of Asia, willing him from henceforth to exercise no more crueltie vpon the Christians, nor to condemne them for that cause. Thus the Christians had some quiet for a time.

After Hadrian, succeeded Antoninus Pius, who although he moued no persecution against the Christians, yet the tumultuous rage of the heathen did not cease to disquiet the people of God. The Emperours affection might appeare by a letter or edict of his to the Commons of Asia, to stay their rage against Christians, except they had committed any thing against the lawes of the Empire, willing them to consider the Christians patience in their tormentes, and boldnesse in times of Earthquakes, and tempestes, when as other tremble and quake for feare. This edict was proclaimed at Ephesus in the publike assemblie of all Asia. So by this meanes the tempest of persecution in those

dayes

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dayes began to be appeased.

After Antoninus Pius, M. Antoninus Verus succeeded with his brother Lucius, about the yere 162. These were sharp and fierse against the Christians, and after Nero, mo-  
ued the fourth persecution.

M. Antoninus  
verus.

Lucius.

162.

### *The fourth Persecution.*

In Antoninus Verus time, suffered many Christians with diuerse kinds of torments: namely at Smyrna, some of the were whipped, that the inward arteries & veines appeared, euen their very intrailles and bowels were scene, & after that were set vpon sharpe shels, taken out of the sea, edged & sharp, and certain nailes & thorns laid for the martirs to go vpon sharpned & pointed, called obelisci. And lastly were they thron to beasts to be deuoured. Among who one Germanicus very constantly suffered, to the admiration of y enemies. But most famous aboue y rest, was the martirdome of Polycarpus, disciple to the Apostles and 86. yeres of age, & who had serued in the ministry about the space of 70. yeres, and was placed of S. Iohn in Smirna, whose disciple he was. He suffered about the yere of our Lord 170. and in the 7. yere of Antoninus Verus. The manner of his death and martyrdome was thus. These persecutions being begun in Smyrna, Polycarpus was perswaded by certaine y were about him, to conuey himselfe away, and to hide him in a village not farre from the Citie, which hee did, and there abiding with a fewe more of his companie, was night and day in supplication, for the peace of the Congregation.

Germanicus.

Polycarpus.

170.

Three daies befoze his apprehension, hee saue in a vision by night, the bed set on fire vnder him, and sodainly to be consumed, And when he waked, he interpreted it, that he should suffer martyrdome by fire. At the last (being found by the pursuers, & vnderstanding y they were armed) he came fro the chamber where he was, & entertained the w choerful coun-



Irenarchus.  
Herodes.  
Nicetes.

countenance, and made them dine, and required that he might haue one houres respite to make his prayers: which being grated him, he did it in such sort, as they which heard him were astonied. His prayers being ended, they brought him to the citie vpon an Asse on a solemne feast day, there met him Irenarchus, Herodes, and his father Nicetes: which causing him to come vp into the chariot where they sat, perswaded him to do sacrifice. Which when he refused, w<sup>th</sup> rough wordes they molested him, and thrust him, going downe the chariot, that he might hurt or breake his legs: but he went merily on to the place appointed. To whome there came a voice from heauen that comforted him, & bad him be of good chere, as he was going to the place of iudgement. Whither when hee came, the Proconsul dissuaded him from the faith, and willed him to say with him and the rest, Destroy these naughty men. Then Polycarpus beholding with constant countenance the whole multitude, and giuing a great sigh, looked vp to heauen and said: Thou thou it is that wilt destroy these wicked men, meaning the Lord. When the proconsul thus being earnest with him said vnto him, take thine oath, and I will discharge thee: Deste Christ. Polycarpus answered, 86. yeeres haue I ben his seruant, yet in all this time hath he not so much as once hurt me, how then may I speake euil of my soueraign Lord and king, which hath thus preserved me. Then the Proconsul vsed al manner of threatenings against him: which when they could not preuaile, Polycarpus still denying with great constancie, Philip the Gouernor of Asia, was commaunded to let lose the Lion to Polycarpus: who made answer, that he might not so doe, because he had his pray alreedy. Then the people required w<sup>th</sup> one voice, that he would burn Polycarpus alieue. Which was perfourmed. And hauing made himselfe readie to the stake, they would haue nayled him thereto with Iron houpes, but he said: let me alone as I am, for hee that hath geuen mee strength to suffer and abide the fire, shall also geue power, that

## the Acts and Monuments. 13

that about this promission I shal abide, and not stir in this fire. Which when they heard, they only bound him: who hauing geuen thanks vnto God, and testified his faith, the tormentors put fire vnto him, which seemed to those that were beholders, to compasse the bodie like a baile, which in y<sup>e</sup> midst thereof seemed like golde and silver, tried in the fire, and yeldeo a pleasant smell Thus the fire not consuming his bodie, one of the Tormentors thrust him in with a Sworde. Whereafter, so great a quantitie of bloud issued out of his bodie, that the fire was quenched therewith. The bodie afterwarde was taken and burned, as their manner was to doe. And this was the ende of that worthy man.

At that same time suffered also at Smirna twelue other, that came from Philadelphia, with diuers other: as, Metrodorus, a minister, and another worthy man named Pionius, who (after greuous torments) were burned.

Metrodorus.  
Pionius.

After these, suffered Carpus, Papyrus, and Agathonica, a woman, who were put to death at Pergamopolis in Asia, Euseb. l. 4. c. 7.

Carpus.  
Papyrus.  
Agathonica.

In Rome suffered Felicitas with her seven children: whose names were, Ianuarius, Felix, Philip, Siluanus, Alexander, Vitalis and Martialis. Of which companie, Ianuarius (after he was whipped with rods) was prest to death with leaden waighes. Felix and Philip had their baines beaten out with maules. Siluanus was cast downe headlong, and had his neck broken. Alexander, Vitalis, and Martialis, were beheaded. Last of all, the mother was slaine with the sworde. Ex Suppl.

Felicitas with  
her 7. children.

Under this M. Antoninus suffered also the worthy man, and learned Philosopher Iustinus, born at Neapolis in Palestina. His father was Priscus Baicus. He wrote Apologies: first to the Senate of Rome, after to Antonius Pius, the Emperour. He wrote also to Vrbinus, Lieftenant of the Citie. He presumed so with Antonius Pius, that hee stayed the persecution in Asia. This man was accused by Crescens,

Iustinus.



# 14 The Abridgement of

cens a Cynike philosopher, whom he had vanquished in disputation: in reuenge whereof he procured his death, in the yere 154. in the xij. yere of the Reigne of Antoninus the Emperoꝝ.

Lucius.

Under the same Antoninus, suffered also Ptolomeus, & Lucius, foꝝ confessing Chꝛist, in a Citie of Egypt, called Alexandria. Ptolomeus was accused by a Centurion, suborned thereunto by a vicious Infidel, whose wife had bene also lewde, but conuerted by Ptolomeus, and thereupon departing from her vicious husband, hee reuengeth himselfe vpon her Instructor: who being brought befoꝝe Vrbinus the Judge, and condemned to suffer death, Lucius a Chꝛistian, blaming the Judge, and iustifying the innocencie of Ptolomeus, was with him also ( without further examination ) martyred.

Concordus.

In the raigne of this Tirant, suffered also one Concordus, a Minister in the Citie of Spoletum, because he would not do sacrifice to Iupiter, but spit in his face: wherefoꝝe ( after many and sundꝛie toꝝments ) he was beheaded.

Symmetrius, &c.

It is repoꝛted that diuers other Martirs suffered vnder this Antoninus Verus: as, Symmetrius, Florellus, Pontianus, Alexander, Caius, Epipodus, Victor, Corona, Marcellus, and Valerianus. Who ( because they would not doe sacrifice to Idols ) ended their lines by the sword.

Vetius.

Under this Tyrant suffered diuers Martirs at Vienna, and Lions, two Cities in France. Among whom, Vetius, Zacharias, Sanctus, Maturus, Attalus, Blandina, Alexander, and Alcibiades, are chiefly renowned.

Vetius Epagathus, foꝝ repꝛouing the cruell sentence of the Judge, geuen against the Chꝛistians, and making an Apologie foꝝ them, was martyzed. He was called by the faithfull ( being but a young man ) the Advocate of the Chꝛistians.

Sanctus.  
Maturus.  
Attalus.

Sanctus was Deacon of the Congregation at Vienna: Maturus was but a little befoꝝe baptized: Attalus was boꝝne

## the Acts and Monuments.

15

boyme at Bergama, who was the foundation and pillar of that congregatio. Blandina <sup>Blandina.</sup> meried the tormentors with his patient suffering. Likewise did Sanctus, who in his tormenting being asked his name, his citie, his kinred, he answered to all questions, I am a Christian. With these suffered one Bibledes a woman, who had denied Christ, & being tormented to the end she might utter some wickednes of the Christians, shee confessed Christ againe, continued constant, and was martyzed with the rest. <sup>Bibledes.</sup>

At that time Photinus deacon to the B. of Lions, about <sup>Photinus.</sup> 90. yeres old, being first sore beaten, was cast into prison, and there died within two daies after.

Maturus and Sanctus were brought againe to torment, and with them Blandina and Attalus, yet, notwithstanding exquisite and strange deuised torments, they continued constant in the faith. Blandina was fastened vpon a stake, & cast to beasts to be deuoured, but no beast woulde touch her: whereupon they toke her downe, and put her in prison till another time.

Attalus was brought forth againe, with one Alex- <sup>Alexander.</sup> ander a Whypgian, and a Whistion: who because he encouraged the Christians standing before the Judge, was apprehended, and suffered most grieuous torments most patiently, without change of countenance, and died, boyled in an Iron chaire.

After this (being the last day of the spectacle) Blandina againe, and one Ponticus, a childe of fifteen yeres olde, was <sup>Ponticus.</sup> brought forth. The childe died constant, with extremitie of torment. Blandina (after diuers most exquisite tormentes, as whips, gridiron, and wilde beastes) was at the last, cast into a net, & throwen to a wilde Bull, and so was gozed to death. Neither did their rage cease against the dead bodies: which they would not suffer to be buried, but caused them to be watched, least they should be put in graue. The causes why these persecutions were the moze sharpe, was because  
some



some of the Ethnicks being servants to the christians, were compelled by threatnings to sayne against them, that they kept the feasts of Thiestes and incest of Oedipus', with, o-  
ther most hainous crimes.

Melito.

Cl. Apollinaris  
Quadratus.  
Aristides.

Athenagoras.  
Persecution  
stayed.

Miracle.

To these Emperours did Melito bishop of Sardis exhibite Apologies for the Christians, learned and eloquent. So did Claudius Apollinaris bishop of Hierapolis, like as Quadratus and Aristides did befoze to the Emperour Hadrian. So that whether it were by that means, or through the writing of Athenagoras a philosopher, & a Legate of y<sup>e</sup> Christians, it is certaine y<sup>e</sup> the persecutio the same time was staid. Others thinke it came by a miracle wrought in the Emperours campe. For what time the two brethren Emperours ioyned together, and warred against the Quades, Vandals, Sarmates, and Germanes. When their souldiers wanting water five daies together, and by meanes thereof were like to perish: in this distresse, a legion of the Christian souldiers withdrew themselves, and praied, whereby they obtained showers and swete raine, and the enemies were terrified with lightnings and haile, and so discomfited and put to flight. Whereupon the Emperour wrote to diuers of his Governours, that they should giue thanks to the Christians, and giue them peace; of whom came the victorie and preservation to him and all his people.

175.  
Commodus.  
Marta.

Apollonius.

In the yere 175. succæded the former Lucius, Antoninus Commodus, sonne to Verus, who raigned xij. yeares. In whose time (as some thinke) by the fauour of Martia, the Emperours Concubine, who fauoured the Christians, persecution staked. By which meanes, many noble personages of Rome, embraced the Gospel. Among whō was one Apollonius, who being maliciously accused by Seuerus his servant, (notwithstanding the false accusation of his Accuser) being detected, and he for that crime hauing his legs broken, was neuerthelesse, driuen to make confession of his faith, and for the same also beheaded by an auncient Law, that no  
Chri

Christian ought to be released without recantation.

This Emperoz on his birth day, with the people of Rome assembled together, made sacrifice to Hercules and Iupiter, causing it to be cried through out y<sup>e</sup> citie, that Hercules was the patrone of the citie. At which time there were in the citie Vincentius, Eusebius, Peregrinus, Potentianus, learned men, and instructo<sup>rs</sup> of the people: who conuerting the Gentils in diuerse places, and hearing hereof, preached and perswaded against the same, and conuerted one Iulius a Sena-  
to<sup>z</sup>, with others to the faith. Whereof Commodus hearing caused them all to be first tormented, & then to be pressed to death with leaden waights, sauing that Iulius was beaten to death with cuggels, at the commandement of Vitellus the Maister of the Souldiers.

Vincentius.

Eusebius, &c.

Iulius.

Peregrinus had bene sent befoze of Xistus B. of Rome into the parts of Fraunce, to supply the rōme of a teacher, where the horrible persecutiōs had made wast. Who hauing there established the Churches, returned home againe to Rome, and finished his daies with martyrdome.

Peregrinus.

Xistus or Sixtus was the first bishop of Rome after Peter, and gouerned that ministry ten yeres.

Xistus.

To Sixtus succeeded Telesphorus, and was bishop there eleuen yeres, and died in the first yere of Antoninus Pius, beyng martyzed the yere 138. After him succeeded Hyginus, and died a marty<sup>r</sup> anno 142. After him followed Pius. After him succeeded Anicetus, Soter, Eleutherius, about the yere 180.

Telesphorus.

138

142

Hyginus.

Pius, &c.

180

About this time of Commodus, among others were martyzed Serapion B. of Antioch, Egesippus a writer of the ecclesiasticall History from Christes passion to his time. Also Miltiades, who wrote his Apologie for Christian religion, as did Melito, Aristides and Quadratus befoze.

Serapion.

Egesippus.

Miltiades.

About the same time wrote Heraclitus, who first began to write Annotations and Enarrations vpon the New Testament, and Epistles of the Apostles. Also Theophilus

Heraclitus.

Theophilus.

B.

bishop



Dionisius.

Penitus.

Clemens Alex-  
alexandrinus.Contention a-  
mong the chri-  
stians for  
Easter day.Pertinax.  
Seuerus.

bishop of Cesarea, Dionisius bishop of Corinth, a man famously learned, who wrote diuerse Epistles to diuerse churches: and among other exhorteth Penitus a bishop that he would lay no yoke of chastitie on any necessitie vpon his brethren, but that he would consider the infirmities of other, and beare with it.

About the daies of Commodus, wrote also Clemens Alexandrinus a man of singular learning. In that time liued also Pantenus, who was the first in Alexandria that professed to reade in open schoole, of whom is thought first to rise the order of Uniuersities in christendome. He was sent to preach to the Indians by Demetrius bishop of Alexandria.

Now in this tranquillitie of the Church grew contention among themselves for Easter day, which had bin stirred before of Polycarpus & Anicetus. For they of the West church pretending the tradition of Paule and Peter, but in deed being of Hermes and Pius, kept the Sunday after the 14. day of the first moneth. The Church of Asia following the ordinance of Iohn the Apostle, obserued an other.

### *The fifth Persecution.*

After the death of Commodus reigned Pertinax but few moneths: after who succeded Seuerus, vnder whom was raised the fifth persecution. He reigned 18. yeeres, and in the first ten was very fauourable, after ward through false accusations and suggestions, he caused to be proclaimed, that no Christian should be suffered: whereupon an infinite number were slaine, this was about the yeere 205. the crimes objected, were rebellion against the Emperour, Sacrilege, murdering of Infants, incestuous pollutions, eating raw flesh, libidinous comixture, worshipping the head of an asse: which is thought to haue bene raised by the Iewes, also for worshipping of the Sunne: which rose because eyther they used dayly to sing vnto the Lord, or because they used to

## the Acts and Monuments. 19

to pray toward the East. But the speciall matter agaynst them was, that they would not worshippe Idoles. The Presidents and chiefe vnder the Emperour of this persecution were, Hilarius, Vigellius, Claudius, Hermianus, Hilarius &c. ruler of Cappadocia. Celicius, Capella, Vespronius, Demetrius mentioned of Cyprian, and Aquila Judge of Alexandria. The places where these persecutions raged were Africa, Alexandria, Cappadocia, and Carthage. The number infinite: of which the first was Leonides, the father of Ori- Leonides. gen, who although he were but of the age of seuenteen yers, greatly desired to haue suffered with his father, had not his mother priuily in the night stollen away his garments and his shirt, and so for shame he was constrained to tarrie at home: yet he wrote to his father, Take hede to your selfe that you turne not your thought and purpose for our sakes

Origen was so toward in knowledge of the scriptures, Origen. and all kinde of vertue, that his father would diuers times vncouer his brest being asleepe, and kisse it, giuing thanks to God that had made him so happie a Father of so happie a sonne.

After the death of his father, all the goodes beeyng confiscated to the Emperour, hee susteined himselfe, his mother, and sixe brethren, by keeping a schole, till at length he applied himselfe altogether to the scripture, and profited in the tongues, Hebrew & Greeke, which he conferred with other translations, as that of the 70. & found out also other translations which we call the common translations of Aquila, of Symmachus and Theodocian, with which he ioyned also foure other. He wrote to the number of vij. thousand bookes, Origen's bookes the copies whereof he vsed to sell for three pence a peece and a little more to sustaine his liuing. He had diuers Schollers, as Plutarchus, Serenus his Brother which Plutarchus. Serenus, &c. dyed both martyrs: Serenus was burned, Heraclitus and Heron were beheaded. Also another Serenus



Basilides.

which was beheaded, Rhais; and Potamiena, who was tormented with pitch powdered upon her, and martyred with her mother Marcella, and died in the fire. She was put to death by one Basilides, a Captaine of the armie, who shewed her some kindnesse in repressing the rage of the multitude: wherefore she thanked him and saide, she would pray for him. Now this Basilides being required a while after to giue an oath in a matter by the Idols, and the Emperour (as the manner of the oath was) refused so to doe, confessing himselfe to bee a Christian, and was beheaded for the faith.

Alexand.

Narcissus.

At that time, there was one Alexander, who after great tormentes, escaped alive, and was afterwarde Bishoppe of Hierusalem, together with Narcissus, who being threescore and three yeeres olde, was unwelody to gouerne alone. He continued Bishop in Hierusalem 40. yeeres, till the persecution of Decius, and there erected a famous library, where Eusebius had his chiefest helpe in writing his ecclesiastical history. He wrote also diuers Epistles, and licensed Origen to teach openly in his Church. At length being very aged was brought to Cesarea vnder Decius, where after his constant confession the second time, he died in prison.

Andoclus.

Vnder Seuerus, suffered also Andoclus, whome Polycarpus had sent before into Fraunce: who was apprehended of Seuerus, and first being beaten with bats, was afterward beheaded.

Asclepiad.

In that time Asclepiades confessed also, and suffered much, and was after ordeined Bishop of Antioch, and continued there 7. yeeres.

Ireneus.

About the fourth or fift yeere Ireneus with a great multitude beside, were martyred. He was the scholier of Polycarpus. He was appointed Bishop of Lyons: and there continued 23. yeeres. In his time, the question of keeping of Easter was renewed betwene Victor Bishoppe of Rome,

Victor.

and

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and the churches of Asia: and when Victor would haue excommunicated them as Schismatikes, Ireneus, with other brethren of the French Church, wrote vnto Victor, to stay his purpose therein, and not to procede thereto, for such a matter.

Not long after Ireneus followed Tertullian, about the time of this Senerus and Antoninus Caracalla, who wrote very learned Apologies for the Christians, and confuted all the slanders objected against them. He wrote also diuers bookes: whereof part remaine at this day.

Tertullian.

Victor succeeded Eleutherius in the bishoprick of Rome, and died a Martyr (as some say) after he had sitten ten or xi. yeres. This Victor was earnest in the matter of Easter, the yere of our Lord 260. and would haue excommunicated all of the contrarie minde, had not Ireneus dissuaded him.

260.

With Victor stode Theophilus, Bishop of Cesarea: Narcissus, of Jerusalem: Ireneus, of Lyons: Palmas, of Pontus: Panthillas, of Corinth: the Bishop of Ostrea, and other moze: who agreed to haue Easter vpon the Sunday, because they would differ from the Jewes in all things: and partly, because the resurrection of the Lord fell on that day.

Theophil. &c.

On the other side were diuers Bishops of Asia: Among whom, the chiefe was Policrates, Bishop of Ephesus, alledging the example of Philippe the Apostle, with his iij. daughters at Hierapolis: of Iohn the Apostle and Euangelist, at Ephesus: Polycarpus, at Smirna: Thraseas, at Eumenia, Bishop and Martyr. Likewise the example of Sagaris at Laodicea, Bishop and Martyr: holy Papirius, & Melito, at Sardis: beside diuers others. Notwithstanding, Victor proceeded to excommunication, yet by the wise handling of Ireneus & other, the matter was staied: who shewed, that variace and difference of Ceremonies, was no strange thing in the Church of God, not only in the day of Easter, but also of fasting, and diuers other vsages among the Christians, and yet kept the vnitie of faith and conoord among themselves:

Policrat. &c.



and brought forth examples of Telesphorus, Pius, Anicetus, Soter, Eleutherius, and such other.

Zephyrinus.

203

After Victor, succeeded in the Sea of Rome zephyrinus, in the dayes of Seuerus, about the yere 203. Eusebius saith, he died in the raigñ of Caracalla, and sate xviij. yeres. Platina saith that he died vnder Seuerus, and sate biij. yeres. And so, Naclerus. Damasus saith, that he sate xvi. yeres, and ij. Moneths.

Perp.&c.

202

Under this Seuerus suffered also Perpetua, Felicitas, and Rouocatus her brother. Also, Saturninus and Satyrus, brethren, & Secundulus, which were throwen to wild beastes, and of them deuoured, in Carthage, and in Africa: sauing that Saturninus (being brought againe from the beastes) was beheaded, and Secundulus died in prison, about the yere 202 Seuerus raigned xviij. yeres, and was slaine at Poike by the Northerne men and Scots, the yere 214. Leauing behinde him two sonnes, Balsianus, and Geta.

214

Balsianus.

Which Balsianus, surnamed Carocalla, after he had slain his brother here in Britain, gouerned the Empire alone the space of sixe yeres. After whose death he also (being slaine of his seruantes) succeeded Marianus, with his sonne Diadumenus, who after they had raigned one yere, were both slain by their own people.

Varius Helio-  
gabalus.

224

After them succeeded Varius Heliogab who (after he had raigned very viciously ij. yeres, viij. moneths) was slain by soldiers, drawne through the citie, & throwne into Tyber. He (hauing no issue) adopted his heire Aurelius Alexander Seuerus, the sonne of Mammea. He entered his raigne the yere 224. and continued xij. yeres, wel commended for vertue, and fauoured the Christians.

Mammea.

Mammea, the mother of this Emperoz, whō Ierom calleth a deuout, & religious womā, hearing of the fame of Origē, sēt for him to Antioch: to whō Origē resorted, and (staying a while w<sup>th</sup> the Emperoz and his mother) returned againe to Alexandria. Thus (hauing raigned xij. yeres) at a cōmotion

## the Acts and Monuments. 23

in Germany, with his mother Mammea he was slain.

After him succeeded Maximinus, & although the church in the time of Alexander had no open persecution, yet under Judges there were many martyred, because there was no edict to the contrary. As under Almachus, Calixtus 13. of Rome, who succeeded Zephyrus aboue mentioned: and after him Vrbanus, who suffered under Alexander Seuerus. Vincentius saith Calixtus was tied to a great stone, and so out of a window was throwne into a ditch. Eusebius saith he sat 5. yeres, Platina 6. Sabellicus 7. and so Damasus.

After Calixtus followed Vrbanus, about the yere 227. he died a martyr (as Marianus, Scotus, Sabellicus, Naucle- rus do hold) in the dayes of Seuerus after he had gouerned there, as Damasus & Platina say, foure yeres: as Marianus, eight yeres. Damasus and Platina witnesse of him, that hee conuerted diuerse Ethnicks, among whome were Tiburtius and Valerianus the husband of Cecilia; which being both noble men of Rome, remayned constant vnto martyrdom.

Under the same Alexander suffered also one Agapitus of the age of fiftene yeres, who beyng condemned at Bene- ue in Italie, because he would not do sacrifice, after other torments, was beheaded. The executoz of these punishmētts was one Antiochus, who while the torments were execu- ting, fell suddenly from his Iudiciall seat: crying out that all his inward bowels burned within him, & died. Under him also suffered Calepodius a minister of Rome, who was drawen through the citie, & cast into Tiber: after him suffe- red Pammachus a Senatoz of Rome, with his wife & chil- dren, and other men and women, to the number of 42. and with them also another noble Senatoz named Simplicius; all which together in one day had their heads snitten of, & their hands hanged vp in diuerse gates of the citie.

Under him also suffered Quiritius a noble man of Rome with his mother Iulia, with a great number besides: also



Tiberius.  
Valerianus.

Martina.

Tiberius and Valerianus citizens of Rome and brethren, suffered the same time, being first beaten with bats, and after beheaded. Also one Martina a virgin suffered at the same time: but these martyrs are rather to be thought to suffer under Maximinus or Decius.

*The sixth Persecution.*

Maximinus.  
237

Maximinus succeeded Alexander, as is aforesaid the yeere of our Lord 237. Who for the hatred he had to Alexander, raised the sixth persecution, especially against the teachers of the Church: he reigned but three yeeres. In the time of this persecution Origen wrote his booke De Martyrio.

Gordian.  
Phillip.

After him succeeded Gordian, who was milde towards the Christians, reigned six yeeres, and was slaine of Phillip who succeeded him.

Pontianus.  
237

In the dayes of these Emperours aboue recited, was Pontianus bishop of Rome, who succeeded next after Urbanus about the yeere 236. in the twelfth yeere of Alexander, according to Eusebius declaring him to sit six yeeres. Damasus and Plinius write that hee was Bishop nine yeeres and a halfe, and with Phillip his priest was banished into Sardinia, and there died. But it seemeth he was rather banished under Maximinus, and died in the beginning of the raigne of Gordianus.

Philetus.  
Zebenus.  
220  
231  
Ammenius.  
Julius Aphri-  
canus.

In these times notable men were raised up to the church, as Philetus Bishop of Antioch, who succeeded Asclepiades aboue mentioned anno 220. and after him Zebenus bishop of the same place anno 231. To these may be added Ammonius the Scholemaster of Origen and kinsman of Porphyry the enemy of Christ. In the same times was also Julius Africanus the scholer of Origen.

Natalius.

To these may be ioined Natalius, who had suffered for the truth, and was seduced by Asclepiodotus and Theodorus (who were y<sup>e</sup> disciples of Theodorus) to take upon him to be the

the Bishop of their sect, promising him every moneth 150. pieces of siluer, wherto he yelded. But the Lord in a vision admonished him, whereto he taking no heed, was in a night scourged with Angels, and so confessed his fault, and declared that which had happened vnto him, to Zephirinus the Bishop, who with the rest of the congregation admitted him againe.

After Pontianus succeded Anterius. Concerning his time Anterius. writers doe greatly vary. Eusebius and Marianus Scotus affirm, that he was Bishop but a moneth, Damasus twelue yeeres and one moneth, Volateranus Bergomensis & Henricus Erford thre yeeres & one moneth, Naucerus one yere and one moneth.

Pert to this Bishop, was Fabianus.

Hippolitus was a marty: and as Gelasius saith, was bi- Hippolitus. shop of an head Citie in Arabia, Nicephorus, that he was Bishop of Ostia, a port towne nere to Rome. He was a great writer, and was about the yere 230. Prudentius in his Peristephanon, maketh mention of great heapes of martyrs buried by threescore together: and saith, that Hippolitus was drowne with wild boyles through fields, dales, and bushes. 230

After Gordianus, succeded Philippus, who with Philip his sonne, gouerned about the space of fire yeeres ann. 246. These Emperours with their families were chrystened and conuerted by Fabianus and Origen. He with his sonne was slaine of Decius, one of the Captaines, by hatred, as it is thought, because the Emperours had committed their treasures vnto Fabianus then Bishop of Rome.

### *The seuenth Persecution.*

**D**Ecius hauing slayn the former Emperours, inuaded the crowne the yere 250. by whom through enuie & hatred as is aboue said, was moued a terrible persecution against the 250



the Christians.

Fabian.

Fabian aboue mentioned, was made Bishoppe of Rome after Anterius, by the flying and lighting of a Doue vpon his head in the congregation, which was minded to elect some noble personage of Rome. He late 13. yerres, or as other say 14. & was put to death by Decius, who also caused to be proclaimed in al quarters the destruction of Christians.

Origen sacrifici-  
eth.

Origen excom-  
municated. 1.

To this Decius Origen wrote of the rightnesse of his faith: he continued two and fifty yerres in great labours of teaching, and writing, and sustained diuers gieuous persecutions, but especially vnder Decius: vnder whom hauing suffered bands, tozments, rackings, with bars of yron, dungeons, besides terrible threats of death, and burning, at length was brought to an altar, where a foule filthy Ethiopie was appointed to be, and there this choise was offered him, whether he would sacrifice to the Idoll, or haue his body polluted with that foule and ougly Ethiopie. Origen made choise rather to doe sacrifice: for the which impietie, hee was after excommunicated by the Church. Epiphanius writeth, that he being vrged to sacrifice to Idols, and taking the bones in his hand, wherewith the heathen were wont to honour their goddes, called vpon the Christians to carrie them in honour of Christ: which fact the Church of Alexandria misliking, remoued him from their communion. Wherevpon Origen driuen away with shame, went into Iurie, where being in Hierusalem among the congregation, and there requested of the ministers to make some exhortation in the Church, refused a great while so to doe: but at length through importunitie, he turned the booke as though hee would haue expounded some place of Scripture, and read the verse of the 49. Psalme. But God saide to the sinner, why doest thou preach my iustifications? and why doest thou take my testament in thy mouth? &c. Which verse hauing read, hee shut the booke, and late downe, weeping and wayling, the whole congregation

tion also weeping and lamenting with him.

Suidas saith, Origen was buried at Tirus. Eusebius saith he died vnder y<sup>e</sup> Emperoz Gallus, about the yere two hundred fiftie and five, and the thre scoze and ten yeares of his age, in great miserie and pouertie. In the time of Antoninus Carocalla, Origen had a notable man Heracleas his vsher in the schole of Alexandzia, who after in the tenth yere of Alexander, Origen departing vnto Cesaria, succeded him in the gouernment of the schole of Alexandzia. This Heracleas also succeded after the death of Demetrius to be Bishop of Alexandzia, in the tyme of the Emperour Gordianus: in which function he continued sixtene yeres.

Origen re-  
penteth.

255

Heracleas.

After Heracleas, succeded Dyonisius Alexandrinus, Heracleas was no marty<sup>r</sup>, but died thre yeres befoze Decius, anno 250. vnder whom Dionysius Alexandrinus suffered much.

250

Dionysius.  
Alexandrinus.

The persecutions vnder Decius were so cruel, y<sup>e</sup> Niceph. saith, it were as possible to number the sand of the sea, as to recite their names y<sup>e</sup> suffered. Of the which persecution vnder the Emperoz, the chief doers were, Optimus the vnderconsul, Secundianus, Verianus, Marcellinus, &c.

Cruel persecu-  
tion.

Alexander.

In the time of Decius, Alexander was B. of Hierusalem, where he continued a very aged man about the terme of xl. yeres, till the 1. yere of Decius. At what time (being brought from Jerusalem to Cesarea) he died in prison. After whom succeded Mezauanes, the xxxvj. Bishop of that citie, after Iames the Apostle.

Mezananes.

Vnder this Decius, Babylas, B. of Antioch, who succeded zebinus, died in prison, which followed after Philetus, an. 232. and late xij. yeres. Which Philetus succeded Asclepiades, after Serapion, an. 214 and late vij. yeres.

Babilas, because he resisted a certaine Emperour, who had most cruelly slaine (against his promise) a kinges sonne, whom he receiued in Hostage, and woulde not suffer him

to



to enter the temple of the christians, was by him put to death.

In the raigne of Constantinus, afterward Gallus then made ouerscer of the East parts, caused the body of Babylas to be translated into the suburbes of Antioch called Daphnes: where was an oracle of Apollo, which after the bringing in of the body of Babylas, ceased to giue answer, alleging his body to be the cause: and so it continued til the time of Iulianus, who therefore caused it to be remoued away by the Christians: which was no sooner departed the temple, but the temple was consumed with fire. This Babylas is mentioned of Chrysostom who is like to be another, diuerse from him that died. In Decius time Nicephorus in his fifth booke, maketh mention of an other Babylas besides this that was Bishoppe of Picomedia, and suffered vnder Decius.

xl. Virgins.  
Peter.  
Andrew,  
Paul.  
Nichomach.  
Dionysia.

In these times in the Citie of Antioch suffered fourtie Virgins in the daies of Decius. In Phrigia suffered one Peter in the Towne of Lampsur, vnder Optimus the Proconsul. In Troada also other martyrs suffered, whose names were, Andrew, Paul, Nichomachus, and Dionisia a Virgin. Also in Babylonia, diuers Christian Confessors were founde by Decius, and were ledde away into Spaine, there to be executed.

Germanus.  
Theophilus.  
Cesarius.  
Vitalis.  
Polychronius.  
Nestor.  
Olympiades.  
Maximus.  
Anatolia.  
Audax,

In the Countrie of Cappadocia at the citie of Cesarea, Germanus, Theophilus, Cesarius, & Vitalis, suffered martir-dome, Likewise Polichronius Bishop of Babylon, and Nestor, in Paphlagonia, Bishop of the same place. At Persida, in the Towne of Cardala suffered Olimpiades and Maximus. In Tyrus, Anatolia, a Virgin, and Audax, gaue their liues for the faith.

Soothsayers.  
Metra.

In these times, diuers suffered diuersly in Alexandria, a whole yeare before any Proclamation, by reason of a Soothsayer, which stirred vp the people. Who first flying vpon a Priest, called Metra, apprehended him, and layde vpon him with stauces and clubbes, and with sharpe reedes picked his face

## the Acts and Monuments. 29

face, and eyes, and afterwarde in the Suburbes stoned him to death. Then tooke they Quinta, a faithfull woman, and bound her feete, and drew her through the strætes, vpon the harde stones. And so (dashing her against the millstones) and scourging her with whips, flue her in the Suburbes of the Citie. This done, they spoyled all the Christians, who auoided the City, and tooke the losse patiently. Among other that were taken there was one Apollonia, an auncient Virgin, Apollonia. whom they brought forth, and dashing al her teeth out of her iawes, made a great fire befoze the Citie, threating to cast her into the same, except she would denie Christ. Whereat she staying a while, as one that would take a pause, sodainly leapt into the middest of the fire, and so was burned.

They also tooke one Serapion, in his owne house, whō Serapion. hauing broken almost all the ioyntes of his bodie, they cast him do wne from an vpper lofte, and so he died. Thus (raging against the Christians) at last they fell at debate among themselves, and so for a time the furie staid: which was so great, that no place could hide the Christians from the rage of the heathen. Shortly after this, came the Edict of the Emperour against the Christians, whereupon the persecution grew in all places more grienous thā befoze. In so much, that some reuolted voluntarilie, & some by impi- Renolt. somment & tormēt: Other continued constant to the death: of whom one was Iulianus, a man diseased with the gout, & not Iulianus. able to go, but was caried by two men: of whom, the one quickly denied the other.

Cronion, surnamed Eunus, with Iulianus the olde man, Cronion. Eunus. were laide vpon Camels, and there scourged, at length cast into the fire for the testimonie of Jesus. When y<sup>e</sup> aforesaide were going to martirdom, there was a souldier toke parte A souldier. with them, and so was presentlie apprehended, & beheaded.

Likewise was one Macer, a Lybian, burned alieue, for Macer. Epimachus. Alexander. his confessing of Christ. After these, suffered Epymachus, and Alexander, which hauing suffered bonds & torments, with



with rasozs and scourges, were burned w<sup>th</sup> iij. other womē.

Ammonation.  
Mercuria.  
Dionysia.  
Heron.  
Isidorus.  
Dioscorus.

Likewise Ammonation, a holy virgin, and an aged matrone, named Mercuria, with another called Dyonisia (being a mother of many faire childezen) after many tormētts, were slaine by the sword. Ammonation suffered befoze the rest, after, Heron, and Isidorus, Egyptians, and with them Dioscorus, of the age of xv. yeres. With whom the Judge first began, and could not p<sup>re</sup>uaile, either by p<sup>er</sup>suasions, o<sup>r</sup> tormētts. The rest (after grienous tormētts) he caused to bee burned, and respited Dioscorus fo<sup>r</sup> his tender age, being astonied at his graue answeres, and constancie.

Nemesian.

Nemesian also, an Egyptian, was first accused to be a cōpaniō of theues: but being purged thereof befoze the Cēturiōn, was thē accused of christianity. Wherfoze (being moze grievously scourged thā h other theues) he was burned w<sup>th</sup> them.

Ammon.  
Zenon.  
Ptolomeus.  
Ingenius.  
Theophilus.

There were standing befoze the Tribunall seat, certaine warriors, o<sup>r</sup> knights, whose names were, Ammon, Zenon, Ptolomeus, Ingenius, and w<sup>th</sup> them a certaine aged man called Theophilus: who seeing a certain Christian fainting, and fearful to confesse his faith, emboldened him by signes, & gaue him courage. Which being noted, & the stāders by readie to lay hands on them, they p<sup>re</sup>ased vp of their own accord, p<sup>ro</sup>fessing themselves to be Christians. Wherat the Judge and his assistants were greatly amazed, and the Christians emboldened to suffer: So they departed, glad fo<sup>r</sup> the testimonie they had geuen of their faith.

Ischrion.

Also one Ischrion, being oftentimes moued by his master to do sacrifice, and he refusing, was of him run through with a pike, and slaine. In these times, infinite numbers wādzed in wildernesses, suffering hunger, colde, danger of wilde beastes: in the number of whom was Cheremon, Bishop of a towne called Pilus, an aged man: who with his wife, flying to the mountain of Arabia, could neuer (although they were sought fo<sup>r</sup>) be heard of. And many other taken of the barbarous Arabiās, could scarcely be ransomed fo<sup>r</sup> money.

Cheremon.

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At the same time Dionisius Alexandrinus (out of whose Epistle to Fabius Bishop of Antioch, Eusebius recordeth these persecutions) suffered much affliction, and had straunge deliuerance. Once the messenger was stricken blind, and could not find his house, beyng a Farmer of Sabinus: at length after thre dayes he was commaunded of God to fly, and so did: but afterward comming to Jerusalem, he was taken and brought by soldours to Taposiris, where Timotheus being from home and returning, & finding Dionisius and others taken, and all the rest fled, he fled away also, and meeting a neighbour of his, and asked whether he went, declared all the matter simply. Which done, the man went on as he was purposed to a marriage, and tolde the company what was done, which they hearing, burst out of the house in the night season (as the manner of marriages was in that time) making toward the prisoners with great shewing: whereat they that apprehended the prisoners being afraid, left them, & ran away. Then the cōpany willed them to depart, which they did, & toke Dionysius by the hands & feet, & caried him out, & led him away. There folloved him Gaius, Faustus, Petrus, Paulus, who brought him out of the city and setting him vpon a bare Asse, conueyed him away.

Dionisius.  
Alexandrinus.

Timotheus.

Gaius.  
Faustus.  
Petrus.  
Paulus.

Christophorus  
Meniatius.  
Agatha.

Under Decius suffered one Christophorus, a Chanaanite, being 12. cubits hie. Under him, also suffered Meniatius a Florentine, & Agatha, an holy virgin in Sicily, who suffered imprisonment, with beatings, racking, famine, rayling vpon, sharpe shelles, and hote coales. Having (moreouer) her brestes cut from her bodie, by the crueltie of Quintinianus the Proconsul. About the same time suffered also among others, xl. virgins by diuers kindes of death. Under this tyrant also suffered by the sword (after diuers torments) Tryphon, a man of great holines and constancie in the Citie of Pice, by Aquilius. At what time Decius had erected a temple in y<sup>e</sup> midst of Ephesus, cōpelling al in the citie to do sacrifice, there were found by. soldiers y<sup>e</sup> refused: their names were,

Maxi-

Tryphon.



Maximianus, Malchus, Martialis, Dionisius, Iohannes, Serapion and Constantinus. Who when respite was given them to consider of the matter, till the Emperours returne from the warre, hid themselves in mount Celius in caues: which the Emperour at his returne caused to be rammied vp with stones, and so they were martyzed.

There was, as Hieronymus writeth in the life of Paulus the Heremite, a goodly souldier, who could by no meanes be brought from his faith by the Pretor, and was brought into a pleasant garden, and laid on a soft bedde, and an harlot sent to allure him: who when she offered to kisse, he bit of hir tongue, and spit it in the harlots face. The like is reported of Ambrose *de virginibus*, of Theodora, who was commanded to the stewes: which a young man a Christian vnderstanding, pressed in, as though he had bene one of the lewde wantons, and tolde Theodora what he was, and counelled her to chaunge garments, and to conuey her self away. Which she did, he offering himselfe to their violence: and being found a man, confessed himself a Christian, & was presently condemned to suffer. Which Theodora vnderstanding of, offered her selfe to the Iudge, as the party guiltie, and required the other might be discharged. But the cruell iudge commanded them to be both beheaded, and after cast into the fire. At what time this befel, it doth not appeare.

Theodora.

Agathon.

Agathon, a man of Terines, in the citie of Alexandria, for rebuking those that derided the dead bodies of the Christians, was condemned to lose his head.

Paulus.  
Andreas.

The Proconsull of Troada, gaue Paulus and Andreas (being first scourged, and after drawen through the Citie) to be troden to death vnder the fete of the people. In this time also of Decius, suffered one Iustinus, a priest of Rome, and Nicostratus, a Deacon, also Portius, a priest of Rome, who is reported to haue conuerted the Emperour Philip aboue mentioned.

Iustinus.  
Portius.

Secundianus.

In that time there was also one Secundianus, who was accu-

accused to Valerian a captaine of Decius to be a Christian: who as he was led by the souldiers to the gaile, Verianus & Marcellinus cried to the souldiers, and asked whether they led the innocent. Whereupon they were also brought to a place named Centumcellas, and there after torments & beatings with wasters, they were hanged on a gibbet with fire put to their sides: but the tormentors some fell suddenly dead, other were taken with euill spirites, and the martyrs at length were beheaded with the sword.

Verianus.  
Marcellinus.

Besides an infinite number that suffered vnder Decius, these are registred, Hippolitus and Concordia, Hiereneus & Abundus, Victoria a virgin, beyng noble personages of Antioch: Bellias bishop of the citie of Apollonia, Leacus, Tyrsus and Galmetus Nazanzo, Triphon in the citie of Egypt, called Tanais. Phildas bishop of Philocomus, with many other in Persie, Philochronius bishop of Babilon, Theophon bishop of Pamphilia, Nestor bishop in Corduba: Parmenius a priest with diuerse other. In the prouince called Colonia, Circensis Marianus and Iacobus. In Africa Nemesianus, Felix, Rogatianus priest, Felicissimus: at Rome Iouinius, Basilus, Ruffina, Secunda virgins, Tertullianus, Valerianus, Nemefius, Sempromanus, & Olympius in Spaine: Teragone at Hierone, Zeno bishop at Cesarea: Marinus and Archenius in the towne of Milaine: Priuatus bishop, Theodorus surnamed Gregorius bishop of Pontus. *Hac Beda.*

Soze persecu-  
tion.

Also in the same persecution suffered certaine children, in a citie of Tuscia called Aretum: their names are thought to be Pergentius and Laurentius.

Children per-  
secuteth.

The heat of this persecution was so soze, that some revolted, as Serapion an aged mā, Nichomachus in the midst of his torments, in the citie of Troada: Euaristus bishop in Africa, Nicostratus a Deacon, whereof diuerse were punished by the hand of God, some with euill spirites, some with strange diseases.

Pergentius.  
Laurentius.  
Reuolt.



Nouatus.  
Cyprian.  
Cornelius.

In this time rose by the quarrell and Heresie of Nouatus, who disturbed Cyprian bishop of Carthage, afterward disturbed Cornelius Bishop of Rome, and being assisted with Maximus, Urbanus, Sydonius, and Celerinus, allured vnto him three simple Bishoppes in the coastes of Italie, by whose laying on of hands (making them drunke before) he made himselfe Bishop of Rome with Cornelius, whom he went about by all meanes to defeat, and caused the people that came to receiue the Eucharist at his hands, to sweare they would stand with him. But Maximus, Urbanus, Sydonius, and Celerinus, perceiuing themselves abused, forsooke him afterward.

Cornelius remained B. of Rome after the death of Decius to the time of Gallus, but other affirme (as Damasus) that he was exiled vnder Decius, and by him martyzed in the way of Appius, first being beaten with plumbata. Eusebius saith he sat two yeeres: in another place he saith three yeeres. Damasus giueth him onely two yeeres.

Aurelius.  
Mappalicus.

Under this tyrant suffered, as Cyprian reporteth, two young men, the one Aurelius who was twice tormented, the other Mappalicus, who in the midst of his torments, sayd to the Proconsull; to morrow you shall see the running for a wager: meaning his martyrdom, which he constantly did suffer.

Decius death.

This Decius reigned but two yeeres, and with his sonne was slaine of the Barbarians. Pomponius affirming that he warring against the Gothians, to auoid their hands, ran into an whyzlepit where he was drowned, and his body neuer found.

A plague of  
ten yeeres.

Immediatly after the death of Decius, God sent a plague tenne yeeres together, which made diuerse places of the world desolate; especially where the persecution most raged. Where might appeare great difference betwene the Christians and Gentils, one comforting and ministering to the necessities of their brethren, the other forsaking their neigh-

neighbours, and friends, left them destitute, and boyd of succour. Upon this plague, Cypr. wrote his book *de mortalitate*. Cyprian de mortalitate.

After y<sup>e</sup> death of Decius, succeeded Vibias Gallus & Volusian. Vibias.  
Gallus.  
Volusianus.

Gallus at the first was quiet, but anon after published edicts against y<sup>e</sup> Christians, which was chiefly of banishment of the guides of the church. In whose time Cyprian B. of Carthage was banished. Other were condemned to y<sup>e</sup> mines, as Nemefianus, Felix, Lucius, with their bish. priests, & deacons: to whom Cyprian wrote consolatory epistles. He wrote also consolatory Epistles to Seagrius & Rogatianus, being then in bonds for the trueth. In the time of this Gallus, was Lucius B. of Rome sent into banishment, (who next succeeded Cornelius in y<sup>e</sup> yeere 256.) wherein he continued but a while, and returned to his Church. Lucius sate but 8. moneths, as saith Eusebius. Damasus, Marianus, Scotus, and Nauclerus say he sate 3. yeeres, and was beheaded the second yeere of Valerian, and Galienus. The teachers of Christianity banished.  
Nemefianus.  
Felix.  
Lucius.  
Seagrius.  
Rogatianus.

After Lucius, came Stephanus, & sate 7. yeeres 5. months, & di- Stephanus.  
ed a martir, as saith Damasus. Platina, Sabellicus, Eusebius, & Volateranus, giue him (which is more likely) but 2. yeeres.

Yet with this Stephanus, and Cyprian, fell a contention Contention.  
about rebaptising of heretikes.

Pert to the former Emperors succeeded Emilianus, who Emilianus.  
sue the former, and succeeded himself. After that he had reigned but thre moneths, he also was slaine.

Pert, Valerianus, and Galienus, his sonne, were aduanc- Valerianus &  
Galienus.  
ed to the Empire, and succeeded Emilianus.

Valerianus thre or foure yeeres was so courteous, and gentle to the Christians, as no Emperour befoze him, no not such as professed Chzist: so that his Court was full of Chzistians. But being seduced by an Egyptian magician, who Valerianus  
seduced.  
was hindred by the Christians, from practising his charms, he fell to idols, and sacrificed young infantes, and raised the eight persecution.



*The eight Persecution.*

The chief ministers of this persecution were, Emilianus, President of Egypt, Paternus and Galerius maximus Proconsuls in Africa, Paternus Vicegerent in Rome, Perennius, Nicetus and Claudius Presidents.

Disordered life  
of Christians.

The cause of this persecution, besides the Egyptian above mentioned, was the dissention and disordered life of Christians, even of those that had been confessors, as Cyprian in his fourth booke, and fourth Epistle doeth declare: to whom it was shewed in a vision of the Lord befoze it came.

A Vision.

There was a certaine aged man sitting, at whose right hande sate a young man very sadde and pensive, as one with an indignation sorrowfull, holding his hande vppon his breast, his countenance heauie, and vncheerefull. On the left hand sate another person, hauing in his hand a nette which hee thzeatned to lay to catche the people that stood about, and saide vnto him: the young man whom thou seest sad & sorrowfull, is for that his precepts bee not obserued: but he on the left hand daunceth and is merrie, for that occasion is giuen him to haue power of the aged father, to afflict men.

Cyprians Apo-  
logie for Chri-  
stians.

Cyprian doth defend the Christians, and confute the false accusations laid against them (as among the rest to be y causes of all calamities that happened of warre or plague whatsoeuer) writing *contra Demetrium*, as Tertullian had befoze, writing *contra Capulam*.

Cyprian once  
a Magician.

Cyprian was an African, borne in Carthage, and first was an idolater, altogether giuen to the practise of magical artes, and a worthy Rhetorician. He was conuerted to the faith by Cecil, a priest (whose name after hee bare) through occasion of hearing the history of y Prophet Ionas. And immediately vpon his conuersion, he distributed all his substance to the poore, and being ordained a priest, was not

Cecilus con-  
uerteth Cypr.

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not long after made Bishop of Carthage. But whether he succeeded Agrippinus, which was the first author of rebaptization, it is uncertaine. Such were his giftes and vertues, that he had the gouernment of the whole East Church, and Church of Spaine: and was called the Bishop of Christian men. He was much geuen to reade Tertullian, and called him his master.

Agrippinus. 1

In the time of Decius and Gallus, he was first banished, and after (returning againe out of exile, in the time of Valerianus) he was also the second time banished by Paternus, the Proconsull of Africke, into the Citie of Thurbis, or into a Citie called Furabilitana, or Curabilitana. But when Paternus the Proconsul was dead, Galienus Maximus succeeded him: who finding Cyprian in a Garden, caused him to be apprehended, and (after many raging words) his head to be stricken off, Xistus being then Bishop of Rome, in the yere 259.

Cyprian banished.

It is to be noted, that there were more Cyprians: one of whom, Nazianzen writeth to be a Citizen of Antioch, and afterward Bishop of that Citie, and martired vnder Dioclesian. There was also a third Cyprian, in the time of Iulianus Apostata, long after both the former.

Cyprian beheaded.

Diuers Cyprians.

About this time, vnder the same Valerianus, suffered Xistus, or Sixtus, the second of that name, Bishop of Rome: who with vi. of his Deacons, (Nemesius being one) was beheaded. At which time also, one Laurence a Deacon, seeing the Bishop led to execution, cried out vnto him, saying, O deare father, whither goest thou without the companie of thy deare sonne: meaning himselfe. To whom he answered with a fatherly discourse: that within three dayes, hee should suffer after a more painfull manner: which in deede followed according as he had said: for Laurence hauing distributed of the goods of the poore, by the charge of the Bishop, it came to the Emperors eare: who (greedie of praye) commanded him to render the treasure vnto him. But he in

Sixtus with six of his deacons.



L. boyled on a  
gridiron.

steade thereof, presented vnto him after thre dayes respite, a sort of poore Christians, as the treasure of the Church. Wherewith, taking himselfe deluded, he commanded Laurence to be boyled on an Iron Gridiron. Whereon, after he had suffered a great space, he pronounced these words vnto the Tyrant: This side is now roasted inough, turne vp O Tyrant: assay whether roasted, or raw, thou think to be better meate.

By the constant confession of this Laurence, a certayne Souldier of Rome being pricked, and therewith conuerted to y<sup>e</sup> faith, desired forthwith to be baptized of him: for which, (being called for by the Iudge) he was scourged, and after beheaded.

Dionisius B.  
of Alexandria.

Under the same suffered also Dionisius (B. of Alexandria) much affliction and banishment: who with Faustus, Maximus, and Cheremon, were banished into a town of Libia, called Cephobie. Emilianus the President, at the Emperors commandement, not geuing Dionisius (then sick) one daies respit: in y<sup>e</sup> place he was once scourged, & afterwarde remoued fro thence to another place called Mariota, a more straight & sharpe place of Libia. Who after he came thither, was assigned thence to go to Colluthion. There were also afflicted with him at y<sup>e</sup> time, Caius, Petrus, and Paulus. But (notwithstanding all their crueltie) certaine visited the brethren: as Maximus, Dioscorus, Demetrius, and Lucius. At y<sup>e</sup> time also Eusebius suffred affliction for the truth, who was after ward made B. of Laodicea, in Siria. Maximus had the ministerie of the church of Alexandria after Dionisius.

The brethren  
visited.

Eusebius.

Faustus.

Faustus long after, being a very olde man, was in the latter persecution beheaded. Dionisius himselfe suruiued all these troubles, and continued vnto the xij. yere of the reigne of Galienus, about the yere 268. and so in great age departed in peace, after he had gouerned the church of Alexandria xviij. yeres, and taught Schole in the same xvi. yeres. After whom succeeded Maximus.

# the Acts and Monuments.

39

In Cesaria Palestine suffered y same time Priscus, Marcus and Alexander: who stepping to the iudge, and declaring theselues to be Christians, were giuen to wild beasts, with a woman that had bene befoze of the sect of Marcion.

Priscus.  
Marcus.  
Alexander.

Also in Carthage were 300 martyzed in a lime kil, for refusing to do sacrifice to Iupiter.

Also in the cite of Tuburba, Maxima, Donatilla, and Secunda, three virgins were after diuerse cruell torments giuen to beasts, which refusing to touch the they were beheaded with the sword. In Synela a cite vnder the Alpes one Pontius beyng apprehended by Claudius the president, after diuerse torments, was giuen to beastes, who refusing to touch him, was committed to the fire, of which also beyng not touched, he was beheaded by a riuers side, and his body cast into the same. At which instant Claudius with Anabius his assistant were taken with wicked spirits, and bit of their owne tongues, and so died.

Three virgins

Pontius.

Gods iudgements.

In the same time also Zeno Bishop of Verona was martyzed. The later Histories write of one Philippus, who beyng promoted to the Presidentship of Alexandria, came downe with his wife Claudia, and his two sonnes Auitus and Sergius, and his daughter named Eugenia. Among whom this Eugenia was brought to Christianitie, with two other her companions Eunuches Prothus, and Hyacinthus: with whome shee counselling, toke the apparell of a man, partly to auoid trouble, and to heare moze boldly the readings of Helenus an aged Bishop, and called her name Eugenius. Now a matrone named Melancia, of Alexandria, fell in loue with this Eugenius: which she refusing, and Melancia seing by no means she could obtaine her suit, she made an outcry against Eugenius, declaring y he went about to defloure her, & presented her accusatiō to Philippus: Whereupon Eugenius was constrained to manifest her selfe vnto Philippus her father, who had now long time missed her, & whom with other of her parents she did after ward win to

Zeno.

Eugenia.  
Helenus.



the faith, for the same was after martyred. Eugenia after the martyrdome of her father, is sayd to haue returned to Rome with Prothus, and Hyacinthus, and conuerted Bassilla to the faith, who should haue bene married to a Pagan husband, and was then beheaded after sundry, and diuerse torments.

Victor.  
Victorinus.  
Claudianus.  
Bossa.  
Fructuosus.

In the first yere of Valerianus, Victor and Victorinus, with Claudianus and Bossa his wife, after three yeres imprisonment, and diuerse torments, were put to death.

Avision.

Under these tyrants, suffered Fructuosus Bishop of Tarazona in Spaine, with his two Deacons Augurinus and Eulogius, condemned by Emilianus. Their hands bound behind them, presently were vnloosed, and the fire flew from them, till they had prayed, that it might accomplish the worke, and so they died constantly. At which time a certaine souldier of the house of Emilianus, did see the heauen open and the martyrs enter in: which sight he did shew vnto the daughter of Emilianus the president.

Sapores.

This Valerian after he had reigned with his sonne Galienus six or seven yeres, and about two yeres had afflicted the Christians, fell into the handes of Sapores king of Persians, beyng of three score and ten yeres of age: who made him alwaies his footstole to get vppon his horse, to which purpose he serued till his death: albeit Eusebius saith hee was slayne at the commaundement of Sapores, and powdered with salt. Claudius his president was possessed of a Diuell, and biting of his owne tounge, by many small peeces, ended his life.

Gods iudgements.

Earthquakes.

At the same time in the Romane Monarchie there happened thirtie earthquakes together: by the meanes whereof Galienus could not succour his father, whome it is thought they did so terrifie, that hee caused therebpon the persecution to be moderated, notwithstanding there were some that suffered: among whom was one Marinus, who being a noble man, and a warriour of Cesarea, and standing

Persecution moderated.  
Marinus.

# the Acts and Monuments. 41

for a dignitie that belonged vnto him, was accused of him y<sup>e</sup> should succed him, to be a Christian, whereupon being called befoze Achaius, then iudge, had giuen him foure houres to deliberat: who standing in deliberation, Theotecnus otherwise called Theodistus Bishop of Cesarea brought him into the Church of Christians, layde befoze him a booke of the new testament, and a sword, willing him to chouse: who forthwith chose the booke, and so encouraged by the Bishop, presented himselfe to the iudge, by whose sentence hee was beheaded.

Theodistus.

After the martirdom of Xistus, the gouernment of y<sup>e</sup> church of Rome was committed to one Dionysius, about the yere 266. who continued therein the space of 9. yeres, according to Eusebius, but as Damasus saith, 6. yeres and 2. moneths.

Dionysius.

266

After him succeded Felix, in the first yere of Probus the Emperour, about the yere 280. who gouerned that Church 5. yeres and died (as Platina saith) a marty<sup>r</sup>. After him followed Entuchianus, and then Gaius, both marty<sup>r</sup>s, as the histories of some doe recozd.

Felix,

280

Entuchianus.  
Gaius.

About the time of these Bishoppes, Theodorus Bishop of Neocesarea liued, otherwise called Gregorius magnus, whom Nicephorus calleth the worker of miracles.

Gregor. magn.

After the captivity of Valerian with whom he reigned 7. yeres, he ruled the monarchy alone about 9. yeres with some peace to the Church.

After Galienus succeded Claudius, a quiet Emperour: although Vincentius saith, he moued persecution: vnder whō he maketh mention of 262. martyrs, that should suffer. This Claudius raigned but 2. yers, after whom came Quintilianus his brother, a quiet Prince: who continued but seuen teen dayes, and had his successor Aurelianus: vnder whom was moued the ninth Persecution.

Claudius.

262. martyrs.

Quintilianus.

Aurelianus.

The



*The ninth Persecution.*

The tyrant  
terrified.

278

Annis.  
Tacitus.  
Florianus,  
Aurel. Probus.

284

Carus.  
Carinus.  
Numerianus.  
Cerillus mar-  
tyred.

Dioclesian.

19. yeeres qui-  
et in the church

44. yeeres quiet.  
The Church  
groweth.

Church disso-  
lute.

Large temples  
builded.

This Aurelianus rather intended, then mooued persecu-  
tion; for as the et it was a subscribing with his hande,  
hee was terrified with lightening, and not long after about  
the fifth or sixth yeere of his reigne hee was slaine, be-  
twixt Bizans and Heraclea, Anno 278. Vincentius  
and Orosius notwithstanding reckon by a great Catalogue  
of martirs, which shoulde suffer vnder him in France, and  
Italie.

Next vnto Aurelianus succeeded Publius Annius Ta-  
citus, who reigned but sixe moneths: after him succeeded  
his brother Florianus, who reigned but threescore daies,  
And after him succeeded M. Aurelius, surnamed Probus, vnder  
whom was moued no persecution: and after he had reig-  
ned sixe yeeres, & foure moneth, (by reason he kept his souldi-  
ers occupied, where no occasion of war was offered) he was  
slaine. Anno 284.

Next him succeeded Carus with his two sonnes, Carinus,  
and Numerianus, who continued but 3. yeeres. Of these, Nu-  
merianus killed Cerillus, because hee would not suffer him  
to enter into the congregation of the Christians hee being  
their bishop. This Numerianus was slaine of his father in  
law Aper.

After these, succeeded Dioclesian, in whose time till the  
19. yeere of his reign, the Church was quiet, & the whole time  
of the quietnes of the Church might seeme to continue about  
44. yeeres. In which time, the Church grew mightily, and  
the chiefe of them were in fauour with the Emperour, as  
Dorotheus, and Gorgoneus, and diuers mo.

The Church hauing now obtained peace outwardly, be-  
ganne to be deuided with controuersies, and to waue wanto  
with their peace, which was so great, & multitudes so increa-  
sed, that then they began to builde large churches for their  
congre-

# the Acts and Monuments. 43

congregations: but their dissolutenes brought on them the 10 The x. perse-  
persecution, which although it passed through the hands of tion.  
diuerse tyrants, yet it beareth the name of Dioclesian.

## *The tenth Persecution.*

**T**his Dioclesian sue Aper, who sue Numerianus, and in  
the first beginning of his raigne, chose for his Colleague Maximianus.  
Maximianus.  
which two also chose two other to them, Galerius, and Con-  
stantius, whom they called Cefars. Cefars.

Dioclesian all the while he abstained from persecuting,  
obtained diuerse victories, where with beyng puffed vp, he  
would needs after a solemne triumph be wooz shipped as a  
God: saying he was brother to the sunne, and moone, and  
would needs inioyn y people to kisse his fete: and in the 19.  
yere of his raigne hee mooued persecution. In the moneth  
of March, when the feast of Easter was nigh at hande, hee  
commaunded all the Churches of the Christians to bee de-  
stroled, and the scriptures to be burned, and put of from ma-  
gistracie all such as were Christians, and constrained all  
with torments, to offer to Idols. Dioclesian  
would be wooz-  
shipped as a  
God.  
Churches bur-  
ned.  
Scriptures  
destroyed.

At the first comning of the cruel edicts into Picomedia,  
after the Proclamation made was set vp, there ran a Chri-  
stian, a noble man bozne, & openly rent and tare it in pieces,  
notwithstanding, two of the Emperors were then in the ci-  
tie: for which act he was put to most bitter death.

These Tyrants parted the execution of their crueltie a-  
mong them. Dioclesian in the East, Maximianus in y west.  
Dioclesian began first in his owne Campe with the Chri-  
stian Souldiers: willing such as would not agree to him, to  
lay a way their weapons, and geue ouer their charges: which  
they did willingly.

At Tyze in Phenicia, there were certaine Christians Piracle.  
(geuen to the beares, & most cruel wilde beastes) preserved  
miraculously from hurt: although they were kept hungrie  
for.



for the purpose, and raged against those that brought the Christians, and those they could catch they deuoured: but the Christians were beheaded with the sword, & after throwne into the sea.

Siluanus.

At that time was martyred the B. of Sidon. But Siluanus the bishop of Gazenis, with 39. other were slaine in the mettall mines of Phenicia.

Pamphilus.

Then also was Pamphilus an elder of Cesarea, the glory of that congregation martyred, of whom Eusebius hath written in a seuerall booke.

Tyrannion,  
Arnobius.

In Syria all the teachers, bishops, Elders, and Deacons were committed to prison, Tyrannion was made meat for the fishes of the sea, and Arnobius a very good phisition, was slaine with brickbats.

Two maidens  
of Antioch,  
Siluanus.

Some to auoyd sacrificing to idols drowned themselves, as two maidens in Antioch, of a worshipful parentage.

Siluanus the Bishop of Emisa, together with certaine others, was throwne to wilde beasts.

In Mesopotamia the Christians were hanged by the feet, and choaked with a smoke of small fire, with diuers other torments. In Cappadocia the martyrs had their legs broken.

Tharatus.  
Probus.  
Andronicus.

There were also martyrs in Tarsus of Cilicia, Tharatus, Probus, and Andronicus. But the martyrs of Pontus suffered most grievous torments: and so outrageous was the beginning of the persecution in Pichodemia, & Bithinia, that he refrayned not from the slaughter of Emperors children, nor the chiefeest Princes of his Court, whom not long before he had esteemed as his owne children, Among whom was Peter, of the household, who (after diuers cruell torments, as, whipping to the bones, and powdering with salt & vinager) was roasted with a soft fire: which Dorotheus and Gorgonius seeing, reproued the Emperour, and confessed themselves to be Christians. Wherefore (not withstanding they were in great authoritie vnder him) they were

Peter of the  
household.

Dorotheus.  
Gorgonius.

# the Acts and Monuments. 45

almost tormented as Peter was and after strangled.

Afterward, Anthonius Bishoppe of Picomedia, and a great companie of Partirs with him, were beheaded. And so was Lucianus ( the Elder of the Congregation at Antioch ) after hee had made his Apologic befoze the Emperour.

Anthionius.  
Lucianus.

Hermannus caused Serena the wife of Dioclesian, to be martired. There were also other Partirs in Picomedia, as, Eulampia, Agapen, Irenea, Chronia, and Anastachia : who vnder Illyricus chiefe Officer, were burned.

Serena, the  
wife of the em-  
peroz martired

Maximinus burned 2000. Chzistians together in one Temple, men, women, and childzen.

Two thousand  
together in a  
Temple, bur-  
ned.

In Arabia many Partirs were slaine with axes. In Phrygia there was a whole Citie of Chzistians compassed, set on fire, and burned.

A whole citie  
of Chzistians  
burned.

In Melitina, a Region of Armenia, the Bishops and Elders were cast into prison.

In Arabzate, a Region nigh Armenia, Eustachius, that Countreyman borne, and Sheriffe vnder the Emperoz at Lycia, in the East, hauing there done execution on the chzistians, was conuerted, and confessed himselfe a Chzistian : & after diuers strange tormentes, was carried to Sebastia, with the rest of his companions, and there burned.

Eustachius.

At that time also suffered Eugenius, Auxentius, Marcellus. And in no lesse manner raged this persecution in Egypt, where Peleus, and Nilus, Bishops, were martyzed. But especially in Alexandria the rage was great, where Peter the Bishop of Alexandria suffered, with the Elders of the same church, Faustus, Didius, Ammonius, Phildas, Hefichius, Pachiminus, and Theodorus, beside many other.

Peleus and  
Nilus.

The B. with  
the Elders,  
martired.

The whole legion of Chzistian Souldiers, which (to the number of 6660. lay at Thebes in Egypt, vnder the Chzistian Captaine Mauritius) refusing to worshipping Images, were tithed to death once, and then againe: and last, through perhorization of Mauritius, died al together constant in faith

A legion of  
Chzistians  
martired.  
Mauritius.

Like-



Likewise at Anteno diuers Christian Martirs suffered death together. Among whom were, Ascla, Philemon, and Apollonius. And in other parts of Africa, and Mauritania, was great persecution. Also in Samnium, & Scilia, where

79. martired.

79. were put to death. Now in Europe, at Nicopolis in Thracia, the Martirs were miserably handled by Lysia. In Chalcedon suffered Euphenia, vnder Priscus the Proconsul

Great persecu-  
tion in Italy.

At Rome, Iohannes, and Crispus, being Priestes had the execution of Martirs. At Bohemia, Agricola, & Vitalis; and at Aquileia, the Emperoz commanded euery man to kil the Christians. Among those, Felices, and Fortunatus are recorded. In other places also of Italie, the persecutiō was great: as, at Florentia, Pergamus, Papes, Capania, Beneuentus, at Venusia in Apulia, in Thussia, and at Verona.

Victor.

In Fraunce, Rectorianus was a cruell persecutoz. At Mediolanum suffered Victor.

Lucian.

At Massilia, Maximianus setteth out his decree, that all y refused to doe sacrifice, should with diuers tormentes be slaine. In Beluacus suffered Lucian.

18. martired.

In Spayne likewise was great persecution, as, at Emerita, where suffered Eulalia, and Adula; where also suffered Vincentia, Sabina, and Christiana.

Persecution in  
Spaine.

At Toletum suffered Leucadia the virgin. At Cesarea, Augusta: Where were put to death xvij. beside a great number of Martirs which suffered vnder Decianus the Couerno, who afflicted with persecutiō, all y coasts of Spaine. And the foresaide Rectorianus made such Persecution at Treuers, nere the riuer of Mosella, that the blond of christian men that were slaine, ran like a litle brooke, and coloured many riuers. And round about all quarters he commanded hoysenmen to ride, and charge the people to kill the Christians, as they found them.

Riuers dled  
with blond of  
Christians.

Moreouer, at Colonia was great persecutiō, where Agrippina

# the Acts and Monuments. 47

pina and Augusta were martyred: as also in the province of Rhetia. And in Brytannie all the Christians were destroyed. The deaths that this tyrant vsed were diuerse, and the torments so græuous as no tongue can vtter: as the hanging vp of them by one hand, that they might feele the waight of the rest of their bodies, the scorching and boyling them with coales not vnto death, but euery day new: with which kind of death the martyrs of Antioch were afflicted, as moze at large it appeareth by a letter of Philidas, to the congregation of Thunitans, where hee was Bishop before hee receiued the sentence of death, beyng yet in bandes.

In Britanny great persecution.

Strange torments.

In Thebaid, Eusebius saith, that he himselte beheld the persecution, which was so great, that the very swords of the hangmen and persecutors, being blunt with the great and often slaughter, they themselves for wearinesse sate down to rest them, and other were faine to take their places. But the martyrs nothing dismayed, bare all with patience, for his sake.

The persecutors wearied with slaughter.

In this persecution one Miletus gaue backe, and the Bishoppe of Lycus a citie in litle Egypt, whom Peter the Bishop of Alexandria did therfore excommunicate. So did Marcellinus Bishop of Rome, being perswaded thereto by Dioclesian, wherfore he was excommunicated, but after ward repented, and was also martyred.

Renolds

So cruel was the persecution, that there were slaine of Martirs in xxx. daies. xviij. thousand, besides another great multitude that were condemned to the mettall mines, and Quarries. At Alexandria, with Peter their B. were slaine 300. with axes. Gerio was beheaded at Colonia, & Agripina, with 300. of his felowes. Victor in the citie of Troye, now called Xanthus, with his felowes, 360. Reginus reciteth many other martirs, to the number of 120.

17000. slaine in 30. daies.  
300. at Alexandria.  
300. at Colonia.

Mauritius came out of Syria into France, and Italy, being Captain of the bande of the Theban souldiers, in nūber



# 48. The Abridgement of

Theban souldiers 6660.

6660. sent for of Maximinianus to go against the rebellious Wangandes. These Thebans were at Rome confirmed by Marcellus the bishop in the faith. Now at Ostodon Maximinianus offered sacrifice to the Diuels, and commaunded all his army so to do, which Mauricius and his company refused, wherefore they were all tythed to death once: and persisting constantly, were tythed againe, and at the last by the commaundement of Maximinianus his whole army set vpon them, and slue them all, making no resistance. Victor at that time was not of that bande, but being dismissed for his age, came suddenly to see what had bene done, and finding them making mery and banquetting, hauing knowne the cause, detested their fact. Wherevpon, confessing also him selfe to be a Christian, he was slaine.

This persecution endured till the seventh yere of Constantinus, as Beda saith, but as Eusebius, till the tenth yere: which at the length ceased from slaughter, the tyrants being out of hope to extinguishe them: yet slew they many, and put out the eies of diuers, and condemned other to the mettall mines.

When Dioclesianus and Maximinianus had reigned together one and twentie, or two and twentie yers, they gaue ouer their empire, and liued a priuate life, Dioclesian at Salona, the other at Mediolanum. Ann. 309. after Christ, so that the Emperiall dignitie remayned now with Constantius & Galerius Maximinus. Maximinus gouerning the east, and Constantius the West partes. But Constantius (contented only with the title) satisfied himselfe with Fraunce, Spaine, and Britanie. Wherefore, Galerius chose to him his two sonnes, Maximinus and Seuerus. Likewise, Constantius tooke Constantinus vnder him.

309

Constantinus.

In the meane time, while Maximinus with his two Cesars were in Asia, the Roma souldiers set vp for their Emperer Maxentius, the sonne of Maximinian, who had deposed himselfe against whom Seuerus being sent by his father, was

## the Acts and Monuments. 49

was slaine of Maxentius : in whose place Maximinus took  
Licinius, and these Emperours prosecuted the persecution  
seven or eight yeeres, which was till the yeere 318. Having  
that Constantius and his son Constantinus rather favoured  
the Christians: and minding to trie at a certaine time what  
good Christians hee had in his court, sayned as though hee  
would doe sacrifice to Diuels, and commaunded all his hous-  
hold so to doe, to the end he might discerne the one from the  
other: which hauing done, and finding a number to remaine  
constant, cherished them and refused the backsliders, admit-  
ting the other to the chiefe places about him.

Constantius  
releeth his  
court, who  
were Chris-  
tians.

Maximinus in the East churches vsed great crueltie, and  
had executioners of the same, Pentius, Quintianus & Theo-  
technus, besides other: but his rage was stayed by the hand  
of God, who sent him such a botch, that it putrified and ate  
his entrailles, from whence swarmed an innumerable mul-  
titude of lye: whereupon he caused persecution to cease, and  
required the Christians to pray for him, and published e-  
dicts of peace vnto them throughout all his Emperre. Where-  
at one Maxentius was not pleased to haue such edicts publi-  
shed, where he had to doe, in Asia, & other prouinces. But Sa-  
binus, who had among them the chief office, wrote the Em-  
perours pleasure to the substitutes of euery country, where-  
upon grew a marvellous sudden alteration in the Church.  
But scarce suffered Maximinus the tyrant the same six mo-  
neths vniuolated, but set out contrary edicts, & caused them  
to be engraued in brasse, and hanged in euery citie. So that  
persecution rose againe as great as before. At Emysa in  
Phenicia they condemned three christians, with whom Syl-  
uanus the bishop, a very old man, being 40. yeeres in ecclesi-  
asticall function, was condemned to death. In Picomedia  
Lucianus the Elder of Antioch, after he had giuen his Apo-  
logie to the Emperour, was put to death. In Amasia a citie  
of Cappadocia, Bringes the lieftenant of Maximinus, had the  
executing of that persecution.

Gods iudge-  
ment vpon  
Maximinus.

Syluanus.

D.

At



Petrus.  
Quirinus.

At Alexandria, Petrus a most worthy bishop, was beheaded with many other Egyptian bishops. Quirinus the Bishop of Scescanias was throwne into the flood, having an handmill hanged about his necke, and drowned.

Marcellus.  
Timotheus.

270. martyrs.

Antheus a  
king, with  
37000. mar-  
tyrs.

79. martyrs.

At Rome died Marcellus, and Timotheus the elder, with many other Bishops and priests: and in many other places diuerse were martyzed, as Victorianus, Symphorianus, Castorius with his wife, Castulus, Cesarius, Mennas, Nobilis, Dorotheus, Gorgamus, Petrus, and other innumerable martyrs more, Iuliana, Cosmus, Damanus, Basilenus, with 7. other. Dorothea, Theophilus, Theodosia, Vitalis, Agricola, Acha, Philemon, Hireneus, Ianuarius, Festus, Desiderius, Gregorius, Spolitanus, Agapes, Chronia, Hirenea, Theodora, and 270. other: Florianus, Primus, and Felicianus, Vitus, and Modestus, Crescentia, Albinus, Rogatianus, Donatianus, Pancratius, Catharina, Margareta, Lucia, the virgin, and Antheus the king with 37000. martyrs, Simplicius, Faustinus, Beatrix, Panthaleon, Gregorius, Iustus, Leocandia, Anthonia, with an infinite number more. Also Felix Victor with his parents, Lucia the widow: Germinianus with 79. others: Sabinus, Anastacia, Chrisogonus, Felix, and Audactus, Adrianus, Nathalia, Eugenia, Agnes of thirteene yeares old. The kind of cruelties were straunge, and the persecution more grauous vnder Maximinus the tyzant, then vnder Maximinianus the Prince.

Famine and  
pestilence.

Now the Emperour in his edict, had declared what plentie they enioyed, what times their Idols were adozed: but immediatly vpon this renewing of persecution, fell out most miserable famine and pestilence, in the which the christians shewed their kindnes vnto the Gentils, releuing to their power such as they thought to stand in need. Herevpon grew againe some peace.

Maximinian vnderstanding that the Pretorian souldiers had chosen his sonne Emperour at Rome, intended to take  
vnto

unto him againe his empire, and perswaded Dioclesian so to do, but was repulsed, and prouided to fly to Constantinus in France for aide; but indeed purposed to kil him: which was detected by Fausta the daughter of Maximinian, who Constantinus had married. So that taking no place, he retired, & in the way was apprehended, and put to death.

Certaine companions of Maxentius, soliciting a Chyristian Gentlewoman of Rome, whose husband first they had killed, to satisfie the filthie desire of the Emperour, rather then she would so doe, killed her selfe.

In the beginning of his reigne, he fained himself a Chyristian, to the end he might serue his wicked purpose, but afterward shewed himself both towards them, and in al other behaviour most abhominable, giuing himselfe to magicke, and pollution of his body, with all kinde of cruelty against his owne citizens, and nobles.

He banished a certain noblewoman of Rome, because she gaue her goods to the Church.

The people of Rome being wearied with y<sup>e</sup> villany of Maxentius, required ayd of Constantin. who first admonished him by letters, which nothing preuailing, he gathered an armie in Fraunce, and Britanny, to repressse the rage of the tyrant. To who he approached: and fearing his charms where with he had vanquished Seuerus, sent by Galerius, stood in doubt: and whilest he was in doubting, and casting by his eyes manie times to heauen, on the South part, about the going downe of the sunne, he saw a brightnesse in heauen, appearing in the similitude of a crosse, with certain starres of equall bignesse, giuing this inscription like latine letters, *In hoc vince*, that is, in this ouercome. Eusebius Pamphilus made report that he heard Constantinus himselfe often report the same. Now he being assenied herat, and consulting vpon the meaning thereof, in the night in his sleape, Chyrist appeared vnto him with the signe of the same crosse, which he had scene befoze, bidding him to make the figuratio there-

The villany of  
Maxentius.

A vision of the  
crosse.



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thereof, and to carrie it in his warres befoze him, and so should he haue victorie. Whereupon he marched towarde Maxentius, (hauing done as the vision commanded) who being constrained to issue out of the citie to meete him, commanded Pons Milonius to be beaten down, & a false bidge to be made, thinking thereby to take Constantinus. But hee himselte being not able to sustaine Constantinus force, and retiring, in hope to get the Citie, was ouerthrowen of his horse into the flood, and drowned, and so ended the last Persecution.

Maxentius  
drowned.  
The last perse-  
cution ended.

318.

The first attempt of Constantinus against Maxentius, was Ann. 318. So that three hundred yeres was the full time of the persecution from Christ. Constantinus for this victorie had his image set vp, holding in his right hand the signe of the crosse, with this inscription: with this wholesome sign, the true token of fortitude, I haue rescued and deliuered our citie from the yoke of the tyrant. After this, Constantinus with Lycinius, gaue liberty by proclamation to Christians, to professe their religion.

Liberty to the  
Christians.

Diocle. dieth.

Dioclesian being at Salona, and hearing of the proceedings of Constantine, and this his edict, either for sorrow died, or as some say, poisoned himselfe. Now remained onely Maximinus in the West, who although he raged against the Christians, yet was hee appalled at the edict before mentioned, and caused Sabinus to publish a certaine releasement to Christians, and yet wrote another countermaund: howbeit shortly after, he making warres, and fighting with Lycinius, lost the victorie. Whereupon, he caused his charmers to be killed, that perswaded him to the warres: and shortly after, being oppressed with a certaine kind of disease, glorified the God of the Christians, and made a most absolute law for their safety. This was Ann. 319.

Maxim. glorifi-  
eth the God of  
the Christians.

319

Now yet remained Licinius, who was also a persecutor: notwithstanding, at first he dissembled the matter, and ioy-  
ned with Constantine. He was a man euerie way vicious:

he

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he named Learning the poyson of the common Wealth, and counted learning in a prince to be a great vice. The knowledge of the lawes he did most abhorre: For he himself was vnlearned.

Learning named by Licinius the poyson of the common weale.

He became a Persecutor, pretending against the Christians, that they prayed for Constantinus onely, and not for him. First, he began to persecute in his court: then he stretched vnto his prouinces, with as great crueltie as any that went before him: and hated Constantine, who gaue him his sister Constantia to wife, and had bestowed many benefites vpon him. About Amasia, and other Cities of Pontus, he rased the churches euen to the ground.

Licinius a great persecutor.

Churches rased to ground.

Among those that suffered, Nicephorus first speaketh of Theodorus: who (being hanged vpon a crosse,) had nayles thrust into his arme pits, and after that, his head striken off. Also, of one Theodorus B. of Tyre, & a man of Pergamus. Like wise, Basilus B. of Amasenus, Nicholaus, B. of Epitocus, Gregorius, of Armenia the great. After that, Paul of Neocesarea, who by Licinius him selfe, had both his hands cut off with a searing Iron.

Theodorus Basilus.

Nicholaus.

Paul.

Besides these also said, were in the cite of Sebastia, xl. Christian Souldiers, in the vehement colde time of winter, drowned in a horseponde: when Lycias as yet, & Agricolaus executing the sherifes office vnder Licinius, were in the east part, of great reputation, for inuventing of new and strange torments against the Christians. The wives of those 40. were caried to Heraclea, a cite in Thracia, and there with a certaine deacon, whose name was Ammones, were (after innumerable torments) slaine with the sword.

Forty christian souldiers.

Inuenters of torments.

Diuers battels were fought betwene Licinius & Constantinus. First in Hungarie, where Licinius was ouerthrowen. Then againe in Macedonia, whither he fled, and repayed his armie. And finally, being vanquished both by sea and lande, at Nicomedia he yelded himselfe to Constantine, and was commanded to liue a priuate life in Thessalia.

Licinius vanquished.



# 54 The Abridgement of

Licinius slaine  
324

Constantius  
dieth & is bu-  
ried at Pozke  
Alban the first  
martir in En-  
gland.  
Amphibalus.

Aaron, and  
Julius.

301

England only  
touched with  
tenth persecu-  
tion.

lia, where he was slaine by the souldiers. He was killed an.  
324. Constantius, the father of Constantine, being a good  
and godly Empero<sup>r</sup>, died, the iij. yere of the persecution, an.  
310. and was buried at Pozke.

Now, among an infinite number of speciall men of name  
that suffered, were these that follow in this 10, persecution.  
At what time Dioclesian and Maximinian, had directed out  
their Letters for the persecuting of Christians, Alban (the  
first that suffered martirdome in England for Christ) recei-  
ued into his house a persecuted Clarke, named Amphibalus,  
by whose continuall praying day and night, and godly life,  
he became a Christian. It was insourmed the Prince, that  
he lodged the Clarke. Whereupon, (search being made by  
the Princes commandement) Alban, by and by putting on  
the apparell of the Clark, his master offered himself in stead  
of the other, to the souldiers, who brought him to the Judge,  
that was even then sacrificing vnto' devils at the Altar.  
Which Alban refusing to doe, at the commandement of the  
Judge, after he had bene grievously scourged, was behea-  
ded. The Clarke flying into Wales, was set also againe to  
the same Colone of Merlancaster, where he was martired,  
having his bellie opened, and made to runne about a stake,  
while all his bowels were drawn out, then thrust in with  
swo<sup>r</sup>ds and daggers, and at last stoned to death.

With Alban suffered Aaron, & Julius, y. citizens of Merlā-  
caster, beside a great nūber mo<sup>r</sup>. Albans martirdome might  
seem to be about the ij. or iij. yere of the x. persecutiō, under  
tyrāny of Dioclesiā and Maximinianus. Hercules the bea-  
ring rule in England, about an. 301. before Constantinus  
came to his governmēt. It is to be noted y<sup>e</sup> Engla<sup>d</sup> was not  
touched w<sup>th</sup> any of the ix. persecutions, but only w<sup>th</sup> this tenth,  
in which almost al christianitie was in y<sup>e</sup> Alā<sup>d</sup> extinguished.

Pitiles Galerius, w<sup>th</sup> his grand captain Asclepiades, inua-  
ded Antioch, th<sup>re</sup>atning y<sup>e</sup> christiā<sup>s</sup>: whom one Romanus, a  
noble man, confirmed, & encouraged to be constāt. Wherefore  
he

he suffered many strange torments w<sup>th</sup> great constancy: and reasoning w<sup>th</sup> the tirant of the truth, required a child to be presented vnto him: which was done, of wh<sup>o</sup> he asked, whether it were moze reasonable to worship one God, rather th<sup>e</sup> innumerable, considering God could be but one. To whom the child answered befoze the tyrant, according as his Christian parents had instructed him, y<sup>e</sup> one god was to be worshipped.

A child tormented.

Wherefoze the child was grievously scourged, & the skin of his head pulled of hayze and all, the mother standing by, & exhorting the child to patience and constancie; he was put to death with Romanus, the child was beheaded, and Romanus cast into y<sup>e</sup> fire. Which wh<sup>e</sup> it would not burne him, he was brought from the same, and strangled in prison.

A miracle.

Gordius was a citizen of Cesaria, a Centurion, who gaue ouer his charge, & liued in the desert a long time: but vpon a certaine day when a solempne feast of Mars was celebrated with games, in the Theatoz of Cesaria, he came thether, & gat vp to the highest place of the Theatoz: and vttered himselfe a Christian in the hearing of all the people: whereupon after he had endured many & greuous torments, the shiriffe assayed by flattery: which when it would not preuaile, hee caused him to be had out of the Citie to be burned, which was accomplished, and suffered of him with patience. Likewise suffered Menas an Egyptian souldier, after that in like sort with Gordius, hee had declared himselfe to be a Christian in the citie of Cotic, where after diuerse torments, by the commaundement of Pirrus the President, he suffered the losse of his head.

Gordius.

Basilus mentioneth of 40. martyrs in a Sermon, which were gentlemen, & yong all, that professed themselves Christians, and went boldly vnto the Marshall, & declared vnto him their names: wherat he was first astonied, & not preuailling with flattering wordes & faire promises: deuised a new torment, and caused them to stand all night (in the winter) in a great pond which was in the midst of the citie, and lay

40 martyrs.



full upon the cold Northwind. In the morning they were found starke and stiffe, yet hauing breath, were brought to the fire to be burned. Now one of them more liuely then the rest was pittied of the tormentors, who said to his mother standing by, that they would saue him alieue: but she with her owne handes brought him to the pile of wood where the rest lay, admonishing him to accomplish the blessed iourney he had taken in hand?

A notable mother.

Fortie martyrs.

The like story reporteth Nicephorus of fortie martyrs that were married men, which were killed in a ponde at Sebestia a towne of Armenia.

Cyrus.

In this persecution suffered also Cyrus a Physician, borne in Alexandria, who flying into Egypt in the persecution of Dioclesianus and Maximinianus, led a solitary life in Arabia: vnto him resorted one Ioannes borne in the citie of Coessa beyond Euphrates, leauing his souldiers life which befoze time he had exercised. Now these twaine hearing of the imprisonment of Athanasia with her three daughters, Theoctiste, Theodota and Eudoxa, at the persecution of Canope a citie in Egypt, came to confirme them: at which time Sirianus was the chiefe Captaine and Lieftenant of Egypt (who was very cruell especially against women and maydens) whereof they being accused and in no sort yielding to doe sacrifice, were put to death by the sword, with Athanasia and her three daughters.

Athanasia and her three daughters.  
Sebastian.

Sebastian being borne in that part of France which is called Gallia Narbonensis, was Lieftenant generall of the hauward of Dioclesian the Emperour, and encouraged many martyrs of Christ by his exhortations: whereof being accused to the Emperour, was commaunded to be brought into Rome field, where of his owne souldiers he was shot thzough with innumerable arrowes, and after his body was thzowne into a fakes. With him suffered others, as Nicostratus with Zoe his wife, Tranquillinus with Martia his wife, Traglianus, Claudius, Castor, Tiburtius, Castullus, Marcus,

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Marcus and Marcellinus, with other moe.

Barlan a noble man, mentioned in a sermon of Basilus, having abode all tozments, was laid vpon the altar, where they vlsd to offer vp sacrifice, and fire and frankincense put into his right hand, (wherin he had yet some strength,) thinking he would haue scattered the incense vpon the altar, and haue sacrificed, but the flame eate round about his hand, and the the same endured as though it had bin couered with hot embers, he saying the Psalme: Blessed is the Lord my God who teacheth my hands to fight, &c.

Barlan.

Under Dioclesian, & Maximinian, suffered Agricola, and Vitalis his seruant: Vitalis died in extremity of tozments, Agricola was fastned to the crosse, and so died.

Agricola.  
Vitalis.

But most lamentable was the martyrdome of Vincentius a Spaniard, who suffered martirdom at Valence vnder Darianus the President: of whom he was so racked, that all the ioynts of his body cracked: then was his body indented with many deadly wounds: and thirdly, his flesh was tozne with yron combes sharply fyled, and that the tozmentozs should be the moze egar, they were also scourged. This done they laid his body vpon a grate of yron, and having opened it with hookes, they seared it with fiery plates, sprinkling the same with hotte salt. And last of all, they drew him into a dungeon sprinkled with sharpselles, and locked his feet in the stockes.

Vincentius  
lamentable  
martyrdome.

Tozmentozs  
scourged.

At Alexandria, Philoromus, hauing great possessions, forsooke all for Chzist, and was beaded, and could not be moued with respect of friends, wiue or childzen. Also Procopius in Palestine, after his conuersion, brake his siluer images and gaue them to the poore, and after most grienous tozments, had his head smitten off, hauing first his body dismembred, both of hands and fete.

Procopius.

In like manner suffered Gregorius, a young man of Cappadocia, besides a number of others, as Sergius and Bacchius, &c.

Pantha-



Panthaleon.  
318. martyrs.

2000. martyrs.

Panthaleon a *Whiston* in *Picomedia*, Theodorus in the citie of *Amasia*, in *Hellepontus*, Gerion with 318. fellow martyrs, which suffered about *Colon*. Hermogenes *Prest* dent of *Athens*, being conuerted by the constancie and patience of one *Menas*, and *Eugraphus*. Item *Samonas*, *Gurias* and *Abilus*, *Hieron* also with certaine his confessozs vnder *Maximinus*, *Indes* and *Dominas* at *Picomedia*, with 2000. martyrs: *Enelasius* and *Maximinus*, whom *Fausta* the virgin conuerted in her torments. Also *Thirus*, *Lucius*, *Callinicus*, *Apollonius*, *Philemon*, *Asilas*, *Leonides*, with *Arrianus* president of *Thebaide*.

Cassianus.

Constancy of  
women.  
Eulalia.

*Cyprian* Bishop of *Antioch* (befoze his profession being a filthy magician,) suffered with *Iustina* a virgin. Item *Glicerius* at *Picomedia*, *Felix* a minister, *Fortunatus*, *Achilleus* deacons in the citie of *Valent*, *Arthemius* of *Rome*, *Ciriacus* deacon to *Marcellus* the Bishop, *Caryophorus* Priest at *Thuscia*, with *Abundus* his deacon. Item *Claudius*, *Cyrinus*, *Antonius*, which suffered with the Bishop *Marcellinus*, *Cucufatus* in the citie *Barcimona*, *Felix* Bishop of *Apulia*, with *Audactus* and *Ianuarius* his priests, *Fortunatus* and *Septimus* his readers, who suffered in the citie *Venusia* vnder *Dioclesian*; *Cassianus* was stabbed in of his scholars with bodkins, or yron penne, wherewith they did vse to write.

Now the constancie of the womē was also marueilous, & especially of a virgin, named *Eulalia*, of the towne of *Emerita* in *Portugal*, who (beeing shut vp of her Christian Parents, that for desire of martirdome, feared least shee should be cause of her owne death) brake out in the night, & came befoze the Gouernor of the towne of *Emerita*, being distant fro the village where she was kept, & confessed her selfe to be a Christian, & reproued the cruelty of the iudge, & the banity of *Maximinus*, y<sup>e</sup> worshipped Idols, thzowed the idols down, which shee was bzought to worship, & scattered the incense. Wherfoze, after many vaine perswasions. she had one ioynt of her

## the Acts and Monuments. 59

her body pulled from an other, and her flesh and sides scratched with talents of wilde beastes to the bones (thee in the meane time reioysing and prayling God) They seared her brests with torches, which when they had caught her hayre which hanged downe to her sate & couered her shame, thee swallowed the flame, opening her mouth, and so died.

Like was the constancy of Agnes of Rome, of honorable parentage, and not marriageable, when she professed Christ, wherefore being brought before the iudge, she was threatened toiments which she contemned, then was she threatened to be committed to the common stews, & psoners appointed to assaile her, whom when she refused, commandement was ginen that shee should bee tied at a corner of a streete, naked where comon strumpets vsed to resort. At this y multitude being greatly ashamed, went away sauing one, who beholding y virgin with vncast eies, was stricken w lightning, & his eies dashed out of his head: whom Agnes praied for, & restored. In the end she was beheaded, and greatly reioyced to see the executioner, preferring him before all the amorous companie. There are many miracles reported of her.

Catharine openly resisted the Emperour Maxentius to his face, rebuking him for his cruelty, wherefore after shee had felt the racke, and the soure sharpe cutting wheeles, she was beheaded, about the yeere of the Lord 310.

There was also one Iulitta, who was dispossessed w yngfullie of her goods by the Emperours Deputie: for which shee complayned to the Emperour: but the covetous, and false deputie, accused her of Christianitie, wherefore she could haue no redresse. Whereupon being commaunde to doe sacrifice with Incense, she refused it, and confirmed, and encouraged others. She was burnt in the fire, & so slept in the Lord.

Also Barbara, a noble womā in Thulcia, after she had suffered most cruel toiments as, torres, & burning of her sides, was at the last beheaded.

Also Fausta the virgin, who suffered vnder Maximinus: by

A miracle.

Katherine.

310

Iulitta.

Fausta.

whom



whom Eucladius a ruler in the Emperors palace, and Maximinus the president, were both converted, & suffered martyrdom. Also Iuliana of Picomedia, vnder Maximinus, Item Anisia a mayd of Thessalonica, vnder the same Maximinus. Iustina, which suffered with Cyprianus bishop of Antioch. Also Lucia, Agatha and Tecla, who rather suffered vnder Nero as most doe agree: which all holy virgins, suffered in the tenth persecution of Dioclesian.

Succession of  
Bishops of  
Rome.

Lucina.

Now during the time of this persecution, these Bishops succeeded one the other: Caius, who succeeded next after Xistus, Marcellinus, Marcellus, Eusebius, and then Miltiades: all which died martyrs in the time of this persecution. Marcellinus having giuen place to Dioclesian, and sacrificed, was excommunicated, but repented, and was martyred, with Claudius, Cyrinnus, and Antonius. Marcellus also refusing to doe sacrifice, was beaten with wasters, and expelled the citie, and entred into the house of Lucina a widow: & assembled the congregation. Which the tyrant hearing of, turned the house of Lucina into a stable, and made Marcellus a keeper of beasts: and so with stinch thereof, and miserable handling, he died. Eusebius late Bishop of Rome two moneths: some say eight, some five moneths. Miltiades (by the testimonie of Placina) late thre yeres & seven moneths, & suffered vnder Maximinus. Which seemeth not to be true, because he died before Miltiades. He was the last of the bishops of Rome, that were in danger to suffer.

Yet persecutio  
in Asia.

Now in the East partes, in all Asia as yet for the space of iij. yeres persecutio did not cease, by the meanes of wicked Licinius: vnder whom suffered diuers: as, Hermylus, a Deacon, and Stratonicides, a keeper of the prison. Which both, (after punishments sustayned) were strangled in the flood after.

Under Sapo-  
res,

Now also vnder Sapore, king of Persia, suffered Acyndinus, Pegasius, Anempodistus, and Epidephorus: also, Simeon, Archbishoppe of Selentia, with Ctesiphon, another

Bi

Bishop in Persia, with other ministers, and religious men, 128. martirs.  
to the number of 128.

The Magicians of Persia accused Simeon, and Ctesiphon  
to Saporess, that they favoured the Romane Empire, and re-  
vealed to the Emperoz such things, as were done in Per-  
sia. Whereupon he called for Simeon, the chief Bishop, and  
endeuoured to perswade him to doe sacrifice: which he refu-  
tion. The magicians  
raile persecu-

sion, was committed to prison: and in the way going to the  
Gaole, there was sitting at the kings gate a certaine Cu-  
nuche, an olde Scholemaster and Tutor of the kinges, na-  
med Vst hazares, who had fallen from Christianitie to Ido-  
latrie, who seeing the B. passing by, led to prison, rose vp, &  
did reuerence vnto him. Simeon againe with sharpe words  
rebuked him, and cried out against him. Whereat the Cu-  
nuche burst out into teares, and (laying away his Courtly  
attire) put vpon him a mourning weede, and sate before the  
Court gates weeping, and saying within himselfe, woe is  
me, with what hope shall I hereafter looke for my God, when  
Simeon my familiar acquaintance so much disdayneth me?

Simeon.  
Vst hazares.

Which being made known vnto the king, and he confessing  
himselfe a christian, after many perswasible words in vaine,  
A notable  
historic.

he was by the kings commandement led away to be behea-  
ded. Going vnto execution, he desired that the king woulde  
graunt him, for the old and faithfull seruice he had done him,  
that it might be proclaimed by a Crier, that Vst hazares was  
not beheaded for any offence against the king, or Realm; but  
onlie because he was a christia. Which he required, because  
his shrinking from the faith, gaue great offence to many  
Christians that heard thereof. And so it was granted vnto  
him, Simeon being in prison, and hearing thereof, was very  
glad: and the next day suffered also, with an hundred more.  
An hundred  
suffer.

All which were put to death before Simeon, who confirmed  
them: and at last, with two other ministers of his Church,  
Abedecalaus, and Ananias, he was also put to death.

At which time, one Pulices, seeing Ananias, an old father,  
to



to thinke at the sight of those that suffered: said vnto him, O father, a litle moment shut thine eyes, and be strong, and shortly thou shalt see the sight of God. Which being reported to the king, he caused an hole to be made in his neck, & there out pulled his tongue, and so was he put to death, who was the kings seruant, and ouerser of his Artificers. At which time also, the daughter of Pusices, a godly virgin, was put to death for the testimonie of Iesus.

A cruel edict.

Magicians.  
Azades.

The teachers  
onely put to  
death.

Trabula.

Iaculus

The next yere following, on the day of the Lords passion, the king set forth an Edict, for the vtter extinguishing of all the Christians that were in his Dominions. So that an infinite number were slaine in Towne and Citie, (by the procurement of the Magicians,) and diuers in the kings Court suffered martirdome: among whom was Azades, whom he did most entirely loue. Of whose death when he heard, he toke it so beauelie, that he commaunded after that time, no Christians should be put to death, but onely those that were teachers.

In the same time the Quene fell into a certaine disease: vpon occasion whereof, the cruel Iewes, & Magicians falsly accused Trabula, the sister of Simon the Martir, a godly virgin, with another sister of hers, that they had wrought the Quene hurt by Charms: for which, they were both cut in sunder with sawes, and their quarters hanged vpon stakes, the Quene going betwene them, thinking thereby to be healed. This Trabula (being beautiful) was promised deliuerance by one of the Magicians, if she would yelde to his pleasure. Which she constantly refused, and suffered patiently.

Now vpon the Proclamation against the teachers, great persecution rose against them by the malice of the Magicians: especially in the Countrey of Diabener, which was most Christened: where Acepsimas (there B.) with a great number dismissed, and onely depriued of liuing, was taken and whipped of the Magicians. To whom one Iaculus  
a mini-

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a minister of the Church, ioyned himselfe to serue the necessitie of the aged Bishop. At the same time also Athal-  
 las a minister: Aradanes, and Abdiesus Decius, were  
 imprisoned, and miserably scourged for the testimony of  
 Christ: and afterward were more tormented of the Arch-  
 magician, to whom the King had giuen liberty to vse his  
 pleasure on them, vnlesse they would worship the Sunne:  
 which when they refused to do, they were put to most bitter  
 torments, in which Acepsimas died: the other yet remay-  
 ning maruelously aliue, were turned againe into pry-  
 son. Of whom Athalass in time of his whipping, was so rack-  
 ed with pullings, that both his armes were pulled out of  
 ioynt. and hung downe, that he had no vse of them.

The Archma-  
 gician.

Athalas.

Innumerable were the slaughters of bishops, ministers,  
 and deacons, in this persecution vnder Saporess. The names  
 of certaine thus recited of Zozomen, and Nicephorus: Bar-  
 basines, Paulus, Gaddiabus, Sabinus, Mareas, Marcus, Io-  
 hannes, Hormisdas, Papa, Iacobus, Romas, Maares, Agas,  
 Bothres, Aldas, Abiesus, Ioannes Abrianus, Agdelas, Sapo-  
 res, Isaac, Dausus, Bitor, also with Mameanda his fellowe  
 Bishop, and the rest of his Churches vnder him, to the num-  
 ber of 250. persons. In summe, the number of those that the  
 Persians themselves were able to recite, comieth to fifteen  
 thousand men and women. Now these troubles comming to  
 Constantines eares, moued him to consider how to re-  
 dresse the Persecution, and there being at Rome Embas-  
 sadors of Saporess, with requestes to the Emperour, hee  
 graunted them all: thinking thereby, to moue him to be  
 fauourable to the Christians: And wrote also vnto him a  
 letter, requiring him to take compassion vpon those Inno-  
 cents, and shewed how the hand of God had been against ti-  
 rants of the Church, as Valerianus, &c.

Innumerable  
 slaine.

250. martyrs.  
 xv. thousand  
 martyred a-  
 mong the Per-  
 sians.

Constantine  
 to Saporess, for  
 mitigation of  
 the persecution

What successe his letter had, it is vncertaine: But likely  
 it is, that it did somewhat mitigate the heate thereof. Of o-  
 ther troubles, it is recoreded to haue bene in Persia, vnder  
 Isdi-



Andas.  
Homisda.

Suenes.

Beniamin.

425

Iulianus,  
Emilianus.

The martirs  
comforted.

Isdigerdes the king in the time of the Emperour Theodosius, at which time suffered Andas the bishop, and Homisda a great noble mans sonne of great reputation among the Persians: whom the king condemned to keepe his Elephants naked, and seing him a distance of time after, tanned with the Sunne, promised him if he would deny Christ a shirt to couer himselfe withall: which whē he refused, he was banished the countrꝝ. There was also one Suenes that had vnder him an hundred men: and because he would not denie Christ, the vilest of his seruants was appointed ouer him and the rest, and coupled with his Maisters wife.

Beniamin also, the deacon after two yeres imprisonment, was let loose at the request of the Romaine Embassadour: but after ward preaching contrary to the kings commandement, was thrust vnder the nailes with xx sharpe prickes. Wherat when the martyrs laughed, a sharpe reede was put vp into his yarde, and a long thorne stalke thrust vp into his bodie, and so he died. These persecutions were about the yere 425.

Likewise vnder Iulianus the Apostata, certaine suffered martirdome by Idolaters, as Emilianus, who was burned in Thracia, and Domitius, who was slaine in his caue. Theodorus also for singing a Psalm at the removing of the bodie of Babylas, was tormented from morning till night, and hardly escaped with life: and being asked how hee coulde abide the torments, said, at the first he felt some paine, but afterwarde, there stood by him a yong man, who (as he was sweating) refreshed him in such sorte, that being let downe from the Engine it greued him more than before. Artemias also, the Captaine of the Egyptian Souldiers, lost his head for Christ. Also, Eusebius, and Nestabus, two Bethzen, with Nestor also, were murdered by the people of Gaza.

Euspicius, a noble man in the Countrey, died among the of Cesarea, whereof, some were banished, some slaine, for pul.

# the Acts and Monuments. 65

pulling downe the temple of Fortune . But speciall was the crueltie of the Arethusians a people of Syria , against a company of Christian virgins , whome they first set out naked to be scozned of the multitude , then shaued them : then couered them with swill and drafte , and caused them to be deuoured of Swine . It is thought their crueltie was the greater , because Constantine restrained them of the exposing their virgins to filthy lust , and destroyed the temple of Venus in Heliopolis .

Arethusians.

Marcus Arethusus.

The temple of Venus destroyed.

Among the rest, Marcus Arethusus their Bishop was most cruelly handled, because at the commaundement of Constantine, he pulled downe a temple of Idols, and builded a Church for Christians in the place. Now they considering how he was not favoured of Iulianus, accused him of treason: who first fled, then hearing there were taken o-ther for him, he returned againe, & offered himselfe: whom when they had gotten, they first stripped naked, and beate him grievously, then they put him into a filthy sinke, from whence againe they tooke him, and caused boyes to trust him in with sharpe sticks. Lastly, they put him into a basket & annointed him with hony and bzoath, and hong him before the sunne, as meat for waspes & flies to feed on. All this they did vnto him, that he might be bzought either to build again the temple, or giue mony to the building: which he refused. But at the last (taking him to be a pweze man) they required but a small summe, which he also would not yeld vnto: answering y it were as great impietie to confer one halfe peny to a matter of impietie, as a great summe: thus they being not able to pzeuaile against him, let him downe. And thus much of the persecution in y primitive church, which agreeth with the time of the Apocalips, taking euery moneth for a saboth of yeres: 42. Moneths, that make vp iust the time fro Christs death, to the last yere of persecutiō by Maxentius, which were 294. & six yeres vnder Licinius in Asia: in all 300. yeres, reckoning from the death of Iohn Baptist, to

The persecutiō of the primitive Church endeth.

A moneth for a saboth of yeres.

C.

the



# 66 The Abridgement of

Sathan bound  
vp, til Wickliffe.

Constantine  
borne in Eng-  
land.

Helena daugh-  
ter of king  
Coilus, Con-  
stantines mo-  
ther.

Constantine, a  
father of the  
Church.

Nicene coun-  
cell.

Constantine  
teacheth his  
souldiers a  
prayer.

the end of Maxentius and Licinius : all which time Sathan  
from the time of Licinius till Iohn Wickliffe was bound vp.  
Constantine deferred baptisme till his old age, because  
he determined a iourney into Persia, and thought in Jordan  
to haue beene baptized. He entered into the Empire, Anno  
311. and raigned 30. yeres, as Letus saith 32. lacking two  
moneths. He was borne in Byptaine. His mothers name  
was Helena daughter of king Coilus. He greatly trauelled  
for the peace of Chzistians, and befoze hee had conquered  
Licinius, wrote to his sabiects inhabiting the East, in their  
fauour. He set also peace among the Bishops in the Church,  
who were at dissention, and made prouision for ministers  
and teachers of the people, and caused all to be restozed vnto  
the Chzistians that had beene taken from them in the perse-  
cutions: writing to Syluius his chiefe Captaine, to that end,  
and commaunded him that in Affrica where he had to doe,  
and where Cecilianus was bishop, that Clarke and mini-  
sters should be freed from all manner publike duties & bur-  
thens. He was greatly studious in taking vp causes among  
the bishops, and wrote to that end to diuers: as to Miltiades  
bishop of Rome, to Cresces bishop of Siracusa, to Cecilianus  
bishop of Carthage: also to Eusebius for the edifying of new  
Churches. And after he had gathered the Nicene Councell  
for the vnitie of the Church, he writeth to Alexander, and  
Arrius to the same entent.

He prescribed a certaine prayer for euery one of his soul-  
diers in stead of a bytel Catechisme, & caused them to learne  
the same, which is this: We acknowledge thee onely to be  
our God, we confesse thee onely to be our king, we call vp-  
on thee our onely helper: by thee we obtaine our victozies, by  
thee we vanquish our enemies, to thee we attribute whatso-  
euer commodities we presently enioy, and by thee we hope  
for good things to come: vnto thee we direct all our suite, and  
petitions, most humbly beseeching thee to keepe Constantine  
our Emperour and his noble childzen, to continue in long  
life,

## the Acts and Monuments. 69

life, and to giue them victoꝝy ouer all their enimies through  
Chriſt our Lord. Amen.

He graunted great immunities to the miniſters, that they  
might appeale from the ciuil iudge to their biſhop, whoſe ſe-  
ſſence was of as great value in ſuch caſes, as if the Empe-  
rour himſelfe had pronounced it.

He provided alſo maintenance for liberall artes and ſci-  
ences, for the profeſſors, their wiues and children and gaue  
the great immunities. He wrote alſo to Eusebius the B. of  
Nicomedia, to procure 50. volumes of parchment, wel bound,  
and cauſe to be written out of the ſcripture therein in a lege-  
able hand, ſuch things as were profitable for the inſtruction  
of the Church: and allowed him two miniſters for the buſi-  
neſſe. Finally, he was a father to the Church, and enforced  
himſelfe euery way to ſet forth the Goſpel, and euery good  
thing, and endeouored to ſuppreſſe the contrary.

He was baptiſed at Nicomedia, of Eusebius Biſhoppe of  
Nicomedia, in the 31. yere of his raigne, a little befoze his  
death.

### The end of the ten persecutions.

E 2

The





# 68 The Abridgement of

The rest of this history concerneth chiefly the affaires of the Church of England and Scotland.

The rest of this history concerneth chiefly England and Scotland. England received the Gospel in Tyberius time.

63

Easter kept in England after the manner of the East church. The Gospel came into England from the East and not from Rome.

180.

K. Lucius the first Christian K. of England, Fugatius and Damianus.



Ilidas affirmeth, that Britain received the Gospel in the time of Tiberius the Emperoꝝ, vnder whom Christ suffered, and that Ioseph of Arimathea, after the dispersio of the Jewes, was sent of Philip the apostle out of France into Britain ann. 63. And here remained at his time,

and laid the foundation of the Gospel. In the time of Bede almost a thousand yeeres after Christ, as he testifieth, Easter was kept after the manner of the East Church, in the full moone, what day of the weeke soeuer it fell, and not on the Sunday as we doe now. Wherby it may appeare that the preaching of the Gospell came into this land from the East and not from Rome.

About the yere 180. King Lucius, sonne of Coilus, king of Britains, which now are called English men, hearing of the miracles done by Christians in diuers places, at that time wrote to Eleutherius B. of Rome, to receiue of him the Christian faith: who sent him thereupon certain preachers, Fugatius, or by some Faganus, and Damianus, or Dimianus, which conuerted first the king and the people of Britain, and baptized them, and subuerted the temples, and monuments of idolatrie. And the 28, Flamines they turned to bishops, and thre Achflamines to thre Archbishops, hauing their seates in thre head cities, London, Poꝝke, and Glamoꝝgantia, by Wales.

This king also sent to him for the Romane lawes, to frame his people thereafter: who answered, that the lawes of God was to be his direction for lawes, and not the Romanes, that might be repꝝoued, the other being without exception.

Thus was the Christian faith confirmed in this land, by

# the Acts and Monuments. 69

by the meanes of Eleutherius, and therein it continued two hundred and sixtēne yeres, till the comming of the Paganie Saxons.

King Lucius raigned 77. yeres, and died without issue, the yere of our Lord, 201. the xij. yere after his baptisme, (some say the iij. and some the tenth,) and was buried at Glocester.

By reason that the king died without issue, the Lande was spoyled, and the Romanes inuaded, and became sometimes masters. When they raigned, Gentilisme was aduanced: and when the Britaines, the Gospell. Albeit no persecution touched the Britaines, that is read of, before the last persecution of Dioclesian and Maximinianus Hercules. At which time, all Chyristianitie was almost in y whole land destroyed.

Now the Britanes being greatly distressed, and brought to miserie, the Archbishop of London, called Gnetelinus, procured helpe out of lesse Britanie, and brought ouer Constantinus the kings brother, by whose meanes, the state of Religion, and Common-wealth was in some quiet, all the time of Constantine, and the Archbishop, till Vortiger cruellie caused his Prince to be slaine, and inuaded the Crown. And fearing the other two brethren of Constantine, his Prince Aurelius, and Vret in litle Britaine, he caused albe to be sent for to the Saxons (being then Infidels) and married him selfe also with Rowen, an Infidel, the daughter of Hengist, which Hengist depriued him and his people, and dyone the Britaines out of their Countrey: after that the Saxons had slaine of their Nobles two hundred, three score, and eleuen: some say foure hundred and three score. Which miserie fell vpon them, for couetousnes, and oppression in their Princes: wickednes in the Judges: slouthfulness of the Bishops, in neglecting their dueties of preaching: and ryot and wantonnes of the people, as saith Gildas in his chronicle. This fell out in anno 469.

Eleutherius.

216

Almost all Chyristianitie destroyed in England.

Gnetelinus Archb. of London.

271. of the Nobilitie of England slaine by the Saxons.

469



210

The first per-  
secution in  
England by  
Dioclesian.

The second by  
Gnauius and  
Melga.  
Vrsula.

11000. Vir-  
gins.

The third by  
Hengest.

Aurelius Am-  
brosius resto-  
reth the chur-  
ches.

Gurmundus,

301

Ethelbert.

324

Gospell recei-  
ued of the En-  
glishmen.

Austen sent in-  
to England by  
Gregory, B.  
of Rome.

Ile of Tenet.

The Captaines of the Saxons were, Hengistus, and  
Horsus. Now, the first persecution in this Lande began  
vnder Dioclesian, an, 210.

The second was by the inuading of Gnauius, & Melga,  
whereof, the first was Captaine of the Hunnes: and the o-  
ther of the Pictes. Which two Tyrants (after the slaughter  
of Vrsula, and 11000. noble Virgins) made their rode into  
Britaine. At what time, they made a miserable murther of  
Christians, spoyling and rasing Churches, without regards  
either of women or children.

The third by Hengist, and the Saxons, who destroyed  
(like raging wolues) the stie sheepe: till Aurelius Ambro-  
sius came, and restored againe the Churches destroyed.

The fourth was by Gurmundus, a pagā, king of the Af-  
ricans, who ioyning with the Saxons, wrought much mis-  
chiefe against the Christians. In so much, that Theonus B.  
of London, and Thadiceus, of Worke, with the rest of the  
people, did pack away, some into Cozne wall, some into the  
mountaines of Wales, an. 550. and remayned till the time  
of Ethelbert king of Kent, an. 589. In whose reigne, y<sup>e</sup> faith  
was first receiued of the Englishmen, by meanes of Grego-  
rie, bishop of Rome, who in the yere 598. sent Austen into  
England, and with him about xl. Preachers, to instruct and  
conuert the people. The occasion was offered by seeing cer-  
tain children of the land to be sold at Rome: where conside-  
ring their beautie, he had compassion on them: & thereupon,  
when the Bishozick of Rome fell vnto him, next after Pela-  
gius, he sent Austen, with the other Preachers. Who pas-  
sing on their iourney, were greatly afraid, and discouraged,  
considering the barbarousnes of the people. But being com-  
forted by Gregorie, and perswaded, they went on their iou-  
ney, and came to the Ile of Tenet, on the East side of Kent.  
Neere vnto which lading place was the Palace of the K. not  
farre from Sandwich, which the Inhabitants of the Ile the  
called Richburgh: whereof some part of the ruinous walles

is

is yet to see. The king that reigned at that time was Ethelbert the fifth king of that prouince, who at that time had married a Frenchwoman Chrestened, whose name was Berda, whom hee had of that condition, that shee should with her bishop Lebardus inioy the faith. By meanes whereof he was the moze flexible to embrace the preaching of the faith of Christ.

Berda.  
Lebardus.

Now the king hearing of Austines arrivall, within few dayes after, and hauing receaued message from Austine, of the cause of his comming, commeth to the place where hee was, to speake with him. To whom Austine preached the word of God. The king at the first was not perswaded: yet so much as he came for his benefit, he both ministred vnto him necessaries, and gaue him libertie to preach, and conuert his people (which hee did in Canterbury where the king gaue him a mansion place) and baptized people on the Eastside of the cittie in the old Church of Saint Martine, where the Quene was wont to resort, till time that the king himselfe was conuerted to the faith, which he was at length by the godly conuersation of Christians, & myzacles that were wrought. He was conuerted an. 586. and the 36. yere of his raigne: who beyng conuerted, the number grew innumerable, whom he specially embraced, but compelled none. Then he gaue to Austin a place for his bishops sea at Christ church in Canterbury, and builded the Abbey of S. Peter and Paule in the Eastside of the citie, where after Austin and all the kings of Kent were buried, and that place is now called S. Austin.

Godly conuer-  
sation, and mi-  
racles.

586

None compell-  
led to beleue.  
The Abbey of  
S. Peter and  
S. Paule in  
Canterbury.

In this while Austin sailed into Fraunce to the bishop of Arelatenis called Ethereus, by him to be consecrated archbishop, by the commandement of Gregory, and so was. He sent mozeouer to Rome one of his company Laurentius, to shew Gregory how they had sped, and also to be resolved concerning nine or ten questions.

The first how the B. should vse himselfe towards his



Questions re-  
solved from  
Rome.

Bishops li-  
vings how to  
be bestowed.

Clarke may  
marrie.

Diverse ce-  
remonies.

Degrees for  
marriage.

clarke, and of oblations, what diuidens were to be made. For the first Gregory referreth him to the Epistle of Paule to Timothie: touching the second he telleth him, the order of the church of Rome is to make foure parts: the one for the B. hospitalitie in receauing commers in: the other to the Clergie: the third to the poore: the fourth to repairing of churches. And because (he saith) Austine could not liue from his clarkes, he would haue in their societie all common.

The second, whether Clarke that can not containe may marry, and then marrying, whether they are to returne to their secular estate againe or no? to whom hee answereth, they might marry and also obtaine their stipends.

The third, seing the faith is but one, how commeth it to passe, that the ceremonies and customes be so diuerse, as one manner of Masse at Rome, and an other in France? To which he answered, that without respect of place he should chose out of many churches, the best orders.

The fourth, what punishment should be laid on him that pilfereth out of the church: This he referreth to his discretio, consideration being had of the necessitie of the stealer, & the abilitie to make recompence, without any gaine.

Whether two brethren may marry two sisters, being far of from any part of kindred? To this he answereth affirmatiuely, to what degree of kindred matrimony may extend: and whether it is lawfull to marry with the stepmother, & her kinsfolkes. The answer he referreth to the law of God, and denieth the lawfulnessse of such marriages, or with the kinsfolke, but in the third degree.

Whether such as be coupled in such vnlawfull marriage, ought to be separated, and denied the Communion? to which he answereth: that such as haue bene so married in time of their ignorance, should not therefore be separated from the Communion, but admonished to do so no more: and such as professe the faith, and so couple themselves, he willet they should be denied the Lords body.

After

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After what manner he should deale with the Bishops of France, and Brittain: To these he answereth, that the Bish. in Fraunce are not to submit to him, but onely his iurisdiction should extend ouer them of Britaine.

The ninth containeth diuers points: whether a woman with child ought to be baptized: & after she hath had a childe, whether she ought to enter the Church, &c? To which all, Gregorie maketh answer with resolution.

Nowe Gregory, after he had sent these resolutions, sendeth mo coadiutors, and helpers, as Mellitus, Iustus, Paulinus, and Ruffianus, with bookes and such other things, as he thought necessary for the Church. He sendeth also to Austen a Pall with letters, containing an order betwē t<sup>h</sup> two Metropolitane seates of London, and Yorke. Notwithsta<sup>nd</sup>ing, he graunteth to Austen during his life, to be the onely chiefe Archbishop in all the lande, and after his time that to returne againe to London and Yorke. Hee sendeth also another letter to Mellitus, willing him to let the Idolatrous temple stand, and alter the vse. He admonisheth Austen also not to be puffed vp with pride, for his working of miracles. Moreover, he wrote to king Ethelbert, willing him to continue constant, and sendeth him presents. Now Austen of a monke, being made an Archbishop, after he had baptized a great part of Kent, made two Archbishops by the commandement of Gregorie,

A Pall from Rome.

Mellitus was specially sent to the East Saxons, in y<sup>e</sup> province of Essex, where after ward he was made B. of London vnder Sigebert k. of Essex: which Sigebert, together with his vnckle Ethelbert, first built the Church of S. Paul in London, and appointed it to Mellitus for his Bishops seat.

Mellitus.

Austen associate with this Mellitus and Iustus, through y<sup>e</sup> helpe of Ethelbert, assembled the Doct. of Brittain in a place, which taking the name of Austen, is called Austens oake. In which assembly, he charged the Bishops to preach with him to the English men, the word of God, & to baptise after y<sup>e</sup> man-

Austens oake,

ner



Brittains and  
Scots refuse  
the Easter of  
Rome.  
Abbey of Ban-  
go.  
Austens pride  
offendeth the  
Britains.

ner of Rome, & keep Easter after the same maner, which the Britains & Scots refused to doe. Then he gathered another synode, to y<sup>e</sup> which came 7. bish. of Britons, with the wisest men of that famous abbey of Bangor: who first taking coun- sel of an holy wise mā, were aduised y<sup>e</sup> if he were humble, thē to agrē vnto him, as y<sup>e</sup> seruant of God. The B. thus counsel- led, entred into y<sup>e</sup> counsel, & Austen after y<sup>e</sup> Romane manner kepeth his chaire of pride: wherat (after some heat of words) y<sup>e</sup> Brittains disdainig, departed. To whō thē Austen spake, and said, that if they woulde not take peace with their bre- thren, they should receiue warres of their enemie, &c.

1100. monks of  
Bangor slaine.

Which not long after fell out accoꝝding as he had said, for Ethelfride being yet a pagane, slue 1100. monks of the Ab- bey of Bangor (which consisted of 2100. monkes that liued with the sweat of their brows) that came to Chester, & prai- ed and fasted thre daies, for the good successe of Brockmayl against the Saxons. Whereat Ethelfride being offended, slue 1100, only 50. fled away. They came to their chiefe Gouer- nour, one named Dinoc. This Ethelfride was after warde slaine of the christian king Edwin, (who succēded him) as he had slaine the Christians befoze, which was 610.

Dinoc.

610

Laurentius.  
Gregoric dieth

Austen, after that he had baptised a thousand Christians of Saxons, in one day, in the West riuer, that is called Swold beside Poꝝke: on Christmas day, hee perceyuing his ende to draw neere, ordained Laurentius to rule after him, the Archb. Sea of Canterbury. In the meane season, a- bout this time died Gregoric: of whom it is said, y<sup>e</sup> of all the Bish. that were afoze him, he was y<sup>e</sup> basest, & of al that came after him y<sup>e</sup> best. About which time, died also in Wales, Da- uid, Archb. of Kaerleion, who then translated the sea frō thēce to Deuenia, & therfoze is called Dauid of Wales. Not long after this, also died Austen, after he had set 15. or 16. yēres.

Austen dieth.

This Gregory denied any B. to be lawfully called vni- uersal bish. declaring, that he that shold take that vpon him, is y<sup>e</sup> forerunner of Antichrist. For this matter hee had much

adoc

## the Acts and Monuments. 75

adw with the Emperour, and Patriarch of Constantinople, who was extolled by Mauricius to the Patriarchie of Alexandria, and would be called vniuersall Patriarch, requiring the Emperour that he would obtaine Gregories consent herein: but Gregory refused so to doe, wherebpon grewe greate troubles to Gregory, that purchased thereby the displeasure of the Emperour.

Strife about Primacy.  
Patriarke of Alexandria would be vniuersall.

This Gregory brought in the title among the Romaine bishops, to be called *Seruus seruorum Dei*.

The title, *Seruus seruorum Dei*.  
Sabinianus first vniuersall Bishop.

After Gregory succeeded Sabinianus, a malicious detractor of Gregory and his workes. He continued scarce two yeres: after whome succeeded Bonifacius the third, who reigned but one yere, yet did much hurt: he obtained of Phocas the wicked Emperour, that he and his successors, should be called vniuersal Bishops, and head of the rest. This Phocas, to obtaine the empire, killed his maister Mauritius, and his children: but he was rewarded thereafter. For, hauing his hands and feet cut of by Heraclius, that succeeded him, he was cast into the sea.

Phocas giueth first title of vniuersal bishop

King Ethelbert did many Christian actes, and died when he had reigned 56. yeres, ann. 616. whom stories say to be slaine in a fight betwene him and Ethelfride the king of the North Saxons, who also after he had reigned foure and twentie yeres, was slaine in the field of Edwin, that succeeded in Northumberland after him.

Ethelb. dieth.  
616

This Edwin the sonne of Alba, was conuerted by Paulinus, and was the first christian k. of Northumberland, although his wife were a Christian woman, & k. Ethelbertes daughter. Who, although he was much laboured with by his wife, yet was he hard to be wonn to the faith, till a certaine trouble fell vpon him, which was the cause of his calling: for his death being conspired by the k. of Westsaxons, Quincelinus, & Kinegilsus his brother, he was wounded by one y was suborned to kill him. About whitson tide after, the k. asssembled his host, & intended to make war against them, & bowed.



bolded to Christ if he would giue him victorie, that he would be christened, and in token thereof caused his daughter bozne of Edelburgh, the same Easterday when he was wounded, named Eufled to be baptized, with twelue other of his familie, by Paulinus. So he obtained the victorie, and yet with much adoe, forsooke his Mahometrie at the preaching of Paulinus, and denied to be christened till a time after. This Edwin befoze he married the daughter of Ethelbert fell into some displeasure with him, and fled to Redwald king of the East Angles, which Redwald being corrupted intended to betray him, wherefoze being pensive and not hauing whether to fly, there appeared suddenly to him a straunger, who said vnto him with other speeches: wilt thou doe after his counsell that shall deliuer thee, and follow him if hee shewe thee a better way of life: to whom he promised faithfully so he would. Then he laying his hand vppon his head: when (saith hee) this token happeneth vnto thee, then remember this time of thy tribulation, and the promise which thou hast made, and sodainly he vanished out of sight. Now Paulinus seeing the king to hard to beleue, prayed for him, and God reuealed vnto him the vision aboue mentioned. Wherevppon Paulinus comming vnto the king vpon a time, and laying his hand vpon the kings head, asked him if hee knew that token: the king hearing this, and remembzing the token, was readie to fall downe at his feete. But Paulinus would not suffer that, and declared vnto him, the victories he obtained by Christ, and put him in minde of his former promise.

Whereupon, the king (conferring with his Nobles) was by him baptized in Poze, with many of his Subiects. In so much, that Coyfi, the chiefe of the Idolatrous prelates, with others of that kinde, destroyed the Idoles, with their Temples, which was at Godmunham, not farre from Poze. And this was the eleuenth yere of his Reigne.

This Edwin, after he had first brought in the Faith into the

A vision.

Edwine baptized.

the

# the Acts and Monuments.

77

the North partes, continued after his baptisme, vi. yeres. At length he was slaine in battaile by Cedwalla, king of the Britaines, and by wicked Penda, king of the Mercians, with his sonne, and Offricus, in the field called Hatfield.

This Paulinus, was the first Archbischoppe of York, and ordeyned by Iustus Archbischoppe of Canterburie. After whose decease, he ordeyned Honorius Archbischop of Canterburie.

Paulinus, after the death of Edwin, fled from the unmercifull Cedwalla, and the wicked, and Idolatrous Penda, (who had neither regarde of Sere, nor age) by water, into Kent, with Edelberge the Quene, and Eufled her daughter. Where he remayned Bishop of Rochester, the space of xix. yeres. And so the Church of Northumberland lacked a Bishop the space of xxx. yeres. Notwithstanding, he left one James, a Deacon, in those quarters, who continued there preaching, til peace was recouered, and the Church brought againe to a stay. By the meanes of this Edwine, Erpwaldus king of the East-angles, sonne to Redwaldus aboue mentioned, was brought to the faith.

Paulinus, the first archbishop of York.

After Edwin and his sonne, reigned Offricus, and Eanfildus (the one in Deira) who were first christened in Scotland, but after they were kings, reuolted to Idolatrie, and in the yeres following, weve slaine one after another, by Cedwalla, and wicked Penda. After whom succeeded in Northumberland, the second sonne of Ethelfrède, named Oswaldus, having rule ouer both the prouintes, as wel Deira, as Mercia. He (by prayer made vnto God) overcame Cedwalla, or Cadwallo, the Britaine king, which sent Penda with an armie against him, that was ouerthrowen, after hee had reigned ouer the Britaines 22. yeres, leauing after him a sonne, whom Gaufridus called Cadwalladius, the last k. of Britans. This Oswald was very religiously disposed, and sent so; a certain bishop out of Scotland, named Aidanus, to preach to his people. And as he preached in Scottish, so he

Oswald a notable king.

did



did interpret it, having learned the Scottish tongue in his banishment there. By the meanes of Oswald, Kinigilsus, k. of the Westsaxons, was converted to Christs faith, especially through the godly labor of Berinus, who was sent by P. Honorius, to preach in England, & then made Bishop of Dorchester. To whom Quincelinus, brother to the foresaid Kinigilsus, (after he had received baptisme of Berinus) gaue to him the said citie, therein to make his See: and gaue after to the B. of Winchester, 7. miles compasse of land, to buyld there the bishops See, which was accomplished, & finished by Kenwalcus his sonne.

Kinigilsus  
converted.  
Bernius.

The Sea of  
Winchester.

This Bernius was driven by the weather to the Coast of the West-saxons, where Kinigilsus, and his brother Quincelinus did raigne, and were baptized with their people. It so fell out, that Oswald, King of Northumberland, was there present: and the same day married Kinigilsus his daughter, and was also Godfather to the king.

Oswald (after he had reigned ix. yeres) was at the length slaine in the field, called Marston, by wicked Penda, king of Mercians. Which Penda like wise, was overcome, & slaine by Oswy, brother to Oswald, the next king of Northumberland after Oswald, notwithstanding hee had himselfe as many people as Oswy had.

Weda con-  
verted.

Penda had iij. sonnes, Wolferus, Weda, and Egfridus. The second sonne Weda, Oswy had before time married his daughter, by consent of Penda his father. Who also by the helpe of Oswy, was made king of Southmercia, and promised when he married his daughter, he would become a christian: which thing he performed after the death of Penda. And within three yeres following, by reason of his wife, he was slaine. After him the kingdome fell to Wolferus, the other brother, who being wedded to Armenilda, daughter to Ercombert, k. of Kent, was afterward christened: so that he is accounted the first christian king of Mercia.

Wolferus  
converted.

This Wolferus conquered Kenwalcus k. of Kent, and gat

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gat the yle of Wight, which after he gaue to Sigbert king of the East-angles, vpon condition he would be chrestened, And thus the East-angles which befoze had expulsed Mellitus their B, recovered againe the chrestian faith vnder Sigbert their king, who was baptized by Finanus the bishop.

Sigbert baptized.  
Finanus.

Now to Oswy was ioyned Oswin his cousin, ouer the prouince of Deira, & there raigned with Oswy leuen yere, a Prince gentill, liberall, and deuout, but not long after Oswy the king of Bernicia disoaining at him, caused him traitterously to be slaine: and so Oswy with his sonne Egfride raigned in Northumberland alone.

In that time and also in the house of Oswy and his sonne Egfride, was Burtolfus the abbot, who builded in the East part of Lincoln an abbey. Also Aidanus, Finianus, and Colmannus, with 3. scottish Bishops of Northumberland, holy men, that held with the Britains against the Romish order for keeping of Easter. Bozeouer, Cuthbertus, Iarmuanus, Cedda and Wilfridus liued at the same time.

Northumberland  
East part of Lincoln

Bozeouer  
Cuthbertus  
Iarmuanus  
Cedda  
Wilfridus

664

About this time, or not much befoze, vnder the raigne of Oswy and Oswine, the question of Easter, and hauiug of other ceremonies, was debated in the Abbey called Sterne-halt: Of which, Hilda a deuout woman, was abbesse: to the which place came both the kings, the father and the sonne, Bishop Colman, with his Cleargy of Scotland, Aigelbert with Agathon, and Wilfride, Priestes. Iames, and Roman were on their sides: Hilda the Abbesse, was on the Scottish part, with her companie. And the reuerend Bishop, Cedda was appointed Iudicatur or for both partes in that parlemēt. Now, there was much debating of this matter on both partes: one standing to the custome of Iohn the Euangeliste, to be kept according to the Law: the other, the tradition of Peter and Paul, of Rome, with other reasons. Wilfride, spake for Aigelbert, because he could vtter his mind moze plainlie in the English tongue. Now, when Wilfride had shewed, that Peter was the chiefe of the Apostles, and that the

The questions  
of Easter.  
Hilda.

Cedda.

Lord



Lord had said to him I will giue thee the keyes of the kingdome of heauen &c. The king said to Colman, is it true that the Lord spake these things to S. Peter? and Colman answered yea. Then said the king can you declare any thing that the Lord said to Columba? (who was a reuerend father, whom Colman alledged to follow) Colman answered, No. Then quoth the king do you both agree on this matter? They both answered, yea. Then concluded the king: forasmuch as S. Peter is doore keeper of heauen, I will not gainsay him, but in that I am able I will obey his order in euery point, least when I come to the gates of heauen, he shut them against me. Upon this simple and rude reason of the king, the multitude consented, and with them, Cedda was contented to giue ouer, onely Colmannus the Scot, being then Archb. of Poike, departed into Scotland, carrying with him the bones of Aidanus.

A rude reason  
of the king.

The bones of  
Aidanus.

After the decease of Oswin, Egfride his sonne was king after him in Northumberland, fiftene yeres. By this Egfride, Cuthbert was promoted to the Bishopricke of the yle of Farne, and Wilfride, which before had bene Archbishop of Poike was displaced, through the meanes of Theodore, Archbishop of Canterbury and Cedda, possessed that sea Wilfride; when he was put out, went to Agathon Bishop of Rome, and complained to him, and was well allowed in some things. But the king, and Theodorus, had there such protectors, and friends, that he returned without speeding of his cause. Wherefore hee returned vnto the Southsaxons, and buylded an Abbey in Silisey, and preached vnto the Southsaxons xv. yeres.

Southsex con-  
uerter.

The king of the Southsaxons was then Ethelwolde: to whom Wolferus, king of the Mercians, gaue the Ile of Wight, vpon condition, y he should be a Christian. Wherefore, Wilfride being now licenced by Ethelwolde the king, preached vnto his Nobles, and people of Southsex, and conuerterd them to Christ.

In the time of whose baptizing the raine that lacked before, three yeres, was giuen them plentifully, whereby their countrie was made fruitfull, and their famine stayed, which was such, that y people (perured with famine) would go 40. togither and throw themselues into the sea. Whereafter the same Wilfride taught them first the art of fishing, whereof they were ignorant before.

Great famine.

The art of fishing taught.

After Egfrid, who was slaine in the Straights of Scotland, succeded Alfride his brother, and bassard sonne to Oswin, & reigned 18. or 19. yeres in Northumberland. This Alfride restored againe the foresaid Wilfride to the see of Exeter, whom his brother had before expelled, & put in Cedda. Not withstanding the same king within 5. yeres after expelled Wilfride again, & so he went to Rome. But at length by Oswin his successor, he was restored againe; & Cedda was ordained by Theodorus archbishop of Canterburie, who by the authority of y Synod holde at Hatfield, did after deuide Mercia into five bishoprikes, one to Chester, the 2. to Worcester, the third to Lichfield, the fourth to Caderna in Lindsey, the fifth to Dorchester, which was after translated to Lincolne.

Wilfride restored.

Wilfride expelled againe.

There vnto this time in the yere 666. began the detestable seat of Mahomet, which wel agreeth with the number of the beast signified in the Apocalips & c. that is 666. Of him came the kingdome of Agarens, whom he after named Saracens, to whom he gaue sundry lawes, patched of many sectes and religions together. He taught them to pray euer to the South, & to keepe the Friday as we doe the Sunday. He permitted the to haue as many wiues as they were able to maintaine, & to haue as many concubines as they listed: to abstaine from the vse of wine, except vpon certaine solemne daies in y yere: to worship onely one God omnipotent: saying that Moyses, and the Prophetes were great men; but Christ was greater, and greatest of all the Prophets, as being borne of the virgin Mary by the power of God without mans seede, and at last was taken vp into heauen; but was

666

Mahomet begunneth.

Fr.

not.



Turkes con-  
quered the  
Saracenes.  
Theodorus.

not slain, but another in his likeness, &c. At length this king-  
dome of the Saracens was conquered by the Turkes.

Latine service,  
and masse first  
brought into  
England.  
The archbi-  
shop placeth  
Rex.

An. 680.

A prouinciall  
Synode at  
Chetford.

In this meane season Theodorus was sent from Italie  
into England by Vitellianus the Pope, to be Archbishop of  
Canterbury, and with him diuerse other monkes of Italie,  
to set vp here in England Latine service, Masses, Ceremo-  
nies, Letanies, w<sup>th</sup> such other Romish ware: & being archbi-  
shop he began to play Rex, placing and displacing bishops at  
his pleasure: he thrust out Cedda, & Wilfride archbishop of  
Dorke, pretending they were not lawfully cōsecrated. Wil-  
fride went vp to Rome, but could haue no redresse.

In the time of this Theodorus, & by the meanes of him a  
prouinciall Synod was holden at Chetford: the principall  
points were these: 1. That Easter should be vniiformly kept  
on the full mone in the moneth of March. 2. That no B.  
should intermeddle with the dioces of an other. 3. That mo-  
nasteries should be exempt from the authoritie of Bishops.  
4. That monks should not stray frō one monastery to an o-  
ther without licence of his Abbot. 5. That no clergy man  
should forsake his B. & be receiued in another place without  
letters commendatorie of his owne B. 6. That forren bi-  
shops & clergy men should be contented onely with such hos-  
pitalitie, as should be offered the, without any further inter-  
medling w<sup>th</sup>out licence. 7. That prouinciall synodes should  
be kept within the realme, at least once a yēre. 8. That no  
B. should prefer himselfe befoze an other, but obserue y<sup>e</sup> time  
& order of his consecration. 9. That the number of bishops  
should be augmented as the people increased. 10. That no  
marriage should be admitted but such as was lawfull, and  
no man put away his wife, but for fornication.

The first gene-  
rall councell  
at Constance.  
Marriage for-  
bidden.  
The first Latin  
masse at Con-  
stantinople.

The next yēre following was the first generall coun-  
cell kept at Constance, where Theodore was also present  
vnder Pope Agathe: where marriage was permitted to the  
Greeke Priestes, and forbidden to the Latine. In this coun-  
cell the Latine masse was first openly said by Iohn Portēsis  
the

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the Popes Legate, before the patriarch, and princes of Constantinople, in the temple of S. Sopy,

After the decease of Alfride, king of Northumberland, succeeded his sonne Oscadus, & raigned 11. yeres, after who raigned Kenredus, 2. yeres, and next after him, Osricus, 11. yeres. In the time and raigne of these 4. king of Northumberland, king Iua raigned in Westsaxe, who succeeding Cadwallader, the last king of the Britains, begā his reign ann.

689. and raigned with great valiantnes ouer the West Saxons, the terme of 37. yeres. About y 16. yere of the raign of this Iua, o; Iue, Etheldred king of Mercia, after he had raigned there 30. yeres, was made a monke, & after an abbot of Wardney. About the 18. yere of the raigne of Iua, died the learned & worthy bish. Aldelmus, first abbot of Dalmesbury, after ward B of Schirburne. He was next vnto Bede, in learning and vertue: he wrote diuers Epistles, and Poems. The sea of Schirburn was after ward vniited to the sea of Winton.

Moreouer, about the 25. yere of Iua, died S. Iohn of Beverley, then Bishop of Yorke, and was buried at the porche of the minster of Beverley,

In the time of this foresaide Iua, beganne the right obseruing of Easter day, to be kept of the Picts and Britains: in the obseruing of which day, three things are chiefly necessarie. 1. The full mone of the moneth of March. 2. The Dominicall letter. 3. The equinoctial daies. It toke place, though y busie trauel of Theodorus, Cuthlacus, but namely of Egbert, whom they termed the holie monke, and of Colefride abbot of Serim in Northumberland, who wrote to Narranus, o; Naivnus, the king of the Pictes, about the same: who also wrote amōg other things, of y shauē crowns of priests, saying, it was as necessarie for their bowe, for restraint of their lustes, as it is for anye Christian man to blesse him against spirites, when they come vpon him. The letter is very ridiculous, notwithstanding

689.

King Iua made a monke, and after an abbot. Aldelmus.

717

Iohn of Beverley.

The right obseruing of Easter, now first receiued of Picts and Brittaines.

Shauen crownes.



The R. than.  
keth God for  
the priests sha-  
uencrownes.

being read befoze king Naiton, he rose from among his noble men, and gaue thanks to God for the aduise of shauing, knœling on the ground, and caused it to bee obserued among his people, defacing the errors that had bin vlsed the space of 404. yeres.

The denile of  
Ethelburga the  
Queene.

Now when king Iua had ruled the West Saxons 37. yeres, he was perswaded by Ethelburga his wife, to go to Rome, & there to be made a mōk. Which hauing lōg time befoze perswaded, & not preuailing, she caused y<sup>e</sup> faire palace of the king, where they had bin the day befoze, to be filled full of dung, & hogges, & vile beasts to be laid in the chiese chambers, & in their own chamber, a sow to be laid with her yong pigges, and bzinging the king thither againe, within a while, there vpon declared vnto him the vanity of this life, and perswaded him to be a monke. Wherebpon, shortly after, he resigned his kingdome to Ethelardus his nephew, and in great deuotion went to Rome, after he had raigned seven & thirty yeres: after whose departing, Ethelburga his wife went vnto Warking, seven miles from London, where, in the Nunry of Warking, befoze founded of Erkenwald, she continued, & ended the rest of her life, when shee had continued Abbas of the place a certaine time.

The R. becom-  
meth an Ab-  
besse.

This Iua, was the first king that graunted a penny for euery fire house thzough his dominion, to be paid vnto the Court of Rome, which after was called Rome scotte, or Peter pence, and long after was paid in manie places of England.

Peter-pence.

Iua was the first of Saxon kings, that set forth lawes to his countrie, to the number of 80. and odde.

Celulfus a fear-  
ned king.  
Diuers lear-  
ned men flou-  
rish.  
Bedaes Anglo-  
rum historia.

Next vnto Oforicus king of Northumberland, followed Celulfus, whō he had adopted brother to Kenred. This Celulfus, as hēe was learned, so in his time diuers learned men flourished in England: among whom was Beda, who vnto the same king Celulfus, offered his histozie, intituled, *Anglorum historia*, not onely to be ratified, but also to bee amended

mended by his learning and knowledge.

Beda was an Englishman, a Priest, and of the Monastery of Peter and Paul, at Waire, and was borne in the same Territorie. About the xix. yere of his age he was made a Deacon, and the xxx. a Priest. From which time, til the age of lix. he occupied himselfe in wryting Treatises, and interpreting of Scriptures, which rose to the number of xxxvij. Volumes, which he digested into xxvij. Booke.

Beda.

This Beda, for the same of his learning, was sent for by Pope Sergius, who wrote unto Chelfride, the Abbot of Waire, to send him unto him. He lived in travel of studie till the age of lxx. yeres. At length (drawing to his ende) being sick vij. weekes together, besides other occupynges of his minde, and studies, which he did not intermitte, he translated the Gospel of Saint Iohn into English. So he died, (pronouncing very many comfortable wordes to those that stood round about him,) upon Ascension day, in the same yere that Nothelinus was restored to the Archbishoprick of Canterburie.

Beda translated the gospel of Iohn into English.

This Celulfus, king of Northumberlande, before mentioned, after he had reigned vij. yeres, was made a Monke in the Abbey of Farne, other wise called Lincolne, or holy Island. Where, by his meanes, licence was geuen unto the monks of that house only to drinke wine or ale, which before, by institution of Aidanus, before mentioned, drank nothing but milke, and water. After whom succeeded Egbert his cousin, brother to Egbert, the same time Bishop of Dorke, which brought againe thether, the Pall, that his Predecessors had for gone, since the time of Paulinus, who left that Sea, and fled to Rochester.

The K. made a Monke.

The said Egbert also erected a noble Librarie in Dorke: whose example I would other Bishops now would follow,

A noble Librarie in Dorke by a Bishop.

About the beginning of Egberts reigne, was Cuthbert, Archb. of Canterburie, who conuented a great Synode of Bishops and Prelates, in the yere of our Lorde 747. in the



moneth of September nere to the place called Clonestho: in the which Synode assembled, these articles were enacted.

First, that Bishops should be moze diligent in looking to their office, & admonishing the people of their faults. 2. That they should liue in a peaceable mind one w<sup>th</sup> another. 3. That euerie Bishop once in a yere, should goe about all the Parishes of his Dioces. 4. That the Bishops should admonish their Abbots and Monkes, to liue regularly: and that Prelates should not oppresse their inferiours, but loue them.

5. That they should teach the Monasteries which the Secular men had invaded, and could not be taken from them, to liue regularlie. 6. That none should be admitted to orders, befoze his life were examined. 7. That in Monasteries, the reading of holy Scriptures should be moze frequented.

8. That Priestes should be no disposers of secular busines. 9. That they should take no money for baptizing of infants.

10. That they should both learn, & teach, the Lords prayer, and the Crede, in the English tongue. 11. That al should ioyne together after one vniforme order, in their Ministrie.

12. That with a modest voyce, they should sing in the Church. 13. That all Holidayes should be celebrated at one time. 14. That the Sabbath day be reuerently obserued.

15. That the seuen houres Canonically, be euery day obserued. 16. That the Rogation dayes, both greater and lesser, should not be omitted.

17. That the feast of Saint Gregorie, and Saint Augustine our Patron, should be obserued. 18. That the Feast of the foure times shoulde be kept.

19. That Monks and Nunnes, should goe regularlie apparrelled. 20. That Bishops should see these Decrees not to be neglected.

21. That the Churchmen should not geue themselves to drunkenness. 22. That the communion shoulde not be neglected of the Churchmen.

23. That the same also should be obserued of the Lay men, as time required. 24. That Lay men shoulde first be wel tried, befoze they enter into Monkerie.

25. That almes be

The L praier  
and Creed, in  
the English  
tongue.

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be not neglected. 26 That Bishops should see these decrees notified to the people. 27 They disputed also of the profite of almesse. 28 Of the profite of singing Psalmes. 29 That the congregation should be constitute after the habilitie of their goods. 30 That Monkes should not dwell among lay men. 31 That the publike prayer should be made for kings and Princes. These decrees among them concluded, Cutbert the Archbishop sendeth the copie thereof to Boniface, other wise called Winfride an Englishman, that was then Archbishop of Mentz.

This Boniface wrote a letter to Ethelbald, who was present at y<sup>e</sup> former Synod, admonishing him of his vicious life, & of his Nobles wantonnes even with the Nunnes, of which order this Boniface was a great setter by & maintainer after ward. This Ethelbald, after the departing of Alcuin to his monkery, spoiled the country of Northumberland, and exercised mostall warre a great while against Cudred of some called Cutbert k. of West-saxons, who encountering with Ethelbald that had the greater power, by means of a certaine warrior, a Consul called Edellim overthrew him. Notwithstanding the next yere he renewed battell, & was slaine of one Beornered after he had reigned 41. yeres in Mercia, where Beornered reigned after in that dition but a small time. For Offa nephew to the said Ethelbald expelled Beornered, and succeeded king in that prouince of Mercia, after he had reigned 39. yeres.

Boniface before mentioned, permitted religious fathers to carry about nunnes with them a preaching, & founded many monasteries, & canonized many Saints. Among other he founded the great monastery of Fulde in Germany of English monkes, into the which no women might enter, but Libda & Tecla two English nunnes. He deposed Childericus king of Fraunce by authoritie from Pope Zacharie, and Pipinus the betrayer of his Daister was confirmed. From this Boniface proceeded that detestable doctrine that Pope.

Cutbert.

Boniface the Pope, an Englishman.

Boniface a great maintainer of nunnes.

Religious fathers permitted to carry Nunnes about with them a preaching.

Libda & Tecla, Childerike deposed by the



A detestable  
doctrine of  
Boniface.

Great maist-  
ries wrought  
against the  
Greeke Emp.  
by Popes.  
Philippicus  
the Emp. lost  
both his eyes  
and Empire.

The clause for  
reliques, the  
memozall, and  
offerings for  
the dead.

The Priests  
vesture.

Constantinus  
the first, gaue  
his seete to be  
kissed of the  
Emperour.

although the Pope led with him innumerable soules into Hell, yet ought no man to rebuke him.

In the time of this Archbishop, Pope Gregory the second, also Gregory the third, and pope Zacharie: and before these, Pope Constantine the first, wrought great maistries against the Greeke Emperours, Philippicus, and Leo, and others, for the maintayning of Images to be set vp in the Churches, of whom Philippicus lost both his eyes and his Empire. Leo for the same cause was excommunicated of Gregory the third. This Gregory the third, is like to be he which wrote the 4. bookes of Dialogs in Greeke, falsely bearing the name of Gregory the first: which bookes afterward Zacharie his successor translated into Latine. Also this Gregory the third brought into the Masse Canon, the clause for Reliques, beginning *Quorum solemnitates hodie in conspectu &c.* Item he brought into the same the memozi- all, the offering and sacrifice for the dead: Like as Zacharie brought in the Priests vesture and ornaments. And Constantinus the first, was he that gaue his seete to be kissed of the Emperour.

In the time of Egbert king of Northumberland, Sigbert or Sigbert, reigned in the West Saxonie, and was for his cruelty deposed, and wandering in a wood alone without comfort, was slaine by the Swineherd of the earle Combranus; whome he before had slaine, for giuing him counsell to gouerne his people, and himselfe after a better sort.

This Sigebert being slaine, in his place succeeded Kenulphus Anno 748. who with the agreement of the West-saxons, was one of the chiefe doers against Sigebert his master. Kenulphus reigned 31. yeres, till he resorted to a par- amour of his, whō he kept at Merton, where he was beset, and slaine by a kinsman of Sigebert, named Clito or Cliton. Moreover in the raigne of the foresaid Egbert king of Northumberland, and the eight yere of Kenulphus king of

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of West Saxons, Offa, after he had slaine the tyrant Beorn-redus. (who befoze had slaine Ethelwald king of Mercia, & vnkle to this foresaid Offa) reigned king of that prouince.

Offa had such displeasure against the citizens of Canturburie, that he removed the Arthbishops see, and the lands of Lambrieth Archbish. of Canturbury (by the agreement of Pope Adrian) vnto Lichfield.

Lambrieth to  
Lichfield.

About the later time of the raigne of Offa king of Mercia, Ethelbert king of Eastangels, came to sue to marrye with Offas daughter, but the Quene suspecting worse matter (without cause) caused him to be beheaded, having trained him into a conuenient place, by one Gnimbertus, the yeere 793. but the Quene liued not thre moneths after: and at her death, was so tormented, that she bit, and rent her tongue asunder, with her teeth. And Offa vnderstanding of the innocencie of this king, gaue the tenth part of his owne good to holye Church, and to the Church of Hereford (in remembrance of this Ethelbert) he bestowed great lands. Moreover, hee builded the abbey of Saint Albones, &c: and went after to Rome to doe penance, where he gaue to the Church of Saint Peter, a peny through euery house in his dominion, which was commonly called Rome, Scot or Peter-pence, and there at length was transformed from a king to a Monk, Anno 794. with Kenredus king of Northumberland, although some denie that hee was a Monk.

The R. ginerth  
the tenth of his  
goods to the  
Church.

Rome Scot or  
Peter-pence.

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After Offa, when he had reigned 39. yeeres, succeded Eg-fretus his sonne, who raigned but foure monethes: next Egfret, succeded Kenulphus in the kingdom of Mercia, who made warre against the Cantuarites, and tooke Egbert their king called Wren: whom he bound, and led prisoner to Mercia: but vpon the dedication of a Church, which hee builded, he released him out of prison.

Next to Pope Zacharie, followed Pope Stephen the second: to whom Pipinus the French king, to gratifie the Pope,



# 90. The Abridgement of

Pope gaue to the sea of Rome, the pyncedome of Rauenna; the kingdome of the Lombards, and manie other great possessions of Italie, with all the cities thereto, adioynning vnto the borders of Venice : and this is like to the donation which (they say) was giuen of Constantine.

The donation  
of Pipine the  
traitor and  
murderer.  
Inuention of  
Organs.

757

To this Pipinus, was sent into France the inuention of Organs out of Græce, by Costantine Emperour of Constantinople. Anno 757.

Pert to Stephen the second, succeeded Paul the first, in the Papacie, who thundered against Constantine the emperour of Constantinople, for abrogating of images, but hee continued constant in his purpose, notwithstanding, to the end of his life.

These came to bee Popes, Constantinus the seconde, Pope deposed, a Laie man, and brother to Desiderius the king of Lombardie, for the which cause, hee was shortly deposed and thrust into a Monasterie, hauing his eyes put out. In whose steade, succeeded Stephen the third, who condemned the seuenth Councell of Constantinople for hereticall, because in that Councell, the worshipping of Images was condemned, and contrarily caused them to be worshipped and incensed.

Pope striueth  
for images.

Images, laie  
mens kalender.

Cost vpon  
Images.

At this time, Charles the great beganne to raigne, by whom the Pope caused Desiderius, the Lombard king, to bee depriued. Pert vnto Stephen succeeded Hadrianus the first, who gaue more veneration to images, then any before him writing a booke in commendation, and vtillitie of their adoration, commaunding them to be taken for lay mens kalenders, holding a synode at Rome against Felix, and al other that spake against images : and as Paul the first before him, had made much of the body of Petronella, S. Peters daughter. So this Hadrian, clothed the body of S. Peter alt in siluer, and couered the altar of S. Paul with a pall of gold.

This Hadrian did confirme the order of Saint Gregories

# the Acts and Monuments. 91

ries Masse, before the order of S. Ambrose: for unto the time 800. the Liturge of S. Ambrose was more used in the Italian Churches, but this Bishop burnt the bookes of Ambrose service into ashes, and thereto into prison many priests that would not consent unto him. Now Eugenius coming 3. daies after the councell ended, perswaded the pope to call the councell againe, & agreed that both the bookes of Gregory and Ambrose should be laied vpon the altar of Peter and Paule, and the Church doores shut and sealed, they should all the night giue themselves to prayer, that God might giue a token whether were more to be allowed. Now, on the morning, they found Gregories masse booke plucked one peece from another, and scattered ouer all the Church, and onely Ambroses booke open vpon the altar, where they had laide it. This miracle, Pope Adrian did interprete on his owne side side, that as the leanes were scattered ouer the Church, so should Gregories booke bee used through the worlde, and Ambrose his booke should onely be kept at his owne Church, at Mediolanum, where hee sometime was Bishop.

Strife for  
Gregories  
masse.

A miracle  
falsly inter-  
preted.

Carolus magnus did confirme his fathers gift and deuotion to the Pope, adding moreover, thereto the Citie and dominion of Venice, Histria, the Dukedome of Friouliense, the Dukedome Spoletanū, and Beneuentanum, and other possessions mo, to the patrimonie of saint Peter: and the Pope, to requite him, made him Patricium Romanum, and ordeined him onely to be taken for Emperour of Rome.

Carolus being proclaymed Emperour, the Empire was translated from the Grecians to the Frenchmen, an. 801. and continued so 102. yeres, or thereabout, till the coming of Conradus, and his Neew Otho, which were German. This Charles builded so many Monasteries as there bee letters in the A.B.C. He helde a Councell at Franckforde, wherein was condemned, the Councell of Nice, and Irene,

The Empire  
translated to  
the French.  
A B C Mon-  
asteries.



for setting vp, and worshipping of Images.

784

Irene the  
Greeke Em-  
peresse a main-  
tainer of I-  
mages.

The cruell  
Irene.

The Emperies  
pulled out by  
his mother.

Anno 784. Irene Emperesse of the Grekes, through the meanes of Pope Hadrian, took vp the body of Constantine Emperour of Constantinople, her owne husbandes father, and when she had burned the same, she caused the ashes to be cast into the Sea, because he disanulled Images. Afterward she raigned with her sonne Constantine the first, sonne to Leo the fourth: who was also excommunicated for taking away Images, and being at dissention with him, she caused him to be taken, and laid in prison: and afterward (through power of friends being restored) was at the last againe cast into prison, and had his eyes pulled out so cruelly, that within short space he died. After this, the Emperesse by the counsel of Therasius, Bishop of Constantinople, held a Counsell at Nicea, wherin it was decreed, that Images again should be restored to the Church: which Charles afterward repealed at Frankford. At length shee was deposed by Nicephorus, who succeeded her, and ended her life in much penurie.

Monasteries  
erected and  
founded in  
England.

604

In the space of 200, yeres, these monasteries following, began to be founded in the land.

Pauls Church at London was founded by Ethelbert King of Kent, and Sigebert king of Essex, about the yere 604.

The first Crosse, & Altar, was set vp in the North parts, in Heuenfield, vpon occasion of Oswalde, King of Northumberlandes fighting against Cadwall: where he in the same place set vp the signe of the Crosse, kneeling & praying there for victorie, an. 635.

The Church of Winchester was first begun, and founded by Kinigillus, king of Mercia, having nine myles about it. And afterwarde finished by his sonne Kewalcus, where Owen, of Englishmen, was the first Bishop. Anno 636.

The Church of Lincolne, was first founded by Paulinus

Bi-

Bishop, an. 629

The Church of Westminster began first by a certaine citizen of London, thzough the instigation of Ethelbert, king of Kent, which befoze was an Ile full of Thoznes, anno 614.

The common Schooles were first erected at Cambridge, by Sigebert, king of East-angles, an. 636.

Common  
Schooles at  
Cambridge.

The Abbey of Manisburie buylded by Furcens the Eremite, an. 637.

The Monasterie of Palmsburie, by one Meldulfus, a Scot, an. 640. And after enlarged by Agilbert, Bishop of Winchester.

The Abbey of Gloucester first buylded by Offricus, king of Mercia, as Cestrensis saith. But as William Malm-burie wryteth, by Vlferus, and Etheldred, bzethzen to Kineburga, Abbesse of the same house, in the yere of our Lord 679.

The Monasterie of Maylerose, by the riuer of Twide, by Aydanus, a Scottissh Bishop.

The Punnerie of Theozduton, by Heuy, who was the first Pun in Northumberland.

The Monasterie of Heteley, by Oswy king of Northumberland, who also, with his daughter Elfred, gaue possessions for xij. Monasteries, from the partes of Northumberlande, anno 650.

The first Nun  
in Northum-  
berland.

The Monasterie of Saint Martin in Doner, by White-red, king of Kent.

The Abbey of Lessingeve, by Ceadda, whom they call Saint Cedde, thzough the graunt of Oswald, sonne to Saint Oswald, king of Northumberland, an. 651.

The Monasterie of Whitbie, other wise called Strenhalt, by Hilda, daughter to the Pephue of Edwin, king of Northumberland, an. 657. Also another Monasterie called Wacanus, not farre from the same place, builded by the same Hilda, the same yere.

The



# 94 The Abridgement of

The Abbey of Abingto buylded by Cissa, king of South-  
ser, an. 666

Also, an Abbey in the East side of Lincolne, called Ioan-  
no, by S. Botolph, an. 654

The Monasterie of Ely, buylded by Etheldred, or Edel-  
drida, daughter of Anna, king of East-angles, and the wife  
of Elfride, king of Northumberland, in the yere six hundred  
seuentie foure.

The Monasterie of Chertsey, in Southerie, by Erkewald  
B. of London, an. 674. thowen down by the Danes, & ree-  
dified by king Edgar.

The Punnerie of Warking, edified by the same Erken-  
waldus, B. of London, about the same time.

The Abbey of Peterborough, other wise called Mades-  
hamsted, founded by king Ethelwald, king of Mercia, anno  
675

Badney Abbey, by Etheldredus, king of Mercia, an. 700

Glastenburie, by Iua, B. of the West-saxons, and after re-  
paired, and enriched by king Edgar, an. 701

Ramsey, in the time of king Edgar, by one Alwinus, a no-  
ble man, an. 673

Edg. buylded  
40. Abbeies.

B. Edgar buylded in his time xl. Monasteries. He raig-  
ned an. 601

The Punnerie of Winburne, by Cuthburga, sister to In-  
sus, B. Iuaes brother, an. 717

The Monasterie of Sealesey, nere to the Ile of Wight,  
by Wilfridus, B. of Dorke, an. 678

The Monasterie of Wincombe, by Kenulphus, king of  
Mercia, an. 737

S. Albons, buylded by Offa, B. of Mercia, an. 755

The Abbey of Cuesam, by Egwinus, an. 691

Kipon in the North, by Wilfridus, B. an. 709

The Abbey of Echelinghey, by B. Aluredus, an. 691

The Punnerie of Shaftesburie, by the same Aluredus,  
the same yere.

king

# the Acts and Monuments. 95

King Ethelbald freed the churches monasteries, &c. from all manner tributes, and granted them great liberties. Diuerse of the Saxon kings became monks: as Knigilsus king of West-saxons: Iue king of West-sex. Celulfus king of Northumberland, Eadbertus king of Northumb. Ethelredus of Mercia, Kemedus of Mercia, Offa of East-saxons, Selly of East-saxons, Sigebertus king of East-angles.

The Church freed from tributes.

Diuerse Saxon kings become monks.

There became also Quænes & kings daughters, with other noble women Nunns: as Hilda daughter to the nephew of Edwin king of Northumberland, Abbess of the house of Ely. Erchengoda with her sister Ermenilda, daughter of Erkembertus k. of Kent, which Erchengoda was professed in Brigets order in Fraunce. Also Edelberga, wife and Quæne to king Edwin of Northumberland, and daughter of king Anna, who was also in the same house made a Nunne. Etheldreda, whom they tearme Saint Eldred, wife to king Egfred of Northumberland, was professed Nunne at Helinges, Werburga, daughter of Vlferus, king of Mercians, was made Nunne at Ely, Kinreda, Sister of king Vlferus, and Kinswida her sister, were both professed Nunnes. Sexburga daughter of king Anna king of Mercia, and wife of Ercombert, king of Kent, was Abbess at Ely, Elfrida daughter of Oswe, king of Northumberland, was Abbess at Whitney. Mildreda, Wilburga, and Milginda, all three daughters of Merwaldus, k. of West-mercians, became Nunnes: Bridburga, the wife of Alfride, k. of Northumberland, and sister to Ofrius, k. of Mercia, and daughter of king Penda, was professed Abbess in the Monasterie of Glocester: Elfreda, daughter of k. Oswy, & wife of king Penda his sonne, became also a Nun: Likewise Alfritha, wife to king Edgar, and Editha, daughter to the same king Edgar, with Wolfrich her mother, and so forth.

Queenes became nunnes.

As in the Britans time, the Metropolitane Sea was at London, so in the time of the Saxons, after the comming of Under the Bi  
of



Metropolitane sea  
at London, and  
by the Saxons  
after the com-  
ing of Austin  
translated to  
Canterbury.

Cuthbert for-  
biddeth fune-  
rals to be made  
for him.

In the time of  
17. Archb. 34  
Popes.

826

The lande  
brought into  
one monarchy,  
and called An-  
glia.

874

A B made  
king of Eng-  
land.

Lands given  
to the Church.

844

of Austin, it was removed to Canterbury: & names & yeeres  
of which Metropolitans till Egbert from Austin are these:  
Augustinus 16. Laurentius 5. Mellitus 5. Iustus 3. Hono-  
rius 25. Deus dedit 10. Theodorus 22. all these were I-  
talians. Bertnaldus English 37. in whose time the mona-  
strie of S. Martin was builded in Doroberne by Witre-  
dus and his brother kings of Kent. Tacunius 3. Notheli-  
nus 5. Cuthbertus 17. He after his death forbad all fune-  
rals, exequies, or funerall lamentations to be made. Lam-  
brithus or Lambertus 27. In whose time king Offa trans-  
lated the Metropolitane sea from Canterburie to Lichfield,  
by the graunt of Pope Adrian, being overcome with aposto-  
licall arguments, as saith Flores historiarum, that is, with  
money. Ethelardus 13. who by his Epistles to Pope Leo,  
obtained the Metropolitane sea againe to Canterburie. Vi-  
fredus 28. Fegeldus 3. Celnocus 41. During the time  
of these seuentene Archbishops, there were 34. Popes of  
Rome.

Anno 826. Egbert, notwithstanding he had sixe, or eight  
against one of his men, overthrew Bernulphus K. of Mer-  
cia, with other kings, & subdued the rest of the land into one  
monarchie, and having called a counsell of his Lords at Win-  
chester, was by their advises crowned king over all the  
land, and caused the inhabitants to be called Angles, and the  
Land Anglia.

This king (when he had ruled the West-saxons, and over  
the more part of England, xxxij. yeeres) died, and was buri-  
ed at Winchester: leaving his kingdome to Ethelwolfe,  
which first was Bishop of Winchester, and after, upon ne-  
cessitie, made king, through the dispensation of Gregorie the  
fourth.

He gave to the Church, and Religious orders, the tithes  
of all his goods and lands in West-saxons, with libertie, and  
freedome from all servage, and civill charges. Much like the  
donation of Ethelbaldus, king of Mercia. The ground of all  
their

their good woꝝkes and donations was remission of finnes, which they thought thereby to procure) This done, taking his iourney to Rome with Alured his yongest sonne, committed him to the bringing bp of pope Leo y fourth. Where he also reedified the English schole at Rome: which being founded by king Offa or rather Iue King of Mercia, was in the tyme of King Egbert his Father consumed with fire.

Besides, he granted to Rome of euery fire house a penny to bee payd throughout the land, as king Iue in his dominion had done befoze. Also he gaue and graunted to be paid to Rome yearly three hundred markes: that is, to the main- taining of the light of Saint Peter one hundredeth markes: to the light of Saint Paule an other hundredeth; to the vse of the Pope an other hundredeth. This done he returned by France into England, and married with the daughter of Carolus Caluus, whose name was Iudith. Hee had to his chiefe counsellors two Bishops, Adelstanus B. of Schire- borne, more skillfull in ciuill matters then in diuinitie: and the other Swithinus bishop of Winchester, beyng of a con- trarie disposition.

Gregory the fourth aboue mentioned, was the third Pope that succeeded after Pope Paschalis the first: beyng but foure yeeres betwixt them: who succeeded after Ste- phen the fourth which followed Leo the third, next Pope vnto Hadrian, in the time of Charles the great. From the time of that Hadrian the first, vnto Pope Hadrian the third, the Emperours had some stroke in the election (at least in the confirmation of the Romane Pope) notwithstanding there were diuerse practises to the contrary. Wherefoze by the commaundement of Ludouicus the Emperour in

Peterpence  
throughout all  
England.

Generall coun-  
sels called by  
the Emperour.



Against the ex-  
cesse of apparel  
in the Clergy.

Priests therof. That none of the Clergy, of what degree so-  
euer he were, should vse any besture or any pretious, or a-  
ny Scarlet colour, neyther should weare ringes on their  
fingers, except it be when Prelates be at Masse, or giue  
their consecrations.

Against the di-  
eing & whooping  
of the Popes  
Clergie.

They should  
weare no siluer  
in their shoes,  
nor gold.

Feast of Al-  
saints first e-  
rected.

Alteration of  
Popes names.  
Swines snout.

Item, that prelates should not keepe too great portes or  
families, nor keepe great houses, vse dice, or keepe har-  
lots: and the Donkes should not excede measure in glot-  
tomy or riot. Item, that none of the Clergy beyng eyther  
annoynted or shaven, should vse eyther golde or siluer, ey-  
ther in their shoes, slippers, or girdles, like to Heliogaba-  
lus. Moreover, by him (at the commaundement of Ludo-  
uicus the Emperour) the feast of Alsaints was first brought  
into the Church.

After this pope came Sergius the second, who first brought  
in the altering of the Popes names, because he was named  
before Os porci, that is, Swines snout: which also ordai-  
ned the Agnus thyse to be song at the Masse, and the host to  
be deuised into thre partes. After him was Pope Leo the  
fourth: to whom this king Ethelwulfus did commit the tui-  
tion of his sonne Alured.

By this Pope Leo, it was first enacted by a Councell  
of his, that no Bishop should bee condemned, vnder thre  
score and twelue witnesses, also (contrary to the lawe of  
Gregory the fourth his predecessor) he commaunded and or-  
dained the crosse, all to beset with gold and pretious stones,  
and to be carried before him.

Gilberta a wo-  
man Pope.

The Pope tra-  
uailled with  
childe.

After this Leo succeeded a woman Pope, named Gilber-  
ta, and was called Ioan the eight. She was a dutch woman  
of Hagunce, who went with an English monke out of the  
Abbey of Fulda to Athens, in mans apparell: wherewith  
proued excellently learned: and obtained the Popedom,  
and sat two yeeres and six moneths: and at last openly in the  
face of a generall procession, fell in labour and trauell of  
childe, and so died. By reason whereof the Cardinals at this

day

## the Acts and Monuments. 99

day doe auoid to come nere that strēte where that shame was taken.

By Benedictus the 3. that succeeded next in the whozish sea, was first enacted (as most wryters recozd) the Dirge to be said for the dead: albeit Gregory the third, had done in that matter wothely for his part already.

*The dirge for the dead.*

After him sat Pope Nicholas the first, who enlarged the Popes decrees with many constitutions, equalling the authoritie of them with the wrytings of the Apostles. He ordained that no secular Prince, nor the Emperour himselfe, should be present at their Councels, vntlesse in matters concerning the faith. Also that no Lay man should sit in Iudgement vpon the Clergy men, or reason vpon the Popes power.

*Popes decrees equall with the Apostles wryting.*

Item, that no Christian magistrate should haue any power ouer any prelate: alledging that a prelate is called God. Also that all Church service should be in Latine, except the Polonians and Sclauonians; to whom he permitted the vse of their owne tounge.

*A prelat called God.*

*Polonians & Sclauonians exempt from Latine seruice. Against priests marriages. Huldreich of Auspouegh.*

Sequences in the Masse, were by him first allowed. By this Pope priestes began first to be debarred marriage: whereof Huldreich Bishop of Auspouegh sendeth a letter to the Pope, reclaiming and confuting his proceedings in the matter, grauely and learnedly: shewing the decree to be an impious tyrannie, contrary to the lawes of God, and Nature. The epistle seemeth rather to belong to the time of Nicholas the second, or third.

After this pope Nicholas, succeeded Hadrianus the second, Ioannes 9. Martinus 2. After these came Hadrian the third, and Stephen the fifth: By this Hadrian it was decreed, that no Emperour after that time should intermeddle in the election of the Pope: and thus began the Emperour first to decay, and the Pope to swell.

*The Emp. be- ginnerh to decay, and Pope to swell.*

Ethelwolfe after hee had done valiantly agaynst the Danes (that greatly inuaded and molested the land) died,



and left behind him foure sonnes, which raigned euery one in his order (after the decease of their father:) whose names were, Ethelbaldus, Ethelbrightus, Ethelredus, and Aluredus.

870

R. Edm. slaine  
of the Danes.

About the latter time of the raigne of Ethelred, Anno 870. the Danes hauing to their Captains Ingvar & Hubbar, landed in Dorset, and forced Edm. the vnder king of that Province, to flee to Ifraningham castle, and commaunded him to submit himselfe vnto them, and to raigne vnder Ingvar, Prince of the Danes. Where vpon, by perswasion of one of his Bishops, being his secretary, he paused; and made answer, that Edmund, a Christian king, for loue of temporal life, will not submit himselfe to a Pagan Duke, vnlesse hee would befoze be a Christian. Wherefoze, hauing appzehen- ded him at S. Edmondesbury, he bound him vnto a tree, and caused him to be shot to death, for that he woulde not denie Christ, and his lawes. Lastly, they caused his head to bee smitten off, and cast it into the thicke bushes, which was by his friends at the same time taken vp, and solemnly buried at S. Edmondesbury: whose brother named Edwoldus, (not withstanding of right the kingdome fel to him) setting apart the world, became an Hermite, at the abbey of Cerum, in the county of Dorset.

Alfred of the  
English K. ra-  
keth his vncio  
from the Pope.

King Ethelbald hauing had great conflicts with the Danes, and perplexed with the miserable state of his countrey, after he had raigned fve or eight yeres, deceased. During which time, of his raigne (not withstanding many troubles) he builded the colledge of Canons at Exeter, and was buried at the Abbey of Winburne, or Moburne. After whose decease, for lacke of issue, the land fell to his brother Alured or Alfred, ann. 872. who first of the English kings, toke his crowne, and vncion of Pope Leo at Rome. Vee after great alteration, and diuers troubles forced the Danes to seeke for peace: which was concluded vpon certaine covenants: wherof one, and the principall was that Guthrum their

# the Acts and Monuments. 101

their k. should be christened. The other, that such as would not be christened, should depart the Realme. Upon these covenants, Guterum comming to Winchester, was there christened, with xx. of his great Nobles. To the which Guterum k. Alured being his Godfather at the baptisme, named him Athelstane, and gaue him diuers Countreys: as, of East. and glia: conteyning Norfolk and Suffolke, and part of Cambridgeshire: and graunted to the Danes that were christened, the Countrey of Northumberland: the rest boyding the land, Athelstane raigned xi. or xij. yeres.

The king of the Danes christened.

Alfred buylded diuers houses of Religion: as, the house of Runnes at Shaftesburie, and the religious houses at Cetheling. Also, another at Winchester, named the new Monasterie, and endued richly the Church of Saint Cutbert, at Durham. Hee sent also into India, to pay, and performe his vowes to saint Thomas of India, which he promised in the time of his distresse, against the Danes. After hee had reigned nine and twentie yeres, and six monethes: he changed this mortall life, and deuided his goods into two equall partes, the one to blesse secular, the other to blesse Ecclesiasticall: Of the which, the first he deuided into three portions: the first, for behoofe of his familie: the second, vpon his buildings: the third vpon strangers. The other second into four partes: the one to the reliefe of the poore, another to monasteries, the third to the Schooles of Oxford, for the maintaining of good letters, the fourth he sent to forraigne Churches without the Realme.

Alfred a notable king.

He deuided the day and the night into three partes. Eight houres (if he were not let by warres, and other affaires) hee spent in studie and learning. Other eight in prayer & almes deedes. And the other eight in natural rest, sustenance of his bodie, and needes of the Realme.

A notable spending of his time by the king.

He especially provided against robbing, and theues, by seuerer execution. In such sorte, that he caused to be set vpon through his Dominion, gilded byches, and none so hard



die, neither by day nor night, to take them downe. His vertues were many: he was learned, wise, religious, and valiant: especiallie about the West part of the land he erected Schooles, and mainteyned Students, although among the Brittaines, in the towne of Chester, in Southwailes, long before that, in the time of King Arthure, as Galfridus writeth) both Gramer, and Philosophie, with the tongues, were taught.

In the time of Egbert, king of Kent, some writers affirme, y this land began to flourish with Philosophie. About which time, also, some thinke that the University of Grantchester, nere to that which is now called Cambridge, began to be founded by Beda, following this coniecture therein, for that Alcuinus, who went to Rome, and from thence into Fraunce, in the time of Charles the great (where he first began the University of Paris) was first trained up in y same Schoole of Grantchester.

Bed. lib. 3. cap. 18. writing also of Sigebert, king of the East-angles, declared how Sigebert returning out of Fraunce into Englād, (according to the examples which he did there see) ordered, and disposed Schooles of learning, through the meanes of Felix, then Bishoppe: and placed in them Teachers, after the manner of the Cantuarites. And yet before these times, it is thought there were two Schooles, or Universities within the Realme: the one for Græke, at the town of Greglade, which was after called Kirklade: the other for Latine, which was then called Latinlade, afterward Lethe-lade, nere to Driford.

This King Alfrede was eleven yeres of age before he began to learne Letters, having to his Master Pleimundus, (afterwarde made Bishoppe of Canterburie,) and grew so in knowledge, that he translated diuers latin works: as, Orosius, Pastorale Gregorij, the histories of Bede, Boetius de Consolat. philosophiæ: also, an Enchiridion of his owne making.

Grantchester  
founded by  
Beda.  
Paris began  
from Grant-  
chester.

Alfrede very  
learned.

## the Acts and Monuments. 103

He compiled also an *Hystorie* in the Saxon tongue called the *hystorie* of *Alfred*. He suffered no man to aspire to any dignitie in his Court, except he were learned, and caused all his Nobles to set their children to learning: if they had no sonnes, then their seruants. He began also to translate the *Psalter* into *English*, and had almost finished the same, had not death prevented him. These endeouours he took in hand, that the *English* nation might be furnished with knowledge, which was decayed before, by the innumerable volumes burned by the *Danes*. He vled chiefly the wise counsell of *Neotus*, who was counted then an holy man, and was Abbot of a certaine monastery of *Cornwall*: by whose aduise he sent for *Grimbaldus* a learned monke out of *Fraunce*, and for *Asserion* an other learned man out of *Wales*, whome he made *Bishop* of *Schireborne*: also out of *Mercia* he sent for *Werfrithus* *Bishop* of *Worcester*, to whom he put the *Dialogues* of *Gregory* to be translated. By the aduiseiment of *Neotus* he obtained certaine scholes of diuerse artes, first at *Oxford*: and franchised the same with many great *Libraries*.

Moreover, besides other learned men which were about *Alfred*, *hystories* make mention of *Iohannes Scotus*, a godly deuine, and a learned *Philosopher*, but not that *Scotus* who we call *Duns*, (who came after this many yeeres.) This *Iohannes Scotus* at the request of *Carolus Caluus*, the *French* king, translated the booke of *Dyonisius*, intituled *De Hierarchia*, out of *Greeke* into *Latine*, word by word. He wrote also a booke, *De corpore & sanguine Domini*: which was after condemned by the *Pope*, in concilio *Vercellensi*.

He wrote also a booke *De naturæ diuisione*, wherein he accorded not with the *Romish* religion: wherupon the *Pope* writing to *Charles* of this *Scotus*, complained of him: so he was constrained to remoue out of *France*, and came into *Engl.* to *Alured* (as some say) by letters of *Alfred*, of who

*which were  
translated by*

The *Psalter*  
translated by  
king *Alfred*.

The king care-  
full to furnish  
the land with  
knowledge.  
*Neotus*.

*Iohannes Sco-  
tus*.

*Scotus* booke  
*De Corpore*  
condemned.



Scorus slaine  
of his schollers.

Dauids psalms  
altwaies with  
the king.

In nine peeres  
nine Popes.

he had great intertainment till he went to Palmesburie, where he was slaine of his owne schollers (whō he taught) with their penknives.

King Alfred had by his wife two sonnes, Edward, and Ethelward, and thre daughters Elstena, Ethelgora, & Ethelginda, which all he caused to be instructed in learning. Edward succeeded in the kingdome; Ethelward died befoze his father; Ethelgora was made a Nunne; the other two were married the one in Merceland, the other to Charles of Flanders. He reigned 29. yeeres, & 11. moneths: he departed this life, 6. Kal. Nouemb. & lieth buried at Winchester, an. 901.

Wherefoerer he was, or whether soener he went, he bare in his bosome or pocket a litle booke, containing the Psalmes of David, and certaine other prayers of his owne collecting, whereupon he was continually either reading, or praying, whensoever he had leasure thereunto.

Pleymundus scholemaster to Alfred, succeeded Etheldus in the Bishopricke of Canterburie, and gouerned that see 34. yeeres. After him succeeded Athelmus and sat 12. yeeres: after him came Vlfelmus, and sat 13. yeeres: him followed Odo a Dane bozne, and gouerned 20. yeeres.

After the death of Pope Stephen the fifth, was much boyle in the election of the Bishops of Rome, one contending against another: in so much that in the space of nine yeeres, there were nine Popes: of the which, first was Formosus, who succeeded Stephen, being made pope against the minde of certaine in Rome, that would rather Sergius, then Deacon of the Church of Rome, should be Pope: not withstanding Hars and many preuayled on Formosus part, by the aid of king Arnulphus, who came to Rome and beheaded Formosus aduersaries, whom the Pope in recompence blessed & crowned Emp. This Formosus had once sworne neuer to reiterate or take to him againe ecclesiasticall order, but was absolved againe of Pope Martin, who sat foure or fve yeeres: after whom in 9. yeeres, there were nine Popes.

After

## the Acts and Monuments. 105

After him succeeded Boniface the 6, who continued 25. daies, then came Stephen the 6. who abrogated all the decrees of Formosus, and taking vp his body after it was buried, cut two fingers of his right hand, and commaunded them to bee cast into Tiber, and then buried the bodie in a Laye mans sepulchre. He raigned one yere, and him succeeded Rhemamus, & late 3. months, repealing the decrees of his predeces-  
 sor against Formosus, next whom came Theodorus the 2. who like wise taking part with Formosus, raigned but 20. daies, then late Pope Iohn, who sought against the Romans, and (to confirme the cause of Formosus more surely) did hold a synode at Rauenna of 72. Bishops, with the French king Endo, and his Archbishops, present at the same: where all the decrees of Formosus, were confirmed, and those of Stephen the 6. burned.

Pope Stephen  
 rageth against  
 the dead bodie  
 of Formosus.

This Pope liued not Pope full two yeres: after whom succeeded Benedictus the fourth, who kept the chaire three yeres: after whom Leo the fifth was Pope, who within 40. daies of his papacie, was with strong hand taken and cast in prison by one Christopher, his owne houtholde Chap-  
 laine, whom he had long time nourished in his house: which Christopher, being Pope about the space of seuen moneths, was also hoisted from his seate by Sergius, as hee had done to the other before, who after hee had throlwn downe Christopher, thore him monke into a monasterie, and occupied the sea seuen yeres. This Sergius, a rude man,  
 and vnlearned, very proude and cruell, had before time beene put backe from the Popedome by Formosus aboue mentioned: by reason whereof to reuenge himselfe of Formosus againe, (being nowe in his papacie) caused his bodie to bee taken vp, and after ward setting it in the Papall sea (as in his Pontificalibus) first disgraced him, then commaunded his head to bee smitten off, with the other three fingers which were left: which done he caused his body to be throlwn into Tiber, deposing also all such as had bene

Sergius barba-  
 rous cruelty a-  
 gainst Formo-  
 sus, now dead  
 and buried.

inuer



inuested by Formosus.

Candles on  
Candlemas  
day.

A pope set vp  
of Theodora,  
a famous har-  
lot.

By this Pope Sergius, first came vp the bearing of candles on Candlemas day, for the purifying of the blessed virgin.

After Sergius entred Pope Anastasius: who after he had sate 2. yéers, folowed pope Lando, the father (as some think) of pope Iohn: which Iohn is said to haue beene Paramour of Theodora, a famous harlot of Rome, & set vp by the same harlot, either against Lando, or after Lando his father, to succéde in his roome.

Pope smothered.

There is a stozie writer called Liuthprandus, who writing *de imperatoribus*, lib. 2. cap. 13. maketh mention of this Theodora, and Iohn the eleventh: and saith, that this Theodora had a daughter named Marozia, which had by Pope Sergius aboue mentioned, a sonne who afterwarde was pope Iohn the 12. The same Marozia, after ward married with the marques Guido of Tuscia, through whose means and his friends at Rome, she brought to passe that this pope Iohn the eleventh was smothered with a pillow laid to his mouth, after he had raigned 13. yéers, and so Iohn the 12. her sonne raigned in his stead: but because the cleargie, and people of Rome did not agree to the election, therefore was Pope Leo the 6. set vp in his roome.

Pope poisoned

Thus pope Iohn the sonne of Sergius, and Marozia, being reiected, raigned pope Leo, 7. moneths: after him pope Stephen 2. yéers: who being poisoned, then was pope Iohn the 12. aboue rehearsed, set vp againe, where hee raigned néere the space of 5. yeeres.

The Bonkes  
Cluniacenses.

After Iohn the twelfth, folloved pope Stephen, threé yeeres. Leo threé yeeres and foure moneths: Stephen the eight, threé yeeres, foure moneths: Martine 3. yéers, 6. moneths: After him, Agapetus, eight yéers and sixe moneths: about whose time, or a little befoze, beganne the order of monks called, *ordo Cluniacensis*.

It may appeare, in those times, that the authoritie of bestow-

## the Acts and Monuments. 107

bestowing bishopricks in England, and also in prescribing lawes to Churchmen was in the hands of the kings of the land, and not onely in the handes of the Pope: as it is manifest by King Alfredus lawes: If any one lie with an other mans wife, &c. If any that hath taken orders, steale, &c.

After Alfred succeded his sonne Edward called the elder, giuing also testimonie of the same. Who with Pleymundus archbishop of Canterbury, and with other Bishops in a Synod assembled, elected seven Bishops, in seven Metropolitane churches, whose names were 1. Freidstane, 2. Adelstane, 3. Werstane, 4. Addlelin, 5. Edulphus, 6. Derne-gus, 7. Kenulphus. In which election, the kings authozity alone seemed then sufficient.

The kings authozity in electing of bishops sufficient.

This Edward reigned 24. yers: his daughters he set to spinning, and to the needle: his sonnes he set to the studie of learning: to the end that they being Philosophers first, might bee made more expert to gouerne the common wealth.

925

The k. daughters set to spinning.

Ethelstane succeded his father in the kingdome, and being base boyn of Egwin, before the king was married to her, and fearing his next brother Edwine, being rightly bozne, caused him to be put in an old rotten boate in the broad sea, onely with one Esquier with him: who being perplexed with the rage of the Sea, and wearie of his life, threw himselfe into the Sea. This act Ethelstane lamented by. yeres, and buylded the two Monasteries, of Middleton, and of Michelendes, for his brothers sake, or (as the Stoics say) for his soule.

The king maketh his sonnes first Philosophers, and then Gouernours.

About this time, the Empire began to be translated from Fraunce (where it had continued about an hundred yeres,) into Germanie, where it hath ever since remayned.

The Empire translated out of France into Germanie.

This king gaue his thirde Sister to Henricus Duke of main, for his sonne Otho, the first Emperour of the Germanes.

This



Attaching of  
theenes.  
Stealing a-  
boue twelue  
pence.

940

Monkery com-  
meth into En-  
gland.

Oswaldus a  
monke, a great  
Patrone of  
monkery.

This king set forth diuerse lawes for the gouernment of the clergy: he prescribed also constitutions touching tithes geuing. And among his lawes, to the number of 35. diuerse things are comprehended, pertaining as well to the spiritualltie, as to the temporalltie. Out of the lawes of this king first sprong by y attachment of theenes, y such as stole aboue 12. d. and were aboue twelue yeres old; should not be spared. He reigned about the space of 16. yeres, and died without issue. Anno 940.

After him succeeded his brother Edmund sonne of Edward the elder, by his third wife, being of the age of twentie yeres. About this time Monkery came into England. There was at that time, and befoze a monasterie in France, called Floriacke, after the order of Benedict: from the which monasterie did spring the greatest part of our English monkes, who being there professed, and after returning into England, did gather men daily to their profession: & so at length grew in fauour with kings and princes, who founded them houses, mainteined their rules, and enlarged them with possessions. Among the Monkes that came from Floriacke, especially was one Oswaldus, first a monke of Floriacke, then Bishop of Worcester, and Pothe: a great patrone, and setter vp of monkery.

This king builded and furnished the abbey of Glasseburie, and made Dunstan abbot thereof.

He was slaine of a felon with a knife. He ordeyned lawes also for the spirituality, touching tithes, against deflouring of pannes, touching reparation of Churches, &c. In the time of this Edmund, was Odo, Archbishoppe of Canturburie, who was the first from the coming of the Saxons, till this time, that was Archb. being no Monke, for all befoze him were Monkes: of whom, a great part had ben Italians, vnto Berualdus. Notwithstanding, after he sayled into France, and receiued that order at Floriacke. Vistan bishop of Pothe, at the same time is noted to differ in habite from

from other Bishops.

Odo continued Bishop the space of twentie yeres: after whom, Elfinus was elected, and ordeyned by the king, to succede through favour and money: but going to Rome for the Popes pall, in his iourney through the Alpes, he died for colde: after whom succeeded Dunstan.

This Edmund gaue to saint Edmund the Martir, aboue mentioned, the towne of Bredrichcepworth, now called S. Edmundsburie, with great reuenues, and landes belonging to the same. He was buried at Glasseburie by Dunstane. He left two sonnes behinde him; Edwine, and Edga, by his wife Elgina: But the children beeing vnder age, Edred brother to the king, was made Protector in the mean time, who faithfully behaued him selfe towarde the young children.

Saint Ed.  
mundsburie.

In his time Dunstane was promoted by the meanes of Odo, from Abbot of Glassebure, to be Bishop of Worcester, and after of London. By this Dunstan, Edred was much ruled. So that he is reported in stories, to much to submitte himselfe to sonde penance layde vpon him by Dunstane.

After his Uncle Edred, Edwin the eldest sonne of King Edmund beganne his raigne, anno 955, being crowned at Kingston by Odo, Archbishop of Canterburie. He is reported the first day of his Coronation, to haue departed from the company of his Lords, into a secret chamber, to the disorderly companie of a woman, whose husband he had slain. Now, Dunstan (being yet but Abbot of Glasseburie) followed the king into the chamber, and brought him out by the hand, and accused him to Odo the Archb. and caused him to be separated from the said woman, and to be suspended out of the church by the same Odo. Whereupon, the king being offended w<sup>th</sup> Dunstane, banished him, and forced him for a season to flie into Flaunders, where he was in the Monasterie of Saint Amandus.

955

D. causeth the  
king to be sus-  
pended for  
adulterie.

About



About the same season, the Monasticall order of S. Benedict, or (as they call them) blacke monkes, began to increase in England: in so much, that other Priestes & Chansons were displaced, and they set in their roomes. But king Edwine (for displeasure he bare to Dunstan) did bere al that order of Monkes, so that in Palmsburie, Glasseburie, & other places, he thrust out the Monkes, & set Secular priests in their roomes.

The K. deposed.

959

In the end, being hated for his euill demeanour, hee was deposed from the Crowne, and his brother Edgar receiued in his roome, so that the river of Thames deuided both their kingdomes. Edwine (when he had reigned foure yeres) departed, leauing no issue of his bodie. Wherefore, the rule of the land fell vnto Edgar his younger brother, in the yere of the Lorde, nine hundred fiftie and nine; he (being about the age of sixtene yeres, but hee was not crowned till fourtene yeres after.

In the beginning of his reigne he called home Dunstane whom Edwine before had exiled. Then was Dunstane, (before Abbot of Glassebury) made B. of Worcester, and after of London.

Not long after this, Odo, the Archbishop of Canterburie deceased, after he had gouerned the Church xxxij. yeres. After whom, Brichelinus Bishoppe of Winchester, was first elected: but because he was thought vninsufficient, Dunstan was chosen, and the other sent home againe to his own Church. So Dunstan being made Archbishoppe by the K. went to Rome for his Pall, to Pope Iohn the thirtenth: which was about the beginning of the Kinges raigne. Dunstan hauing obtained his Pall, returned and obtained of the king, that Oswaldus, who was made a Monke at Floziake, was created B. of Worcester: and not long after, through the meanes of Dunstan Ethelwoldus, first Monke of Glasseburie, then Abbot of Abbendon, was made Bishoppe of Winchester.

These

## the Acts and Monuments. III

These three bishops were great upholders of monks: by whose counsell king Edgar is recorded in histories to have builded either new out of the ground, or caused to be reedified monasteries decayed by the Danes, more then fortye. Where-  
 over thorough the instigation of them, the king in diuerse Cathedral Churches, where Prebendaries and Priests were before, displaced them, and sette in Monkes and Nunnas.

Priests displaced, and monks placed.

After that the kings minde was thus perswaded to ad-  
 uance Monkery, Oswaldus bishop of Worcester, also made  
 Archbishop of Yorke, after the death of Oskitellus, hauing  
 his sea in the Cathedral Church there of S. Peter; after  
 he had first assailed the Canons and priests by faire meanes  
 to become monkes, and not preuailing, neere to the same  
 Church of S. Peter in the Churchyard, he builded another  
 Church of our Lady, which when he had replenished with  
 monkes, there he continually frequented: and so the people  
 left the other Church naked. Whereupon the priests did ei-  
 ther become monkes, or depart from the place. So did Ethel-  
 wold drive out the Canons and priests from the new mona-  
 sterie in Winchester, after ward called Hilda, and placed his  
 monkes. The cause was pretended, for that they were thought  
 slacke, and negligent in their Church service, and set in Vi-  
 cars in their stead. When the B. gaue to the same Vicars, the  
 land which belonged before to the Prebendaries: who also,  
 not long after, he tooke them selues as negligent as the o-  
 ther. Wherefore, king Edgar (by the consent of Pope Iohn)  
 boydded clerelie the Priests: and ordeyned there Monkes.  
 Which Monkes, did greatly differ, and was at this day disa-  
 graued with the auncient Monkes of olde time, that were Lay  
 men onely, and were forbidden by the Councell of Chalce-  
 don, in any sorte to deale with matters of the Church: and  
 were such, as by the Tyranny of Persecution, were ei-  
 ther constrained to hide themselves in solitarie places, or els  
 of their owne voluntarie deuotion, withdrew themselves  
 from

The new monks  
 differ from the  
 olde, who were  
 lay men.



from company, having nothing proper of their owne, or all things common with other.

606

Afterward Bonifacius the fourth made a derrée; Anno 606. that Monkes might vse the office of preaching, of baptizing, and bearing confession, and assailing them of their sinnes: and in procelle of time they so inroched vpon the office of ministers, that at length priestes were discharged out of their cathedrall Churches, and Monkes placed in their romes.

King Edgar a  
maintainer of  
learning.

King Edgar was a great maintainer of religion, and learning. To auoid excessive drinking by the example of the Danes, which dwelt in diuerse places of the realme, he ordained certaine cups with pinnes or nailes, set in them, adding thereto a law, y what person did drinke past that mark, at one draught, should forfeite a certaine pennie: the halfe part whereof should fall to the accuser, the other to the ruler of the towne, where the offence was done. He was a noble Prince, wise, and victorizous, but fauoured the monkish superstition ouermuch, and is reported by some to haue builded so many monasteries for them, as there are Sundayes in the yere, or as Edmer reporteth 48. Notwithstanding he was much giuen to adulterie, and fornication, and belsed among others, Egelseda or Elfreda, called the white daughter of Duke Oduere: of whom he begate Edward in bastardie: for the which he was enioyned by Dunstan, seven yeres penance, and kept back from his Coronation so long, till the one and thirtie yere of his age, anno 974. although he began his Reigne at sixtene.

48. monasteries  
builded by K.  
Edgar.

874

The K. enioyned  
penance  
by Dunstan.

His penance appoynted by Dunstane, was, that he should weare on his head no crowne, for the space of seven yeares: that he should fast twise in the weeke; that he should distribute the tribute left him by his ancessors, liberally vnto the poore; that he should build a Monasterie of Nuns at Shaftsburie: Moreover, he should expell Clarkes of euill life (meaning such Priestes as had wiues and childzen) out of Churches

# the Acts and Monuments. 113

ches and places, couents of Monkes, &c. He raigned sixtens yeres, & was crowned onely thre yeres. He adopted to succeede him, Edward that was bozne of the harlot.

Among other lawes of this king, he ordained that the Sunday should be solemnized from Saturday at nine of the clocke, till Monday morning.

By reason of the displacing of the Priestes before, there arose a great contention after Edgars death, one part standing with them, so that they called also the crowne in question: another part fauouring Edward, the other Egfride the lawfull sonne: in which sturre Dunstan Archbishop of Canterburie, and Oswald of Worcester, with diuerse other Bishops, Dukes, and Lordes assembled a Councell: where Dunstan comming with his crosse in his hand, and bringing Edward with him, so perswaded the Lordes, that Edward was receiued king, whom Dunstan hoped would become a patron of Monkerie, and aduance that estate; but it fell out contrary to his expectation. For shortly after the coronation, Duke Alferus of Mercia droue out the Monkes from the Cathedrall Churches, and restored the Priestes with their wiues. In the end, vpon this controuersie was holden a Councell of Bishops, and other of the Clergie: first at Winchester, where the greater part of nobles & commons iudged the Priests to haue great wrong, and sought by all meanes to redresse it, anno 977. Yet notwithstanding the strife ceased not: in so much that a new assembly of clergy men, & other was appointed after ward, in a place called the streete of Calue, where the Councell was kept on an upper loft, where diuerse complaints were made against Dunstan; but he preuailed notwithstanding.

Not long after, about the fourth yere he was slaine with a dagger, drinking on horsebacke, by the procurement of the mother of Egelred, (whom he came to visite,) & his brother her sonne Egelred. He was buried not beyng knowne who he was, at the towne of Warham: & thre yeres after

The Sabbath to be solemnized from Saturday nine of the clocke, till Monday morning.

Great strife betwixt priests and monkes.



was taken vp by Duke Alferre, and with hono<sup>r</sup> was remo<sup>u</sup>ed to the Minster of Shaftsbury, & there bestowed in the place called Edwardstow. This Edward they hold fo<sup>r</sup> a marty<sup>r</sup>, and say that the Quene in repentance of her fact builded after two nunneries, one at Amesbury by Salisbu<sup>r</sup>y: the other at Werewell, where she kept her selfe in continuall repentance, all the dayes of her life.

Him succeeded Egelredus his brother.

A monstrous  
bitious pope.

Pope Iohn the thirtinth (of whom Dunstan Archbishop of Canterbury receiued his pall) is noted to be monstrously bitious: he was an whozemaster, adulterous, incestuous, libidinous: a gamester, an extorcioner, periured, a fighter, a murtherer, cruell, and tyzannous: of his Cardinals some he put out their eies, from some he cut out their tounses, some their fingers, some their noses, &c. In a generall counsell befo<sup>r</sup>e Otho the first Emperour of the Germanes, these obiections were articulate against him: first, that he neuer said his seruice: that in saying his Masse he did not communicate: that he ordained Deacons in a stable: that he committed incest with two of his sisters: that playing at dice, he called fo<sup>r</sup> the Diuell to help: that fo<sup>r</sup> mony he made boies bishops: that he defloured virgins and straungers: that of the palace of Laterane he made a stewes: & that he lay with Stephana his fathers concubine: likewise with Ramera, and with Anna, and her neece: that he put out the eies of bishop Benedi<sup>c</sup>t: that he caused houses to be set on fire: that he broke open houses: that he dranke to the Diuell: that he neuer crossed himselfe, &c. Fo<sup>r</sup> the which causes he was deposed by the consent of the Emperour, and the Prelates: and Pope Leo placed in his roome. But after, thozough the harlots of Rome, and their great promises, hee was restozed againe, and Leo put out. At length, about the tenth yeere of this Pope, he being found without the citie with another mans wife, was so wounded of her husband, that within eight dayes after he died.

Pope restozed  
by harlots.

Pope killed in  
adultery.

After

## the Acts and Monuments. 115

After him, the Romans elected Pope Benedictus the first, without the consent of the emperor: whereupon Otho besieged Rome, and set up Pope Leo againe, the eighth of that name. Which Leo, to gratifie him again, crowned Otho for Emperor, and entituled him Augustus: also the power which Carolus magnus gaue to the Cleargy and people of Rome touching the election of the B. of Rome, this Leo by a synodall decreë gaue to the Emperour and his successors. The Emperour againe restozed to the Sea of Rome all such possessions, which Carolus magnus tooke from the Lombards, and gaue to them.

The election of the Pope given to the Emperour by the Pope.

After Pope Leo had reigned a yere, and thre moneths, succeeded Pope Iohn the 14. Against whom, for holding with the Emperour, Petrus the head captain of the citie, with two Consuls, and twelue Aldermen, & diuers other nobles, gathering their power together, laid handes vpon him in the Church of Laterane, and clapt the pope in prison eleuen moneths. Whereof the Emperour hearing, sped him to Rome, and did execution vpon the offenders, and committed Petrus to the Popes arbitrement: whom he caused first to be stript naked, then his beard being shauen, to be hanged by the haire a whole day together, after that, to be set vpon an Asse, his face turned backward, and his handes bounde vnder the Asses taylor, to be led through the Citie: that done, to be scourged with roddes, and so banished the citie. And thus the holy father loued his enemy according to the rule of the Gospel.

The Pope put in prison.

The cruell reuenge of the Pope.

From this Pope, proceeded first the christening of bells, 971. After him, followed Pope Benedictus the 6, who was in like manner apprehended by Cinthius, a captain of Rome, and cast in prison, where he was strangled, or as some say, famished for lacke of meat. Then came Pope Donus the 2, after whom, Bonifacius the 7. was pope, who was constrained to hide himselfe, for feare of the Citizens conspiracie, & seeing no place for his safety, tooke the treasure of Saint

The christning of belles.

971

The Pope strangled.



The popes eyes  
put out, & he fa-  
mished in priso.

The dead body  
of the Pope  
drawn through  
the streets.

676

Peters Church, & so priuily stole to Constantinople: in whose stead the people set by Pope Iohn the fiftenth. Not long after, Boniface returning againe from Constantinople, by his money procured a garrison to take his part, by whose meanes Pope Iohn was taken, his eyes put out, and so thzowen in prizon, where he was as (some say) famished, some say he was slaine by Feruchus. Neither did Boniface liue many daies after, but sodainly died: whose carkas after his death, was drawne by the serte through the streets of Rome, the people thziking, and exclaiming against him, An. 276. Next Pope after him was Benedictus the seuenth, by the consent of the Emperour Otho the second: and raigned 19. yeres.

In the time of this Pope, Hugh Cappel, the French king tooke Charles the right heire to the crowne, by treason of the Bishop of Laon, and when he had imprisoned him, hee also imprisoned Arnoldus, Archbischoppe of Rheims, and placed in his roome Gilbertus, a Necromancer, who was Scholmaister to D. Robert the kings sonne; but Pope Benedictus calling a councel at Rheims, restozed Arnoldus againe, and displaced Gilbertus,

995

The popes eyes  
put out.

Crueltie

After Benedictus, succeeded in y sea of Rome, Pope Iohn the 16. and died the 8. moneth of his papacie, next to whom came Iohn the seuententh, and after him Gregory the fift, ann, 995. This Gregory called befoze Bruno, was a Germaine bozne, and therefore moze maliced the Cleargie, and people of Rome. Whereupon, Crescentius with the people and cleargy, agræing against the same Gregory, set by pope Iohn the 18. whereupon Gregory went to Otho the third, who upon his complaint, came to Rome, & toke in the city of Rome both Crescentius the consul, & Iohn the pope. Which Iohn hauing his eyes put out, was after depriued of his life. Crescentius the Consul was set vppon a wilde horse, hauing his nose and eares cut of, and so was ledde through the Cittie, his face turned to the horse taylor: and after hauing

## the Acts and Monuments. 117

having his Members cutte off, was hanged vpon a Gibbet.

Pope Gregorie being thus restored to his former state, a Councell at Rome. raigned foure yeres in his Papacie, although some say, but two yeaeres. During which time, he assembled a Councell at Rome, wherein (to establish the Empire in his owne countrey, by the consent, and councell of Otho,) he ordeyned seven Princes of Germanie, to be Electors of the Emperour: The seven Electors of the Empire. thre Bishoppes, and thre Princes: the Palatine; the Duke of Saxony; and the Marques Brandenburg: vnto whome was added the king of Boheme, to geue a casting voice, if neede so required. The Bishoppes were, of Magunce; of Treuers; and of Colone. This constitution being first begun in the yere of our Lord, nine hundred ninetie seven. was after ward established in Germanie, by Otho the Emperour, an. 1002.

997

1002

Now, concerning king Egelfred, or Elred, the sonne of Alfrith. He raigned 38. yeres. Our English Cronicles report his raigne to be vngacious in the beginning; wretched in the middle; and hatefull in the end. A strange reign of a king.

There fell a variance betwixt this king, and the Bishop of Rochester, so that he made warre against him, & besieged the Citie till the Bishop offered him an C. l. of golde, which he receiued, and so departed.

The Danes, in the time of this king, did much molest the Lande: in so much, that the King was gladde to graunt vnto them great summes of money, for peace. Peace bought for money of the Danes.

For the assurance of which peace, Analeffe, the Captaine of the Danes, became a Christian, and so departed the Countrey.

About the xi. or as some say, the ix. yere of this kings reign, died Dunstan: after whome succeeded Ethelgarus, or, as Iornalensis saith, Stilgarus. After him Elfricus, as sayeth Guilielmus, lib. 1. de Pontif. But as Polidorus saith, Sirlifus. After him, Elfricus came, but after the minde of Willia, lib.



lib. 1. Siricius. But Polidorus saith, Aluritus, then Elphegus, &c.

995

The Sea of  
Durham be-  
gan.

About the same time, Anno 995. Aldwinus, Bishoppe, translated the bodie of Saint Cutbert from Chester (which first was in a Northerne Island, then at Rochester,) to Durelind, or Durelin, whereupon the Bishoppes Sea of Dureline first began.

Danegelt.

874

Danes slaine.

This king was greatly vexed with the Danes, and was faine to redeeme peace with great summes of money, yere lie, which was called Dane-gelt, from 1. thousand, to 11. thousand a yere. An. 1000. In the xxi. of his reigne, he married with Emma, daughter to Richard D. of Normandie, which caused the king to haue great confidence in himselfe: and by presumption thereof, sent secrete, and straight Commissions, to the Rulers of euerie towne in the lande, that vpon Saint Brices day, at a certaine houre appointed, the Danes should be sodenly slaine, which was in like manner performed. But the Danes, and their king, hearing thereof, entered againe, and made great waste. In so much, that the king was faine to take peace with them: and gaue to King Swanus, thirtie thousand poundes: whereupon he returned. But the peace lasted not long, for the next yeare, one named Turkillus, a Prince of the Danes, invaded againe, and was faine to be pleased with giftes. So the inuasion of the Danes, and the molesting of Englishmen by them, neuer ceased: wherewith the Countrey was brought to great miserie.

Turkillus, a  
Dane.  
Great vexati-  
on of þ Danes.

After this, Swanus, the king of Danes, who had made a covenant of peace befoze with the K. brake it: and hearing of the increase of his people in the land, came, and landed in Northumberlande, and there proclaymed himselfe king of the Land.

Treason of  
a Deacon.

After much destruction in other places, at length he came to Canterburie, which he besieged, and was resisted twenty dayes; but at last, by treason of a Deacon, called Almaricus, (whom

(whom the Bishop had preserved from death before) want it, and took the goods of the people, and set the towne on fire: and tithed the Monkes of Saint Augustines abbey: killing nine by cruell torment, and keeping the tenth alive, for slaves. So they slew there of religious men, to the number of nine hundred: of other men, women, and children, they slew above eight thousand. And finally, when they had kept the Bishop Elphegus in straight prison, the space of eight moneths: (because he would not agree to give them three thousand poundes) after many villanies done unto him, at Grænewich they stoned him to death.

Monkes tithed by the Danes.

Elphegus stoned by the Danes.

The King Egelred in the meane time fearing the end of this persecution, sent his wife Emma, with his two sonnes Alphred, and Edward, to the Duke of Normandie, with whom also he sent the bishop of London, whether also himselfe went: after he had spent a great parte of the Winter in the Isle of Wight, whether he was chased of the Danes. Whereof Swamus hearing, and inflamed with pride, reared great exactions vpon the people: and among other, he required a great summe of monie of Saint Edmunds landes: which the people there clayming to be free from kings tributes, denied to pay.

The king chased of the Danes.

Fasting and prayer.

For this, Swamus entred the territory of S. Edmund, & wasted the country, and despised the holy martyrs: menacing also the place of his sepulcher: wherefore the men of the country, fell to fasting & prayer. Shortly after, Swamus died suddenly, crying, and yelling, among his knights. In feare whereof Canutus his sonne, that ruled after him, graunted them the freedom of all their libertie: and moreover, ditched their land with a deepe ditch, and granted to the inhabitants thereof great freedom; quitting them from all tributes; and after builded a Church ouer the place of his Sepulture: ordained there an house of monkes: and endewed them with rich possessions. And after that time, it was vsed, that kings of England when they were crowned, sent their crownes for



The crowne of an offering to S. Edmunds shrine, and redēmed the same England after ward with a condigne price.

red to S. Edmunds shrine.

King Egelred hearing of the death of Swanus, made prouision, and returned into England: for whose suddaine coming Canutus being vnprouided, fled to Sandwich, and there cutting of the noses, and the handes of the pledges which his father left with him, sailed into Denmarke: and the next yere returned againe with a great nauie: and landed in the South countrie, and entered the countrie of West-saxon, forcing the people to bee sworn to him, and to giue pledges. In this season king Egelred beyng at London, was taken with sickenesse, and there died: and was buried in the Northside of Paules Church behind the quire, after that he had raigned vnprosperously six & thirtie yeres, leauing behind him his eldest sonne Edmund Ironside, and Alphred and Edward, which were in Normandy. This king with his counsell gaue forth wholesome lawes and precepts for iudges: and it is recorded, that he deposed or depriued from all possessions, a certaine iudge or iustice named Walgeatus, the sonne of one Leonet, for false iudgement, and other proude doings: whom notwithstanding he loued aboue all other.

A false iudge  
deposed, whom  
the king loued.  
Edmund slain.

After the death of Egelred, variance fell betwixt the Englishmen for the election of the king: the one part standing for Edwin the eldest sonne of Egelred; the other for Canutus, the sonne of Swanus the Dane. By means whereof there were diuerse battels fought betwene them, and in the end the Princes theselues tried the matter hand to hand: and when they had assaied each other a while, by the motion of Canutus, hastily, they were agreed, and kissed each other to the comfort of both hostes: and shortly after agreed vpon partition of the land, and loued as brethren.

Some after, a sonne of wicked Edericus, by the means of his father, espying Edmund at the draught, thrust him into the fundament with a speare and slue him, after that he had  
raigned

## the Acts and Monuments. 121

reigned two yeres. He left behind him two sons, Edmund, and Edward: whom Edrick the wicked Duke, after the death of their father, toke from their mother, not knowing yet of the death of her husband, and presented them to King Canutus, and saluted him, haile king alone. Canutus being king alone, sent the sonnes of Edmund to his brother Swamus, king of Sweeland, to be slaine: who abhorring that dede, sent them to Salomon, king of Hungary, where Edmund being married to the k. daughter, died. Edward was married to Agatha, daughter of his brother Henrie the 4. Emperor. Canutus being established king, & having promised the false Duke to make him higher then all the Lordes of the land, caused his head to be stricken of: and to be set vppon London bridge, and his body to be cast into the town ditch: other say, he caused him to be bound, and throwen into the Thames. Likewise Canutus did disdaine all those whom he knewe to haue dealt falsely against Edmund, and his heires.

A promise well performed.

The reward of Traitors.

In the meane time Swamus king of Denmarke, brother to Canutus died, wherefore that land fell to Canutus, who anon after sailed thither, and tooke the possession, and returned into England, & married Emma, late wife of Egelred, and by her had a sonne called Herdeknight, or Hardiknoutus: He assembled a parlement at Orford, wherein was agreed that English men, and Danes, should hold the lawes made by king Edgar, as most good, & reasonable. Thus, the Danes being in England, beganne by little and litle to be christened, and Canutus went to Rome, and so returning againe to England, gouerned the land 20 yeres, leaving behind him two sonnes, Harold, & Hardiknoutus, which Hardiknoutus was made k. of Denmarke in his fathers time: Harold for his swiftnes, called Harefoot, (son to Canutus by Eligna his first wife) began his reign ouer Englad, an. 1039. He banished his stepmother Emma, & took her goods, & jewels from her. He reigned but 4 yeres, & the kingdome fell to

King Edgars lawes.

1039

Har-



# 122 The Abridgement of

Hardeknoutus  
dieth.

The last K. of  
the Danes.

Alfred cruelly  
murdered,

Rome shot.

Hardeknoutus king of Denmarke his brother: who when he had raigned 2. yeres, being merry at Lambith, sodainly was stricken dumme, and fel down to the ground, and within 8. daies after died without issue of his body, and was the last that raigned of the blood of the Danes. For the Carles and Barons agreed, that none of that blood should after bee king, for the despise and hurt the Danes had done to y<sup>e</sup> English nation, and sent into Normandy for the 2. brethren, Alfred & Edward, sonnes of king Egelred, intending to make Alfred king of England: but Carle Godwin a Westsaxon, who had married the daughter of Hardeknoutus, thought to slay the two brethren comming into England, & to make Harold his sonne king: which sonne, he had by the daughter of Hardeknoutus, y<sup>e</sup> Dane king. The messengers that went for the brethren, founde but Alfred the elder: for Edward the younger was gone into Hungary, to speake with his cousin the outlaw, which was Edward Ironside's sonne. So the traitor Godwin met with Alfride, & the Normans attending vpon him, and when they came to Guildes doune, he commanded his men to slea all that were of Alfrides company, and after that, to take Alfred, and to leade him to the yle of Ely, where they should put out both his eyes: which they did, & that done, they opened his body, and toke out his bowels, set a stake into the ground, and fastned an end of his bowels thereto, and with needles of yron they pricked his tender body, thereby causing him to go about the stake, till all his bowels were drawne out. After this treason the wicked Duke fled into Denmark, and lost al his lands in England, and kept him there 4. yeres, and more.

The stories record, that this Canutus following much the superstition of Achelnoutus, Archb. of Canterbury, went on Pilgrimage to Rome, and there founded an Hospitall for English Pilgrims: hee gave the Pope pretious giftes, and burdened the land with a yereely tribute, called Rome-shotte. He shrined the body of Bernius, and gaue greates lands

landes to the Cathed:all Church of Winchester: he builded Saints Benets in Northfolke, which was befoze an heremitage. Also S. Edmundsburie, which king Ethelstane ordeined befoze for a colledge of priests, he turned to an abbey of Monkes of S. Benets order.

S. Edmundsburie turned from priests to monkes.

This king Canutus beyng prouoked to go to Winchester by Egelnothus Archbishop of Canterburie, resigned his regall crowne to the rood, and made the roode king ouer the land.

A Rood crowned king of England.

He ordeined lawes of his owne, touching matters ecclesiasticall (although at the beginning hee vsed Edgars lawes) as touching paying for opening the earth at funerals: he forbade also all faires and markets vpon Sundayes: and all secular actions, but vpon vrgent necessitie. He ordeined to receaue the communion thise a yere. That married woman that had committed adultery, should haue her eares and nose cut off. Also that no widow should marrie within xij. moneths after the death of her husband, else to lose her ioynture, &c.

A good law against adultery

Thus ended the Danish kings: which Danes had reigned and wasted the land, the time of 255. yeres.

The land vexed by the Danes 255. yeres.

Next vnto Canutus the second, Hardiknoute, succeeded Edward, the younger sonne of Egelred, and Emma, who was long banished in Normandy. He came ouer with a few Normans, and was crowned at Winchester, anno 942. by Edefius, the Archbishop of Canterburie: and not long after, he married Goditha, or Editha, daughter of Earle Godwin: with whom he neither dealt fleshly, nor yet put her from his bed. He gouerned the land with great wisdom & peace xxiij. yeres.

In the time of this k. came William, Duke of Normandy, with a goodly companie, to see k. Edward: to whom (it is said) Edw. promised (if he died without issue) to leaue the Crowne. In this k. reigne liued Marianus Scotus, the storie wyter.

M. Scotus

About



About the 13. yere of this kings raigne, he sent Aldred bishop of Worcester, to the Emperour Henricus the fourth, praying him that he would send to the king of Hungarie, that his cousin Edward, sonne of Edmund Ironside, might come into England, so much as he entended to make him king after him (who was called Edward outlaw). This was fulfilled, and he came into England with his wife Agatha, and with his children Edgar Adeling, Margaret, and Christina: but the yere after his returne he died at London, & was buried at Westminster, or as Iornalensis saith, at Paules church in London. After whose decease the king receined Edgar Adeling his sonne as his owne child, thinking to make him his heire; but fearing the mutabilitie of the Englishmen, and the pride, and malice of Harold the sonne of Godwin, directed Embassadours to William, Duke of Normandy, his kinsman, assigning him to bee lawfull heire after him. After the death of Godwin, his son Harold grew in great favour with the king. He sayled into Flaunders, and in the course of his sayling, he was driven by force of weather into the prouince of Normilitie, where he was taken prisoner, and sent to William, Duke of Normandy: to whom he was made to sweare, that he in time following, should marry his daughter, and that after the death of King Edward, he should keepe the land of England to his behoufe, according to the minde and will of Edward: (after some Writers) and so to liue in honoꝝ next to him, in the Realme. Thus he returned home, and shewed to the king what he had done. Wherewith he was very wel contented.

William Duke  
of Normandy  
appointed  
heire of the  
croune.

Harold swea-  
reth to Duke  
William.

The Abbey of  
Couentrie.

Leofricuss Earle of Chester, and of Mercia, who was also very faithfull to king Edward, with his wife Godina, builded the Abbey of Couentrie, and endued the same with great lands and riches.

King Edward (after hee had reigned thre and twentie yeares, and seuen monethes) died; and was buried in the

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Monasterie of Westminster, which he had greatly augmented, and repayed.

Diuers lawes were before in diuers Countreys of this land vsed: as, the Law first of Danwallo, Molunicius, with the lawes of Mercia, called Mercinelega, then the lawes of West-saxon kings: as, of Iue, Offa, Alfrede, &c. which was called Westsaxonilega. The thirde were the lawes of Canutus, and of Danes, called Danelega. Of al these lawes, King Edward compiled one vniuersal, and common law, for all people thzough his land, which were called King Edwards Lawes, so iust, and seruing the publike weale of all Estates, that the people did long after rebell against their heads, to haue the same lawes againe, being take frō them, but could not obtaine them. For though Duke William did sweare to the maintenance of them, yet he forsware himselfe: and abrogating them, brought in much worse, & more obscure: yet was he compelled (thzough the clamor of the people) to take some of Edwards Lawes, but omitted the most part, contrarie to his oath at his coronation; placing the most of his owne lawes, in his owne Language, to serue his purpose: and so they remaine to this day.

Harold, the second sonne of Earle Godwin, took on him (thzough force and might) to succede Edward: notwithstanding his oath to Duke William of Normandie, an. 1066. wherof he hearing, sent Embassadors, admonishing him of covenants, which Harold refused to performe. Whereupō, D. William prepared to inuade: and sent to Rome, to Pope Alexāder, touching his title, and boiage into England. The Pope confirmeth the same: and sent vnto him a Banner; willing him to beare it in the shippe, wherein hee him selfe should sayle. So he took shipping at the hauen of saint Valeria, and landed at Hastings in Sussex. From whence he sent a monke to Harold, and offered him three conditions: 1. Either to render vnto him possession of the land, and so to take it againe of him vnder tribute, raigning vnder him.

King Edward be-  
ginneeth the com-  
mon law.

The law at  
this day.  
Duke W. con-  
trarie to his  
oath, ouertho-  
weth the lawes.

1066

Conditions of  
peace offered  
by D. Wil. to  
Harold.



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2 **D**els to stand to the Popes arbitrement betwixen them.  
3 **D**els to defend his quarrell in his owne person, against the Duke, without any further bloudshed.

All which conditions he refused, and ioyning battayll to the Normans, was shotte into the left eye with an arrowe, and died, after he had reigned ix. moneths: and so was he the last that reigned of the Saxons. Which (reckoning from Hengistus first reigne in Kent) was the space of 591. yeres. And if it be reckoned from the yeres of the West-saxons, then it endured the space of 565. yeres.

Saxons ende  
after 591. y.  
560. yeres.

Archb of  
Canterburie.

Now, after Elfegus, whom the Danes stoned at Greenwich, Liningus succeeded in the See of Canterburie: and after him Egelnodus: then Robertus, a Norman: after who, Stigandus (as they say) invaded the See by Simonie, being both Archbishop of Canterburie, bishop of Winchester, and Abbotte of another place. Where hee continued a long space, till Duke William cast him into prison, & there kept him, placing in his roome Lanfrancus, a Lombard bozne.

1000

About the yere of our Lord one thousand, lacking one or two, Silvester the second succeeded after Gregorie the first, in the See of Rome. This Silvester was a Sorcerer, and compacted with the deuill to be made Pope. Hee late four yeres, one moneth, and eight dayes.

Silvester con-  
nanteth with  
the deuill for  
the popedom.

He vpon a certaine time demaunded of the deuill an answer, how long he should enioy the Popedom: to who hee answered againe: untill thou say masse at Jerusalem, thou shalt liue. At length, the fourth yere of his Popedom, saying Masse in the Lent time, at the temple of the holy crosse, being then called Jerusalem, there he knew the time was come that he must die: whereupon (being stricken with repentance) he confessed his fault before the people: desiring them to cut his bodie in peces (which he before had vowed to the deuill:) and so being he was in peces, they would lay it on a cart, and burie it there, where the horses would stay of their owne accord. So the horses stayed at the church of La-  
teran.

Silvester is  
deceined by  
the deuill.

# the Acts and Monuments. 127

teran, & there he was buried. whereas commonly by the rat-  
ling of his bones within the tombe, is portended the death of  
Popes, as the common report goeth. Iohannes Stellas.

The ratling of  
Syluesters  
bones.

After Siluester succeeded Iohannes 19. by whom was  
brought in the feast of Alloules, as Volaterane saith, Anno  
1004. Through the meanes of one Odilo abbot of Clu-  
niack, to be celebrated next to the feast of Allsaints.

1004

The feast of  
Alloules.

Not long after came Iohannes 20. and Sergius the 4.  
after whom succeeded Benedictus the eight, then Iohn 21.  
who (beyng promoted by arte Magicke, through Theophi-  
la & his Nephew, Gratianus, Brazutus, and other sorcerors)  
brought in first the fast of the euen of S. Iohn Baptist, and  
and S. Laurence: after him Benedictus the 9. by magick al-  
so, who resisting the Emperour, Henricus the 3. son to Con-  
radus, and placing in his roome Petrus the king of Hunga-  
ry, with this verse: *Petra dedit Romam. Petro tibi Papa coro-*  
*nam*, after for feare of Henricus, preuailing in battell, hee  
was faine to sel his seate to his successour Gratianus, called  
Gregorius 6. for 1500. pounds. At which time, were thre  
Popes together in Rome, one raging against another. Be-  
nedictus 9. Siluester 3. Gregorius 6. For the which cause  
Henricus, surnamed Niger the Emperour, comming to  
Rome, displaced these 3. monsters at one time, placing for  
them Clemens the 2. and thereupon enacted, that no Pope  
thenceforth, should be chosen without confirmation of the  
Emperour. The Romans also made an oath to the Empe-  
ror, that they would not intermeddle in the election of the  
Bishoppes, further then the Emperors assent should agree  
withall. But within ix. moneths after, they forgot their oth,  
and poisoned the B. Which fact some impute to Steuen his  
successor, called Damasus the second: some to Brazutus, who  
(as histories record) win xij. yeres, poisoned 6. popes: Cle-  
mēs 2. secōd; Damasus 2; Leo 9; Victor 2; Steph. 9; Nicola 2.

The Popedom  
solde.  
Petra dedit, &c

Thre Popes  
together.

No B. with-  
out the Em-  
perors.

One poisoneth  
six popes.

Damasus entred, neither by consent of the people, nor elec-  
tion of the Emperors, but by plain inuasiō: and win 23. daies  
being



1049

being poisoned An. 1049. much contention was at Rome about the papall see: so that the Romanes by consent of the Cardinals, desired the Emperour to giue them a Bishop: which he did, one named Bruno an Almaine, and Bishop of Tollen, after ward named Leo the ninth, who coming from the Emperour to Rome in his Pontificalibus, was met of the Abbot of Cluniack, and Hildebrande a monke, that al to rated him, because he would take his authoritie of the Emperour rather then of the Clergie; and councelled him to lay downe that apparell, and to enter in with his owne habite, till he had his election by them: which he did, confessing his fault, and was called Leo the ninth. By him Hildebrand was made a Cardinal, and put in great authoritie.

Hildebrand.

A counsell at  
Clercellis.A counsell at  
Laterane.

1060

Priests may  
not marrie.The pope, and  
Archb. sal out  
at masse.Brazutus the  
poysoner.

Under this Pope, were two counells, one kept at Clercellis, where the doctrine of Berengarius, touching the real presence, was first condemned, although Berengarius as yet recanted not; but after ward, in the council of Laterane, vnder Nicholas 2. Anno 1060. The other was kept at Maguntia, where was enacted, that Priests should be excluded utterly from marriage: and that no lay man shoulde giue benefice or any spirituall promotion.

This Leo being at Wormes with the Emperour on Christmas day, did excommunicate the subdeacon, because in reading the Epistle he did it not in the Roman tune, hee being there present. The Archbishop moued there with, departed from the Altar (being at masse) saying, he would not proceed in his seruice, vntill his Subdeacon were restored. Whereupon, the Pope commanded him to be released, and so they went forward in their seruice.

After the death of Leo (whom Brazutus poysoned the first pere of his Popedom) Theophylactus did strue to be pope, But Hildebrande (to defeate him) went to the Emperour, that assigned another, a German, Victor 2. Who hauing a Council at Florence, depriued many bishops for Simony, and

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and fornication: that is for being married. In the second yere of his popedome, he was also popsoned by Brazutus, thorough the procurement of Hildebrand and his Bailiff.

After him succeded Stephen the 9. by the election of the Clergie of Rome, contrary to their othe made to the Emperour. By this Stephen the Church of Millain was first brought vnder the subiection of the Romish Church: and shamed not to accuse the Emperour of heresie, for minishing the authoritie of the Romane sea: and at that time it was counted simonie, to enioy any spirituall liuing at a tempozall mans hand. Which Stephen hearing to raigne in diuerse churches, especially of Burgundie and Italy, sent forth the Cardinall Hildebrand to refoyme the matter, hee himselfe also earnest therein. In the meane while Stephanus fasting of Brazutus cup, fell sicke: whereof Hildebrand hearing, hastened to Rome, & assembling the orders of the Clergie together, made them swear, that they should admit none bishop, but such as should be by the consent of all. This done, Hildebrand taketh his iourney to Florence, be like to fetch the B. of Florence to enstall him: the clergy hauing sworne vnto him, that none should be chosen B. before his returne: but the people in his absence, elected one of their owne citie called Benedictus the 10. Whereof Hildebrand hearing, was greatly offended, & returning without Gerardus B. of Florence, caused the clergy to proceed to a new election: wher vpon (they being afraid to do it at Rome) went to Sene, and there elected Gerardus bishop of Florence, named Nicolaus 2. who holding a counsell at Sutrium, through the helpe of duke Godfride and Gilbert, and other bishops in Italie, deposed the other Pope. Benedictus vnderstanding himselfe to be set against by Hildebrand, unpoped himselfe, and went and dwelt at Melitras.

Nicholas being thus set vp against the mind of the Emperour, or consent of the people of Rome, after his fellow Pope was diuen away, brake by the Synod of Sutrium,



The terrible  
sentence of ex-  
communication.

The Pope to  
be elected only  
by y<sup>e</sup> cardinall.

Berengarius  
recanteth.

Transubstan-  
tiation hatched.

1062

1060

The Pope  
threatened by  
Toctius.

Two Popes  
fight.

and came to Rome, where he assembled another Councell called Lateranum: in which first was sette forth the terrible sentence of Excommunication, mentioned in the decrees, and beginning *In nomine Domini nostri, &c.* The effecte of the Councell was, that a few Cardinals, and certaine Catholike persons might chosse the Pope without the Emperour. Secondly, against these that creepe into the seate of Peter by simonie, without consent of the Cardinals. In the same Councell also Berengarius Andeuangensis, an Archdeacon, was bounden to recant his doctrine agaynst the reall presence. In the same Councell was also hatched the new found tearme of transubstantiation.

This Pope made Robert Guichard (displacing the right heire) Duke of Apulia, Calabria, Sycilia, and Captaine generall of Saint Peters landes: that through his force hee might subdue those that rebelled against him. At length hee met with Brazutus cup, after hee had set thre yeres and an halfe, Anno 1062.

At the beginning of this Nicholas, or somewhat before, An. 1057. was Henricus 4. made Emperour, after Henricus the third, and raigned fiftie yeres.

In the raigne of this Nicholas, An. 1060. Alredus bishop of Worcester, after the decease of Knisius his predecessor should be made archbishop of Yorke: who coming to Rome with Toctius Earle of Northumberland, for his pall, was depriued: till the Pope beyng threatened by Toctius with the losse of S. Peters tribute, was content to send home Aldredus with his pall.

After the death of Nicholas, the Lombards being oppressed before of him, desired to haue a Bishop of their company, and so elected the bishop Parmen called Cadolus, to be Pope with the Emp. licence, to whom they sent concerning the same. Hildebradus hearing this setteth by another, Anselmus, after ward called Alexander the 2. so that the two popes met, & fought together, Alexander getting the vpper hand.

## the Acts and Monuments. 121

hand. The Emp. hearing of this, ſet his Embaſſadoꝝ, Otho Archb. of Colen to Rome: who did chide the pope, ſoꝝ taking ſo vpon him without the emperors leaue. Againſt who, Hildebrand on the other ſide, very ſtoutly behaued himſelfe in the maintenance of the cleargy: ſo that Otho was content to be perſwaded: onely requiring in the Emperors name, a counſel to be had to decide the matter, whereat the Emperour ſhould bee preſent himſelfe, and ſo hee was. In which Countel, kept at Mantua, Alexander was declared Pope, and the other had his pardon granted him. In this Councel, it was concluded, that prieſts ſhould haue no wiues, & ſuch as had Concubines, to ſay no maſſe: prieſts childꝛen not to be ſecluded from holy orders: no benefices to be ſold foꝝ money; Alleluia to be ſuſpended out of the Church in time of Lent, &c. It was alſo decreed, that no ſpiritual man ſhould enter into any Church by a ſecular man, and that the pope ſhould be elected onely by the Cardinals. Benno Cardinalis wiſteth; that Alexander being at maſſe, (hauing perceiued the fraudes of Hildebrand as he was preaching) told him he would not ſit in that ſeat without the licence of the Emperour. Where vpon after maſſe, Hildebrand by force had him into a chamber, and punnelled the pope with his ſiftes: rating him, ſoꝝ that he would ſeeke fauour of the Emperour. Thus he was kept in cuſtody, and ſtinted at xx. ſ. a day: Hildebrand in the meane time encroching to himſelfe the treaſure of the Church.

The pope punnelled by Hildebrand.

The P. ſtinted at xx. pence a day.

Hildebrand encrocheth the Church treaſure.

**I 2**

**The**



The names and order of the Archbishops of Can-  
terburie, from the time of king Egbert, to Wil-  
liam the Conquerour.

18 **E**Theredus 18. 19. Pleimundus 29. 20. Athelmus  
12. 21. Vlfelmus 13. 22. Odo 20. 23. Elsius 22. El-  
finus. 1. 24. Dunstane. 20. Polydorus maketh Dunstane the  
23. 25. Ethelgarus, 1. 26. Elfricus, 11. 27. Siricius 5. 28. Elphe-  
gus, 6. 29. Liuingus, 7. 30. Egelnodus 17. 31. Edsius, 11.  
32. Robertus 2. 33. Stigandus 17. 34. Lanfrancus 19.

*The Printer to the Reader.*

**N**Ote gentle Reade, that whereas (by means our writ-  
ten copie had not obserued the same) we vnawares  
haue omitted certaine distinctions, that wee purposed to  
haue made between each of the 3. parts, or bookes of this  
former volume abridged, according as in the first volume  
of acts & monuments, at large is distinguished: thou shalt  
vnderstand, that the first of those former bookes contey-  
neth the 300. yeres next after Christ, vntil Lucius his daies.  
The 2. booke beginneth pag. 68. and containeth the next  
300. yeeres, viz. from Lucius to king Egbert. The 3. must  
be reckoned from pag. 85. containing the next 300. yeeres,  
viz. to the time of William the Conqueror: which here fol-  
loweth,

The

The fourth booke.



Nno 1067. William Conqueror was crowned king, by the handes of Aldredus, Bishop of Yorke, for so much as Stigandus, Archbishop of Canterburie was the absent) on Christmas day.

1067

W. Conqueror

William exercised great crueltie upon the English Nation, and abrogated Edwards lawes, and established his own, for his profite. He placed his people in all offices, Spirituall and Temporall. And such was the reproch of English men, that it was a name of shame. And thus now the fift time, the land was by diuers Nations afflicted. First, by the Romans, in y<sup>e</sup> time of Iulius Cesar. Then, by Scots, and Pictes. After, by Saxons, and then by Danes. which continued from y<sup>e</sup> reign of Ethelwolfe, 230. yeres, till k. Edward. And fiftly, by the Normans.

Crueltie of the Conqueror

An Englishman a name of reproch.

England. five times overrun.

In the fourth yere of k. William, betwene Easter and Whitson tide, was helde a Councell at Winchester, of the Cleargie of England: In which were present, two Cardinals, sent from pope Alexander the second, Peter and Iohn. In that Councell, ( the king being present ) were deposed many Brelates of the English Nation, without any euident cause, that the kings Normans might be placed. Among whom, Stigandus the Archbishop was put downe for three causes. The first, for that he had wrongfullie holden the bishoprick, while Robert the Archbishop was living. The second, for that he receiued the Pall of Benedict, who was deposed. The third, for that he occupied the Pall without lawfull authoritie of the Court of Rome.

Normans placed.

Stigandus Archbishop deposed.

So Stigandus was deposed, and kept in Winchester, as



a prisoner during his life.

Lanfrank, arch-  
bishop of Can-  
terburie.  
Contention of  
primacie.

2. palles geuen  
to Lanfrank.

1070

Porke subiect  
to Cant.

1076

Bishops seates  
altered from

At the same time was preferred to the Archbishopricke of Porke, Thomas, a Norman, and Chanon of Bayon: at which time also, Lanfrancus Abbot of Cadomonencie, a Lombard, and Italian bozne, was sent for, and made Archbishoppe of Canterburie. Betwixt him and the Archb. of Porke there grew great contention for the oath of obedience. But in the end, through the king, Thomas was contented to subscribe obedience to the other. After, the Archb. went to Rome for their Palles, with Remigius B. of Worcester: wout which no Archb. nor B. could be confirmed. And to Lanf. Alexander (for his estimation of his learning) gave ij. palles: one of honoz, the other of loue, he obtained also for the other ij. their confirmation. Now againe began the controuersie of Primacie to be renewed before the P. who sent the home to end the matter, & to haue it determined. So returned they to Englad an. 1070 and the 6. yere of this W. the matter was brought before the K. & clergie at Windsor: where (after much debating on both sides) Th. gave ouer: condescending, that the first of his prouince should beginne at Humber. Whereupon it was decreed, that Porke for that time should be subiect to Cant. in matters appertaining to the Church. So that wheresoener within England, Canterburie would hold his Councel, the Bishops of Porke should resort thether, with their bishops, and be obedient to his decrees Canonically. Provided moreover, y when the Archb. of Canterburie should decease, Porke should depart to Douer, there to consecrate (with other) the B. that should be elect: and if Porke should decease, his successor should resort to Canterburie, or els where the Bishop of Cant. should appoint, there to receiue his consecration, making his profession there, w an oath of canonical obedience.

In the daies of this Lanfrancus, Archb. of Canterburie, anno 1076. diuers bishops seates were altered from townships, to great cities: as, of Sealesey, to Chichester: out of Cornwall, to Exeter: from Welles, to Bath: from Shireburn,

# the Acts and Monuments. 135

burne to Salisburie, from Dorchester to Lincolne, fro Lich, from townes  
field to Chester. Which bishoprike of Chester, Robert then to great cities.  
B. reduced from Chester to Conentrie. Likely it is also,  
that the see of the archbishop was translated from Douer to  
Canterbury, or that Canterbury in old time had the name  
of Dorobernia: as doth by diuerse testimonies appere.

In the 9. yere of this kings raigne, by y procurement of  
Lanfrancus, was a counsell holden at London: where among  
other things it was first enacted, y the Archb. of Yorke should Ecclesiasticall  
sit on the right hand, & the B. of London on the left, or in y ab- decrees.  
sence of Yorke, London on the right hand, & Winchester on  
the left hand of the archbishop in counsell. 2. That bishops  
should translate their sees from villages to cities. 3. That  
monkes should haue nothing in proper, and if they had died  
vncōfessed, they should not be buried in churchyard. 4. That  
no Clarke or Monke of another Dioces should be admitted  
to orders, or retained without letters cōmendatorie. 5. That  
none should speake in the Councell except Bishops, & Ab-  
bots, without the leaue of the Archmetropolitane. 6. That  
none should marie within y seuenth degree with anie of his  
owne kindred, or of his wiues departed. 8. That no sorcerie  
should be vsed in the Church. 9. That none of y clergy should  
be present at the iudgement of anie mans death, or dismem-  
bering: neither should be anie fautor of the said iudicants.

In the daies of this Lanfrancus, Waltelmus B. of Wintō, Priests yet a-  
had placed about fortye Canons in sted of Monks, so that the gainst Monks.  
part of Priests was taken againe against Monkes. But it  
held not: Lanfrancus opposing himselfe against the same. He  
wrote a booke against Berengarius called Opus scintillarū.  
His owne church of Canterburie he pulled down, & builded  
a new. He late nineteene yeres, and being not so fauoured of  
William Rufus, he died for sorrow.

After Pope Alexander followed Pope Hildebrand, surna- 1074  
med Gregorie the 7. an. 1074. He was a sorcerer, & first be-  
gan to spurne against the Emperours, who befoze time  
confirmed cerer.



confirmed the Popes and called Councils: but this Pope trusting vpon the Normans, that then ruffled in Apulia, Calabria, and Campania, trusting also vpon the power of Machtilda a stout woman there about Rome, and partly bearing himselfe bold for the discord that then was among the Germanes: first contemned the authoritie of the Emp. & wanted he had both swords committed vnto him of Christ. Wherevpon he chalenged the dominion both of the East & West churches, & boasted he could not erre: and that he had receiued of Christ & Peter, power to bind & loose: he decreed against married priestes, whose wiues in these daies were called Presbiteresse: forbidding men to salute them, to talke with them, or to keepe company with them: and to this end among others he wrote letters to Otho B. of Constance concerning this matter, who resisted y<sup>e</sup> pope herein. The council of Hildebrand against married priestes was holden at Rome. The clergy of Fraunce also withstood it, alledging that decree to be against Gods lawes, and the lawe of nature.

The German ministers did also mightily withstand the same, so y<sup>e</sup> archb. of Mentz in a council vying y<sup>e</sup> matter with the popes legate called Curiensis, hardly escaped with their lines, & so the council brake vp. By this schisme, it followed y<sup>e</sup> the churches after y<sup>e</sup>, in choosing their priestes, would not send them to the bishops to be confirmed; but did elect the within themselves, & so put them in their office without all knowledge of y<sup>e</sup> bishops: who were determined to admit no priestes, but such as were to take an oath of perpetuall singleness, and so first came vp the profession of single priesthood.

This Hildebrand was a most wicked, & reprobate monster; a sozcerer, a necromancer, an old companion of Silvester, Theophilaetus, & Laurentius coniurers, Benno cardinall of Rome setteth out many of his villanous acts. As soon as pope Alexander was dead, who died somewhat before night, the same day (contrary to the canons) he was chosen pope of the Laymen; but the Cardinals subscribed not to his electio.

For

Hildebrand  
contemmeth the  
Emperour.  
Both the  
swords.  
Pope can not  
erre.  
Presbiteresse.

Council a-  
gainst mar-  
riage of priestes

The decree a-  
gainst marri-  
age resisted.

A schisme.

Hildebrand a  
villanous  
pope.

# the Acts and Monuments. 137

Wm. 3.

For by the Canons, vnder paine of cursing, none should be chosen vnder 3. daies after his burial of his predecess. He also put the Cardinals from his council, and society, so that none could beare witnes of his life, faith, and doctrine: wheras the Canons command, that in every place where the Pope is, should be with him 3. Cardinals, being priests, and 2. deacons, because of his ecclesiastical testimony. He excommunicated the Emperour, being in no synode solemnly accused before: whereto none of the cardinals would subscribe. And as he had rose out of his papal seate, to excommunicate the Emperour, it (being made a little before with bigge timber) sodainly rent and shiuered in pieces. He appointed one to lay great stones ouer the Church roose of S. Maries in y mount Auentine, whether the Emperour was wont to go to prayer: to the end, by thowing the downe the vault, he might slay y Emperour at his prayers. Which while the hireling was doing, by remouing a stone, it broke the plank wheron it lay, and the hireling standing thereon, both fell downe together: and so he was with the same stone dashed in pieces. Also enquiring of the Sacrament of the altar an answer, (as an oracle against y Emperour:) because it wold giue no answer, he threw it into the fire, and burned it, contrarie to the persuasion of the Cardinals. His villanies were infinite: in so much that diuers of the colledges of the Church of Rome refused to communicate with him. He perswaded the Emperour to depose those Bishoppes that came in by Simony: which he did without delay, & after Hildebrand restored the same againe, to procure their friendships vnto himselfe, and to make the Emperour odious vnto them: and after much vexing of him, caused him by force and violence to accuse himselfe at Canusium, in his presence, who had excommunicated him. The Emperour comming on his bare feete, clothed in thinne garments in the sharpe Winter, was there three daies made a spectacle to the world, and a test to Hildebrand. Too long it were to declare all the detestable

None chosen Pope vnder 3. daies after his predecessors buriall.

The Pope excommunicateth the Emperour.

The pope practiseth to kill the Emperour while he prayeth.

Hildebrand asketh counsell of the host, and casteth it in the fire, because it would not answer.

The Emperour barefoot to the Pope.

acts



acts of this Hildebrand.

A popish inter-  
pretation of (p.  
mony.)

A terrible pope

The Emp. saith  
to yeeld to the  
Pope.

About what time Hildebrand was made Pope, Henricus 4. the Emperour, was encombred with warres in Germany, by Otho duke of Saxons. Now upon y point hereof, Hildebr. cursed al those, that being lay mē, gaue any spiritual promotions, or receiued any at their hands; her by thinking to wyng al authozity frō tempoꝛal men, and to take it to the spirituality: and sent for the Emperour, now busie in warres to appeare at the Councel of Laterane in Rome. Where the emperour could not (being busie in his warres) appeare. The Pope threatheth he would excommunicate him, & except he would abiure simonie, as they called it, & do penance, (he called symonie, giuing & taking spiritual liuings at lay mens hāds) he would also depose him from his regal dignity. The Emp. being moued with the arrogancy of the Pope, called a councel at Wormes, in which al the Bish. of the whole empire of Germany cōcluded vpon the deposing of Hildebrād: and sent Roulandus, a priest of Parmen with the sentence, who there denounced the same. Hildebrand tickled with the sentence, first condemneth it in his Councell of Laterane, with excommunication. Secondly, deprieth Sigfridus archbishop of Mentz, of all his dignities: with all the pꝛelates & pꝛiests, that toke the Emperours part. Thirdly, he accuseth Henricus the Emperour himselfe, depriuing him of his kingdom, and regall possession, and releaseth his subiectes of their oath made vnto him. The Princes of Germany toke this occasion to rebell againe, and concluded to elect another Emperour, and to fall from Henric, vnlesse the Pope would come into Germany, & he there content to submit himselfe, & so obtain his pardon. Whereto the Emp. seing no other way, with an oath agreed: wher vpon, the Bishop of Triers was sent Ambassadour to intreate the Pope to come into Germany, whereto he yeilded: and in his way when he came to Vercellos, the bishop of that citie, bearing a grudge to the Emperour, perswaded the pope, that he was cōming against him

## the Acts and Monuments. 139

him with a mighty power : willing him to prouide for himselfe, whereupon the pope being afraid returned to Canusium or Canusius, a citie subiect to Matilda a Countesse in Italie. Whereof the Emperour vnderstanding, incontinent comming out of Spire with his wife & his young sonne, in the deepe and sharpe winter, resorted to Canusius without any company, for they were all afraid of the popes curse: and laying apart his regall ornaments, came barefooted, with his wife and child to the gate of Canusius: where he from morning to night all the day fasting, most humbly desired absolution, craving to be let in to the speech of the Pope: which could not be graunted of three daies. At last it was answered, that the Pope had no leasure to speake with him: yet notwithstanding, through his importunate sute, and intreatie of Matilda, the Popes paramour, and of Aleranus Earle of Sebaudia, and the Abbot of Cluniacke: it was graunted, that he should be admitted to the Popes speech. On the fourth day, being let in, for token of true repentance, he yelded to the Popes handes, his crowne, and all his imperiall ornaments, and confessed himselfe vnworthy of the empire, if euer he doe so againe against the Pope: and humbly required absolution. The pope answered, he would not release him, but vpon conditions: First, that he should be content to stand to his arbitrement in the Councel, & to take such penance as he should appoint him: & that he should be ready to appeare in such place, and time, as the P. should appoint him.

The Emperour  
brought vnder  
the Popes  
foote.

The Emp. yel-  
deth his crown  
to the Pope.

Moreover, being content to take the P. as Iudge, should answer in the said Councel, to all accusations laide against him: & that he should neuer seeke any reuenge hereafter. Also, though he were quit, & cleared therein, should stand to the P. minde, whether to haue his kingdome restored, or to lose it. Finally, that before the triall of his cause, he should vse no ornaments of his crown or empire: nor to gouerne, or exact any oath of his subiects. These things being promised of the

Hard condi-  
tions.

Em.



Henricus 4.  
deposed.

Petra dedit  
Petro.

Rodolph. chose  
emperour.

Rod. wounded  
to death.

Emperour by oth. He onely released him of excommunication, & afterward, fearing least the Emperour should hereafter, when he had obtained peace among his people make reuenge, they concluded to deuine the Empire to Rodolphus a great state of Germanie: and sent into France to declare the Emperour to be rightly excommunicated, and to require the consents of the French men, to elect Rodolphus: to whom the pope sent a crowne with this sentence, The Rock gaue this crowne to Peter, & Peter giueth it to Rodolph: and gaue in commaundement to the archbishop of Mentz, and Tollen, to elect this Rodolphus for Emperour. Which newes being brought to Henricus the Emperour, he muste- reth his men to defend his right: and trusting vpon the league betwene him and the Pope, sendeth to Rome, requiring him to proceed with his sentence against Rodolphus, for the rebellious inuasion of his empire. The pope refused to denounce Rodolphus: and after they had tried twice with the sword, & much bloodshed, he sendeth downe a commission by Otho Archbishop of Treuers, Bernardus deacon, and Bernardus Abbot of Massilia. to whom he gaue charge to call a Councell in Germanie, and there to define whether should be Emperour, promising that he would ratifie him whome they should choose: but the Emperour would not permit the Legates to holde any council in Germany, except they would first depriue Rodolphus of his kingdome. Whereupon, the Legates returned againe without their purpose: which moued the Pope once againe to thunder out his excommunication against him: thinking thereby, to further Rodolphus.

Also, he enditech, and depoleth Gimbertus, Archb. of Rauenna, for taking the Emp. part: and sendeth to Rauenna an other Archb. with full authoritie. Upon this, they fought againe: where Rodolphus, (hauing his deaths wound,) was carried to Hyperbolis, where he commaunded the Bishops and chiefe doers of his conspiracie to be brought vnto him: who

## the Acts and Monuments. 141

who (when they came) he lifted up his right hand, in which he had taken his deadly wound, and said: this is the hand that gave the oath, and Sacrament to Henricus my Prince, and which (through your instigation) hath so oft fought against him in vaine. Now go, and performe your first oath to your King: for I must goe to my fathers: and so died.

After this, the Emperour hauing subdued his enemy, called a Councell of diuers Bishops: of Italie, Lombardie, and Germanie, at Bzoria, an. 1083. Where hee purged himselfe, and accused the Pope of diuers crimes: as, to be an usurper; periured; a Negromancer; a sorcerer; and sower of discord, &c. When, notwithstanding he swoore with others, in the time of his father, Henricus the third, that during his time, and his sonnes, they would suffer none to aspire, (nor they themselves) to the seate of Papacie, without the consent of the Emperours. Wherefore, that Councell condemned this Gregorie, to be deposed: and sent the tenor to Rome; and elected Gimbertus, Archbishop of Rauenenna, named Clemens the thirde, whom the Emperour by force of armes placed in that See. Not long after this, Hildebrand died in exile, and as Antoninus writeth, lying on his death-bed, he bewayted his faults, and sent a Cardinall to the Pope desiring forgiveness, absolving also him & his part-takers; quicke, & dead, from the sentence of excommunication.

About the death of Pope Hildebrand, or not long after, followed the death of King William Conquerour, anno 1090. after that he had reigned xxvj. yeres & x. moneths, who setting on fire the Citie of Rouen in Fraunce, and being builde thereabout, ouerheat himselfe, fell sick, and died. He was so hard to Englishmen, that, as there was no English Bishop remayning, but onely Wolsane of Worcester, who being commanded of the King and Lanfrank, to resigne up his staffe, partly for inhabilitie, partly for lack of the French tongue: refused other wise to resignett, but only to him that gaue it: and so went to the tombe of King Edward. where he thought to re-

signe

1066

Crimes against the P.

Hildebrand deposed, dieth in banishment.

W. Conqueror dieth.

1090



signe it, but was permitted to enjoy it still: so likewise, there was almost no Englishman, that bare office of honor or rule. In so much, that it was halfe a shame at that time, to be called an Englishman. Yet was he somewhat favorable to the Citie of London, and graunted them the first charter that ever they had, written in the Saxon tongue, and sealed with greene waxe. He was much geven to maintain peace in his land: so that a mayden loded with gold, might haue traueled safely through the same. He builded two monasteries, one, at Batel in Suffes, where he won the field against Harold: and another at Barmonseie, in the Countrey of Normandy. There were slaine on y<sup>e</sup> side of Harold, 66634. Englishmen.

The conqueror  
geuen to make  
peace in his  
land.

Great slaugh-  
ter of Eng-  
lishmen.

The first B. of  
Salisbury.

1076

Secundum  
volum Sarum.

The yle of  
Gregorie.  
The Ab. killeth  
his monkes.

The first B. of Salisbury was Hermann<sup>o</sup>, a Normand, who first began the new church, & minister there. After wh<sup>o</sup> succeeded Osmund<sup>o</sup>, who finished the work, and replenished the house with great living, & much good singing. This Osmundus began the ordinary first, which was called *secundum vsum Sarum*, an. 1076. The occasion whereof, was a great contention y<sup>e</sup> chanced at Glassebury, betwene Thurstanus the Abbot, & his Couent, in the daies of W. Conqueror, wh<sup>o</sup> he had brought with him out of Normandy, from the Abbey of Cadomus, & placed him Abbot of Glasseb. The cause of this contention was, so: y<sup>e</sup> Thurst. the abbot, & his couent, continuing their quire service, then called the yle of S. Gregorie, compelled his monkes to the yle of one W. a monk of Fiscā, in Normandy: so it grew from wordes to blowes, & from blowes to armour: so y<sup>e</sup> the abbot slew y<sup>e</sup> monkes at the steppes of the altar, &c. This matter being brought before the K. the Abbot was sent again to Cadomus, & the monkes by comendement of the K. scattered in farre countreis. Thus by occasion hereof, Osmund. B. of Salis. denised y<sup>e</sup> ordinarie, that was called the yle of Sarum, and after ward was receiued in a manner, throughout England, Ireland, and Wales.

W. left after his death by his wife Mawd, 3. sonnes, Robert

Cour-

# the Acts and Monuments. 143

Courtesy, to whom he gave the Duchie of Normandie, William Rufus his 2. son, to whom he gave the kingdome of England, & Henry the 3. sonne, to whom he gave his treasure.

About this time there was a certain B. dwelling betwixt Colten & Metz, who having store in time of famine, & would not relieveth the poore, was eatē with mice, though he builded in the mids of Rhine a tower to keepe himselfe in against the, It is called at this day of the Duchmen Rats tower.

A bishop eaten  
with mice.  
Rats tower.

An. 1088. W. Rufus the second sonne began his raigne, & raigned 13. yeres, being crowned at Westm. by Lanfrancus.

Robert Courtney hearing how Rufus had taken vpon him the kingdome, made preparation of warre against his brother, but was by him appeased without fight. This variance betwixt the two brethren, caused dissention among the Normā B. & Lords, both in England & Normandy, so that almost all the Normā B. rebelled against their K. except Lanfrancus and Wolstan B. of Worcester an English man.

In the 3. yere of Rufus, died Lanfrancus, the Archb. after whose decease, the See stood empty 4. yeres.

1088

William Rufus.

Lanfrancus  
died.

Remigius bishop of Dorseter, removed his see from thence to Lincolne, and builded the minster there. By him also was founded the monastery of Stane.

Herbert Losinga, at this time removing his see from Ely to Norwich, there erected a cathed. church, with the Cloister: where he furnished the Monkes with sufficient rents, and livings of his owne charge besides his Bishops lads. He bought his bishoprick of the K. for monie (as nothing came from him but for money,) wherupon, repenting him of simonie, he went to Rome, and resigned it to the Popes handes, of whom he received it presently again. This Herbert was the sonne of an Abbot, called Robert.

Nothing from  
the king, but  
for money.

After Pope Hildebrand succeeded Victor 3. set up by Matilda, and the Duke of Normandie. With the faction of Hild. This Victor also shewed himself stout against the emperour, and so all his Successors, according to the example of Hil-

Victor 3. pope.



# 144 The Abridgement of

Victor poisoned in his chalice.

Charterhouse monks.

Vrbanus pope.

Two popes at once.

White monks.

1098

Voyage against the Saracens.

Hildebrand: he sat but one yere and an halfe, as they say, being poisoned in his chalice. In the time of Victor began the order of the Monkes of the Charterhouse, by meanes of one Hugo B. of Cratonople, and of Bruno bishop of Colten. Next to Victor sat Vrbanus 2. by whom the acts of Hildebrand were confirmed, and new decrees enacted against An Henricus the Emperour.

this time were two Popes at Rome: Vrbanus, and Clemens the third, whom the Emperour set up.

Under Pope Vrbane, came in the white monkes of Cistercian order, by one Stephen Harding a monke of Schirborne an Englishman: by whom this order had beginning in the wilderness of Cistery, within the Province of Burgonie, ann. 1098. It was brought into England, by one called Especke, that builded an Abbey of the same order, called Merinale. In this order, the Monkes did live by the labour of their hands: they paid no tithes, nor offerings: they ware no furr, nor lining: they ware red shoes, their robes white, and coate blacke: all shorne save a little circle: they eate no flesh, but onely in their journey.

This Vrbanus had divers counsels: one at Rome, where he excommunicated all such lay persons as gave investiture of any ecclesiastical benefice: & all such of the cleargy, as abieted themselves to be underlings, to lay persons for benefices.

Another Councell he helde at Claremount in Fraunce: In which, was agreed the voyage against the Saracens, for reconerie of the holy Lande: where thirtie thousande men being perswaded by the Popes Oracion, and taking upon them the signe of the Crosse for their cognisance, made preparation for the voyage: whose Captaines were, Godwine Duke of Lozraine, with his two Brethren, Eustace, and Baldwin, the Bishop of Padue, Bohemund, the D. of Puell: and his nephew Tancredus, Raymund Earle of Saint Egidius, Robert Earle of Flaunders, and Hugh Le grand brother to Philip the French king. To whom also was

109-

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joined Robert Corthoise duke of Normandie, and diuerse mo, with one Peter an Heremite, who complaining of the misery that the Christians sustayned there, was the chiefe cause of that voyage, an. 1096. Which cōpany was trapped, and slain in great number among the Bulgars, nere to the towne called Ciuitus: the rest passed on, and besieged Jerusalem, and wan it of the Infidels in the 39. day of the siege: and Godfry captaine of the Christian army, was proclaimed first king of Jerusalem.

Peter the heremite.

1096

Jerusalem won from the Saracens.

About this time the K. of England fauoured not much the church of Rome, because of their insatiable & impudent exactions: nether wold he suffer any of his subiects to go to Rome.

1098

Prohibition of going to Rome

By this Urbanus, the 7. Canonically houres were first instituted in the church. Item, that no B. should be made but vnder the title of some speciall place. Item, that Mattins and houres of the day, should euery day be said: also euery Saturday to be said the Masse of our Lady: & all the Jewes sabboth to be turned into the seruice of our Lady. Item, all such of y<sup>e</sup> clergie as had wiues, should be depriued of orders. Item, that it might be lawfull for al subiects to breake their oth of allegiance with such, as y<sup>e</sup> pope had excommunicated, &c.

Canonically houers.

Lawfull for subiects to breake their oth of allegiance.

The K. after he had deteined the archbishoprike of Canterbury in his owne hands thre yeres, gaue it to Anselmus abbot of Beck in Normandy: which he was so vnwilling to take, that the King had much adoe to thrust it vpon him, and was so desirous he should haue it that he gaue vnto him wholly the citie of Canterburie, about the yere 1093. But after ward there fell such dissention betwixt them, that the king sought all meanes to put him out againe: for that he required of Anselmus in gentle manner, that such landes of the Church of Canterburie, as the king had giuen to his friendes, since the death of Lanfranke might so remaine: & whereto Anselme refusing to agree, moued the King with displeasure against him: and therevpon he did a great while stop his consecration.

The citie of Canterbury giuen to the Archbishop.

1093

Anselme the Archb. against the king.



Vrbane, and  
Clemēt popes  
at strife.

The king saine  
to relent to the  
Archbishop.

A Councell.

The Archb. of  
Canterburie  
called the pope  
of England.

By reason of the contention at Rome betwixt the two Popes, Vrbane, and Clemens 3. there grew diuision: some holding with one, & some with the other. England took part with Clemens 3. but Anselme against the k. & the rest stuck to Vrbane, and required of the king leaue to fetch his pall of Vrbane: which when he could not at the first obtaine, he appealeth to the pope; contrary (as the k. said) to his fealty. Betwixt the there was much reasoning & debate about the matter: but in conclusion none of his fellow Bishops durst take his part, but were all against him: especially William B. of Duresme. In the meane season the king had sent two messengers to Vrbane for h pall, to bestow where he would: who returned and brought with them Gualtar B. of Albane the Popes Legate, with the pall to be giuen to Anselme. Which Legate so perswaded the king, that Vrbane was receiued Pope throughe the whole land: and after the king had receiued the pall, there went vnto Anselme certaine, declaring the paines and charges the king was at, in procuring the pall, & willed him somewhat to relent vnto him; which he notwithstanding in no case would yeld vnto: so the king was compelled to yeld vnto him the full right of the sea. But afterward grewe great displeasure betwixt them, so so that Anselme went to appeale to Rome, where he remained in exile, notwithstanding Vrbane wrote in his behalfe to the king, that set light by the Popes letters and suite therein. Whereupon the pope promised at the next Councell at Baron to take order for the matter, where Anselme being present was called for: and first sitting in an utter-side of the Bishops, afterward was placed at the right side of the Pope, with these wordes: *Includamus hunc in orbem nostro, tanquam alterius orbis Papam.* Whereupon that same seat was appointed afterward to the sea of Canterburie in euery generall Councell.

In this Councell great stir was against the Grecians, about the proceeding of the holy ghost, which græke church differed

# the Acts and Monuments. 147

differed from the Latine in 20. or 29. articles. First, that they are not under the sea of Rome. 2. That the sea of Rome hath not greater power, then the 4. patriarches, and whatsoever the pope doth beside their knowledge, or without their approbation, is of no value. 3. That whatsoever hath been concluded since in the second general council, is of no authority sufficient: because from that time, they recount the Latines to be excluded out of the Church. 4. They deny the real presence, & consecrate in leavened bread. 5. Also at the words of baptism, they say: Let this creature be baptized, in the name of the father, sonne, & holy Ghost, &c. 6. They deny purgatory, & account the suffrages of the dead of no value. 7. That the soules after death, haue neither their perfect paine, nor glorie, but are reserved in a certaine place, till the day of iudgement. 8. They condemne the Church of Rome, for mixing colde water in their Sacrifice. 9. They condemne the Church of Rome, saying: they admit as well women, as men in baptism to anoint children, on both shoulders. 10. Also they call our bread, Panagia. 11. They blame the Romish church, for celebrating masse on any other daies saue sundaies, and certaine other feast daies. 12. The Greek hath neither creame, nor oile, nor sacrament of confirmation. 13. Neither do they vse extreme unction: expounding the place of St. Iames, of spiritual infirmity. 14. They enioyne no satisfaction for penance. 15. They consecrate for the sicke onely, on maundy Thursday, keeping it for the whole yeere after: neither doe they fast any Saturday through the yeere, but onely on Easter euen. 16. They giue onely but five orders: as Clerkes, Subdeacons, Deacons, Priests, and Bishops: the Romans giuing nine. 17. They make no bow of chastity. 18. Euery yeere the Grecians vse vpon certaine daies, to excommunicat the Church of Rome, and all Latines, as heretikes. 19. They excommunicat him, that striketh a Priest: neither doe they liue unmarried. 20. Their Emperour disposeth of ecclesiasticall matters

29. articles of controuersy betwixt the church of Rome and the Greeke Church. The Latines holde for excommunicates.

The Romans' euery yeere solemnly excommunicated of the Greekes,



of gouernment accordyng to his owne pleasure. 21. They eate flesh, egges, & chéele on Friday 22. They hold against the Latines, for celebrating without the consecrated church: for fasting on the Sabbath day: for permitting menstruous women to enter into the church, before their purifying: for suffering dogges and other beasts to enter into the church. 23. The Grecians vse not to knæle in al their deuotions, not to the Eucharist, sauynge one day in the yere. 24. They permit not the Latines to celebrate vpon their altars: which if they doe, they by and by wash the altar: and when they celebrate, they say but one L yturgy, or masse vpon one altar that day. 25. They dissent in the maner of the proceeding of the holy Ghost, &c.

The Pope ex-communicated the Grekes.

The Pope com- mandeth the K. of England.

Now in the counsel aforesaid, among other pointes, & proceeding of the holy ghost, & celebrating with leauened bread, was debated: concerning the which, Anselme did behaue himself greatly to the mind of y<sup>e</sup> pope: & after lōg reasoning of matters betwixt the churches, the pope thundereth out excommunication against the Grækes, and their adherents: & was ready also to proceed to the sentence of excommunication against the king of England for Anselmus sake, had not Anselme himselfe knæling down, obtained for him longer tyme of further trial. Wherevpon the counsel brake vp, & the Pope directeth his letters to the K. of England, and commaundeth him to reuere Anselme: which the K. would not obey, but sent message and letters contrary, to the great discontentment of the pope, threatening him again with excommunication: but the messenger so handled the matter, that when the council came, which was then holden at S. Peters church in Rome, the K. toke no harme; onely the sentence of excommunication was pronounced against Lay persons that gaue inuesture of Churches, and them that were so inuested: and against such as give themselves in subiection to Lay men for Ecclesiasticall thinges. The Council being finished, Anselme went to Lyons, and stayed there till the

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the death, both of Pope Urban, and also of the king: who in hunting (by chance) was wounded to death by an arrowe, shot of a knight named Walter Tyrrell, and was buried at Westminster. The R. Raine.

Urbanus ruled the Church of Rome xij. yeres, & excommunicated the Emperour Henricus, who had bin also before excommunicate by Hild. & Victor, and after by Paschalis.

After the time of this R. William, the name of kings ceased in the Countrey of Wales, among the Brittaines, since King Rice, who in the reign of this R. an. 1093. was slaine in Wales. R. of Wales  
cease.  
1093

Anno 1100. Henric the first succeeded Rufus, for wante of issue, who was the 3. sonne of the Conqueroz. Hee for his knowledge in liberall artes, was called Beauclarke. Hee reformed the state of the Cleargie, & released the grienous payments: and reduced againe R. Edwards lawes, with correction thereof. He reformed Countrey measures, and made a measure after the length of his owne arme, &c. 1100  
R. Beauclarke.  
R. Edwards  
lawes re-  
red.

Some after he was R. he married Mawde, daughter of Malcolin king of Scots, and of Margaret his wife, daughter of Edward the Outlaw, being a professed Nunne in Winchester. Whom, notwithstanding, without dispensation of the Pope, he married, by the consent of Anselme. By which Mawd he had two sonnes, William, and Richard: and two daughters, Mawd, and Marie. About the third yeare of this kings reigne, the hospital of S. Bartholmew by Smithfield was founded, by meanes of a Minstrell belonging to the R. named Raier, and was after finished by Richard Whittington, Alderman, and Mayor of London. Little S. Bar-  
tholmewes  
founded by  
meanes of a  
minstrell.

In his time, by meanes of Anselmus, Priestes were first in England sequestred from their wines. Also it was decreed, that Monkes, and Priestes, should beare no rule over lay persons, &c. Priestes se-  
questred from  
their wines.

This king called home againe Anselme, that was at the Councell of the king at Westminster, where the R. in the



presence of the Lords, as wel tempoꝝall, as spirituall, inuested ij. bishops, Roger B. of Salisburie, and Roger B. of Werford. During which Councel, Anselmus in his Conuocation, deposed diuers Abbots, and other Prelates.

Priests would  
not forsake  
their wiues.

At this Councel, and the other befoze set forth by Anselmus, Herbert, B. of Norwiche had much trouble with the Priestes of his Dioces: for they would neither forsake their wiues, nor leaue their Benefices. And requiring Anselmus counsell therein, was willed by him to account them as rebels, and to perswade the people to driue them forth of their Countrey, and to place monkes in their rowmes. Like busines also had Gerard, Archb. of York: which (not withstanding his excommunications) he could hardly bring to passe.

1003

Anselm in-  
solent against  
the king.

Anno 1103. about the end of the ij. yere of the K. reigne, a debate fel betwene Anselme and the K. for those Bishops whomin the K. had consecrated: whom Anselmus disoayned, and otherwise behaued himselfe very insolently against the king. And Messengers being sent to Paschalis the pope, for allowance of the kings inuesting, he would in no case yelde to the same, but held himselfe fast in the steppes of Vrbane: in so much, that the Embassadors of the King, hauing said, that he would not lose the authoritie of inuesting Prelates, for the crowne of his Realme: the P. answered, befoze God (with an oath) no; I; for the price of his head, will lose the geuing of spirituall promotions in England.

For the price  
of his head.  
A proud P.

Yet at that same time it was brought to passe, that certain customes in such matters were released vnto the king: and that the K. onely, who had inuested them, being excepted, they that were inuested, should be excommunicated: the absolution, and satisfaction of whom should be lefte to Anselm.

Thus Anselm was dismissed (whether he went to complaine) from Rome: and in his returne, was charged by the Ambassadors of the K. either to consent vnto him, or els to be-ware how he presumed to enter into the land againe.

Where-

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Whereupon he remained at Lions a yere and a halfe, writing diuerse letters vnto the king: and seeing no way to preuaile with him, he went about to reuenge himselfe by excommunication: wherof the king hearing, desired Anselmus to come vnto him into Normandie, where reconciliation was made, & Anselmus restored againe, yet deferred he his coming into England, because he would not communicate with those whom the king had inuested: and made his abode at the abbey of Beck. The king yet sent againe Embassadors to Rome: where it was agreed, that he should take homage of the Bishops elect, but should not deale with inuesting them by staffe, and ring, &c. Now in the absence of Anselme, Priestes, and Chanons took them to their wines againe, paying a certaine money to the king for the same: whereat Anselmus being very angrie, writeth to the king and rebuketh him for the same, and after ward meeting with him at the abbey of Becke, agreed vnto him in all pointes he desired. First, that all Churches which were made tributary to the king befoze, should be made free.

The king reconciled to Anselme.

Priestes pay money for their wines to the king.

Anselme yielded to in all pointes.

Item, that he should require nothing of the said Churches, the seates being vacant.

Item, that those married Priestes that had given money to the king, should surcease from ecclesiasticall function thre yeres: and that the king should take no more after that manner: and that all the goods that had bene taken away from the Archbishoplike should be restored at his returne into England.

Anno 1106. The sixt yere of the Kings raigne, Anselme by the permission of the king, assembled a great council at Westminster, of the prelates and Clergie: where (by the Popes authoritie) he so wrought with the king, that it was enacted, y no temporal man after that day, should make inuesture with crosse, or with ring, or with pastozall hooke: besides many other decrees against priests mariages, & sodomy. But the decree & curse against that was called backe

1106



again by the suite of certaine, who perswaded Anselmus that the opening of that vice did giue more occasion of committing the same, and so it was taken away: but the decreē against marriage remained still.

Pope Pas-  
chalis.

1100

The Popes  
ornaments.

Popes seuen-  
fold power.

Pope Paschalis entered his papacie the same yēre that king Henry began his reigne, an. 1100. and being brought into Laterane vpon a white palfray, a scepter was brought him, and a girdle put about him, hauing seuen keies, with seuen scales hanging therebpon, in token of his seuenfold power, according to the seuenfold grace of the holy Ghost, of binding, loosing, shutting, opening, sealing, resigning, and iudging, &c. This Pope did depose all those Prelates that the Emperour set vp: also banished Albertus, Theodoricus, & Maginulphus (they strived the same time for the papacie) and made an army against Guybert whom the Emperour had made Pope: who being put to flight not long after died.

1101

That Anti-  
christ was  
borne.

Barred  
priests condē-  
ned for Nico-  
laitans.

About the same time Anno 1101. the Bishop of Florence began to preach & to teach, Antichrist then to be borne and to be manifest, as Sabellicus testifieth: wherebpon Paschalis assembling a councel, put to silence the said bishop, and condemned his bookes. In this Councell at Treca, married priests were condemned for Nicolaitans.

The Emp. de-  
posed by the  
Pope.  
Let God see  
and iudge.

This Paschalis renewed the excommunication of Hildebrand against the Emperour; and set vp his sonne, Emperour against him, & caused the archbishop of Mentz, of Colen, and of Wormes, at Bilgesher, to depriue the Emperour: and to take from him all the ornaments of his Emperre, wherebpon the Emperour beyng left desolate, he pronounced, Let God see and iudge. Thus they left him, and went, and confirmed his sonne, and caused him to driue out his father, who then beyng chased of his owne sonne (hauing but nine persons about him) did die by the Dukedome of Lymbrough.

Where the Duke beyng then a hunting, and hearing  
of

of him, followed after him. The Emperour looking for nothing but present death, (for he had displaced the same Duke before, out of his dukedome) submitted himselfe, and craued pardon: the Duke pitying his case, receiued him to fauour, and into his castle. And gathering together his men of war, brought him to Collen, where he was well receiued. His sonne hearing of this, besieged the citie, but the father by night escaping fled to Leodium. where he assembled a power, and pitched a field: desiring his friends, that if he got the victorie, they would spare his sonne. In fine, the father had the victorie, and the sonne was put to flight: but shortly after, they renewed battell againe, and the sonne got the field, and the father taken: who being vtterly dispossessed of his kingdom, was brought to that state, that comming to Spire, he was faine to craue of the Bishop there (to whom he had done much good before) to haue a prebend in the Church: and for that he had some skil of his book, he desired to serue in our Ladies quire, yet hee could not obtain so much at his hands: who sware by our lady, he should haue none there. Thus he came to Leodiū, & there for sorrow died, after y he had reigned 50. yeres: whose body Paschalis after his funerall, caused to be taken vp again, and to be brought to Schires, where it remained fīue yeres, vnburiēd.

After the decease of Henricus the 4, his sonne Henricus the 5. reigned 20. yeres, who comming to Rome to be crowned of the Pope, could not obtaine it, before it were by him fully ratified, that no Emperour should haue any thing to doe with the election of y B of Rome, or with other bishopricks: and such a stirre there was at Rome, that the Emperour, if he had not defended himselfe with his owne handes, he had bene slayne: yet gotte hee the victorie, and toke the Pope, and leadeth him out of the Citie: where he indenteth with him vpon diuers conditions, both of his coronation, and recovering againe his title in election of the Pope, and other Bishops. Wherevnto the Pope assented and agreed

The pope setteth the Emperours sonne against him.

The Emperour craueth to be a prebend of a Church, but could not obtaine it.

1106

The Emp dieth for sorrow.

1107

No Emperour to haue to doe with the elect. of the Pope. The Emp. had been slaine at Rome.

The pope faine to agree to the Emperour.



agreed to all: so the Emperour being crowned of Paschalis, returned againe to Rome.

The pope breaketh covenant.

But so soone as the Emperour was returned into Germany, the Pope forthwith calling a synod, reuoked al that hee had granted to before, & excommunicated Henricus the Emperour: whereof he hearing, being in France, and there hauing married Mathild, daughter to R. Henry, returned with a power, and putteth the pope to flight, and placeth another in his steede.

The Germans rebell.

1115

The Emp. giueeth ouer to the Pope.

1118

Bernardine monkes.  
Gelafius

Gregorie 8.  
Calixtus,

The Emp. faine to yeeld.

A shamefull v. sage of a pope.

In the which time, the States of Germany rebelled, in so much that it grew to a foughten field, ann. 1115. Wherefore, the Emp. seeing no end of troubles, was faine in the end to giue ouer all his right in Church matters.

In the time of this Paschalis, liued Bernardus, called Abbas Clarauallensis, ann. 1118. of whom sprang the Bernardine monkes.

After the death of Paschalis, succceeded Gelafius, chosen by the Cardinall? without the consent of the Emperour: whereupon grew great great variance in Rome: and at length another pope was set vp by the Emperour, called Gregorie the 8: and Gelafius driuen away into Fraunce, and there died. After whom came Calixtus the 2, chosen by a fewe Cardinals, without the consent of the Emperour: who coming vp to Rome to inioy his seat, first did excommunicat the Emperour: Hee then hauing diuers conflicts with his fellow, pope Gregorius, at length draue him out of Rome. At which time, by this occasion, great cōtrouersie was betwixt the emperours, & the popes court, for the pzeeminence: but in cōclusion, the Emp. was faine to condescend to the vnreasonable conditions of the pope: first to ratifie his election, notwithstanding the other pope was alieue, whom the Emperour set vp: and that in matters of the popes election, and inuesture of the Bishops, he should resigne his right. Which being graunted, the Pope maketh out after his fellow pope, and taketh him at Sutrium, and set him vppon a Cameil, his face towardes the Camels tayle, and the tayle held in his hand

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hand in ſteede of a bzidle, and ſo bzought him to Rome thro-  
rough the ſtreetes, and after ward hauing ſhozne him, thruſt  
him into a monaſtery.

This Pope did firſt eſtabliſh the papall decrees againſt  
the Emperour: he bzought in the ſoure quarter faſtes, cal-  
called Amber daies, and bzought in the order of monks, cal-  
led *Premonſtratenſis*, & alſo was hot againſt prieſts wiues.

Amber daies.  
*Premonſtra-  
tenſis.*

After the death of Anſelme, who deceaſed An. 1109. Af-  
ter he had bene in the ſea 16. yeres; the church of Canterbu-  
rie ſtood void 5. yeres: and the goods of the church was ſpent  
to the kings uſe, the king pretending to take deliberation to  
choſe one answerable to thoſe that went befoze.

1109

The ſame yere, after his death, the king conuerted the  
abbey of Ely, to a biſhoprick, which was befoze vnder the bi-  
ſhopricke of Lincolne: placing there, Henrie, B. of Bangor,  
the firſt Biſhop of that ſea.

Canterbury  
5. yeres void  
to the kings  
vſe.  
Ely made a bi-  
ſhopricke.

Ann. 1115. Rodolphus, B. of Rocheſter, an Engliſh mā,  
was promoted to be Archb. of Canterbury, and Thurſtinus  
the kings Chaplaine, was elected Archb. of Poſke: who, be-  
cauſe he refuſed to profeſſe obedience to the ſame ſea, was  
deprived by the king: and thereupon went to complaine to  
Pope Paſchalis, who wrote, that he would haue the order of  
Gregorie ſtand therein. But Thurſtine ſtood ſtiffely in the  
matter, & renounced his Archbiſhoprick, promiſing he wold  
neuer, either make claime to it, or moleſt thoſe that ſhould  
enjoy it. Now after ward, when Calixtus had called a Cou-  
cell at Rheims, in Fraunce, Thurſtine wrought ſo, that hee  
was in that Councell conſecrated, and had his pal, notwith-  
ſtanding the Pope had promiſed the king faithfully to the  
contrarie. For which deede, the K. was ſore diſcontented w  
Thurſtine, and warned him the entrie of his land. In the  
Councel of Rheims, were gathered 434. Prelates, The  
pointes there concluded, were, for eſtabliſhing their owne  
authoritie, in diſpenſing of Eccleſiaſticall Offices, & in pro-  
hibiting Prieſtes marriages, and ſequeſtring the from their  
wiues

1115

A Councel of  
434. Prelates.



wines. Which articles were sent to the Emperour, to trie his mind befoze the Councell should breake vp: who was contented with all, sauing that he could not away to haue the inuesting of ecclesiasticall function taken from him: whereupon the pope proceedeth against him to excommunication.

The Pope excommunicateth the Emperour.

It was not long after, but the Pope came to Visozium, where Henry king of England resorted to him, desiring that he would send no moze Legates into the land, except he himselfe desired, because they spoiled the realme of great treasures: and also that he would graunt him to vse all the customes vsed befoze of his auncestors in England, and in Poynandie. To these petitions the Pope graunted, and required againe of the king, that he would license Thurstin the Archbishop aboue mentioned, to returne with fauour into the land: but the king vtterly denied that, except he would submit to Canterbury.

The king of England sueth to the Pope.

Submit to Canterbury.

1120

Anno 1120 the yere following, Pope Calixtus directeth his letters to the king for Thurstinus, and to Rodolph Archbishop of Canterbury, in which he doth interdict the Churches of Canterbury, and Poike, and threatneth the king with excommunication, except within a moneth after the the same Thurstine were receyued into the Sea of Poike. Whereupon Thurstine (for feare) was immediately sent for, and receaued: and was placed in the Sea.

The Pope Thurstine.

1122

Anno 1122. Within two yeaes after, Rodolfe Archbishoppe of Canterburie died, whom Gulielmus de Turbin succeeded.

The Gray friers.

About which time, in the xxvj. yere of the kings reigne, the Gray friers, by procurement of the king, came first into Englande: and had their house first at Canterburie. Anno 1125. the king called a Councell at London, where the spiritualtie of England (not knowing whereabout it was required) graunted the king to haue the punishment of married Priestes. Whereupon the Priestes (paying to the k. a certain summe) were suffered to retaine their wines still, to the great

The Priests pay to the k. for their wines.

# the Acts and Monuments. 157

great gaine of the king.

This king Henrie buylded the Abbey of Reading, for  
toy of Saint Iames hand, which his daughter Mawde (who  
had married with the Empero<sup>r</sup> Henrie the first) brought vnto  
him after the decease of her husband. & he was after married  
to Geffrey Plantagenet, Earle of Aniou: of whome came  
Henrie the second.

About this time was founded the Priorie of Porton, in  
the Prouince of Chester, by one William, the sonne of Ni-  
chelle. This y<sup>e</sup>. an. 1131. released vnto the land the Dane  
gelt, which his father and brother renewed. Hee erected also a  
new Bishoprick at Carlill.

Danegelt re-  
leased by the  
king.

1131

After Calixtus succeeded Honorius 2. Notwithstanding  
that the Cardinals had elected another, yet he (by y<sup>e</sup> meanes  
of certaine Citizens) obteyned it. An. 1125. Vnto this time  
liued Henricus v. after that hee had reigned xx yeres, & died  
out issue.

Honorius B

1125

Next after Henricus, the Empire fell to Lotharius, D<sup>o</sup> of  
Saxon, an. 1127. In the time of P. Honorius 2. there was  
one Arnulphus (some say) Archbishop of Lngdune. (Triehe-  
mi<sup>s</sup> saith, he was a Priest) that for sharpe rebuking of the  
Cleargie of Rome, was layde waite for, and priuily down-  
ned. He preached very boldly against their abuses. Sabelli-  
cus, and Platina say, they hanged him. About the time of this  
Arnulphus (if it were not his own worke) there was writ-  
ten a booke, called Opus tripartitum, that cōplayneth of ma-  
ny abuses and enozmities of the Church: as first, of y<sup>e</sup> num-  
ber of holy dayes: also, of curious singing in the Church: of  
the multitude of begging Friers, and professed womē: with  
diuers other points of abuse.

1127  
Arnulphus.

Opus tripar-  
titum. 1127  
Abuses of the  
church pre-  
ched against.

1128

About the yere of our Lord 1128. the order of Knights of  
the Rhodes (called Joannites) and the order of Templars,  
rose vp.

Knights of the  
Rhodes, and  
Templars.

After Honorius succeeded Innocentius the second, in the  
yere of our Lord, one thousande, one hundred, and thirtie.

1130

Honorius.

But



# 158 The Abridgement of

Contention  
betwixt the  
popes.

Strike a  
Priest.

1135

but after hee was chosen, the Romanes elected Anacletus, betwixt which Popes great strife and contention rose, till Lotharius the Emperour began to assist, and take part with Innocentius.

This P. decreed, that whosoever did strike a Priest shauen, should be excommunicate, and not be absolved, but only of the pope himselfe.

1136

An. 1135. King H. dieth in Normandie, after that he had reigned in England, thirtie five yeares and odde monethes, leauing for his helres, Matilde the Emperesse, his daughter, with her young sonne Henrie, to succede. But the Prelates and Nobilitie (contrarie to their oath) made Steuen, Earle of Boloign, king: sisters sonne to Henrie. Hee entered his reigne, any 1136.

But the emperesse, about the 6. yere of his reign, came into England, and tooke him, & sent him to Bristow to be kept prisoner. Whence he escaped out, and pursued the emperesse, & her parte, and caused her to flie the Realme, the first yere of his reigne. But after that, Henrie, Duke of Normandie, invaded in the quarrell of his Mother: and so preuailed, that Steuen was contented to holde the kingdome but for his life time, and that Henrie in the meane time, should be proclaymed Heire apparant. The same yere, about October, Steuen ended his life, after he had reigned xix. yeres, perituredly.

Archb. poisoned  
in his  
chalice.

1137

As Theobald succeeded after William, Archb. of Cant. so in Pozk, after Thurstan, followed William, who was called S. William of Pozk. Hee was poisoned in his chalice, by his Chaplaine.

In the xvi. yere of the reigne of this king, Theobaldus Archbishoppe of Canterburie, and Legate to the Pope, held a Councell at London, wherein was concluded appellations from Councels to the Pope, found out by Henry, Bishop of Winchester.

In the time of King Steuen, died Gracianus, a Monk of

## the Acts and Monuments. 159

of Bononia, who compiled the booke called, *The Popes decrees*, also his brother Petrus Lombardus Bishop of Paris, Master of Sentences, wrote his four bookes of Sentences. These two were the greatest doers, in finding out that the similitude onely of bread and wine remained in the sacramentes. Some write that Petrus Comestor the writer of the Scholasticall history, was the third brother. In this time also lived Hildegard the Nunne and prophetesse in Almaine.

Petrus Lombardus.

Petrus Comestor.

Hildegard the nunne and prophetesse.

By this R. was builded the abbey of Feuertham, where his sonne and he were buried. He builded the monasterie of Finerneys and of Fomitance.

Much about the same time, came by the order of the Gilbertines, by one Gilbert, sonne to Iacoline, a knight of Lincolnshire.

Gilbertines.

Theobald, y Archb. of Canterb. among other matters decreed, y priests should not be rulers of worldly matters: and that they should teach the Lords praier, & Creed, in english. Mattheus Parisiensis, writeth, how Stephen R. of England, reserved to himselfe, the bestowing of spiritual liuings, and investing of prelates, ann. 1133. At which time also Lotharius the Emperour began to doe the like, had not Bernardus giuen him contrary counsel.

Priests no rulers in worldly matters.

1133

Then came into y Church, the manner of cursing with booke, bell, and candle, deuised in the Councell at London, holden by William, B. of Winchester, vnder P. Celestinus, who succeeded after Innocentius, an. 1142. Also, Lotharius succeeded in the Empire, Conradus, the newew of Henricus 5. an. 1138, who onely (among the Emperours) is founde not to haue receaued the Crowne at the popes hand.

Booke, bel, and candle.

1142

In the dayes of this Emperour, who reigned fiftene yeares, were diuers Popes: as, Celestinus, 2. Lucius, 2. Eugenius, 3.

Getwixt P. Lucius and the Romanes was great strife: for, the Romanes would haue recovered their annient

Lucius.

liber-



libertie in choosing their consuls: and Pope Lucius in the fight was well beaten, and liued not long after.

Eugenius.

1145

Anastasiu.

Adrianus pope  
an Englishmā.

Pope Eugenius after, him followed the same course, An. 1145. and compelled them to abolish their consuls, and to take such Senators as he should assigne. Then followed Anastasius the 4. And after him Adrianus the 4. an Englishman, by his name called Breake speare, belonging once to S. Albons. He likewise kept great stir, & preuailed against the Romanes for the former causes, and thundered against Fredericus the Emperour.

1146

Hildegard  
prophesieth a  
gainst y king.  
Dome of the  
Pope.

Hildegardis a Nunne, and as many iudged (euen the papistes themselues) a Prophetesse, liued, anno 1146. and prophesied against the whole roote of Romish prelates, and of the fal of that Church, especially against y senioꝝ friers, and such other bellies of the same. In acertain place she hath these woꝝdes: And now is the law neglected among the spirituall people, which neglect to teach, and to doe good things. The maister likewise, and the Prelates doe sleepe, despising iustice, and laying it aside, &c. And in another place: Then shall the crowne of Apostolicall honour be deuided, because there shalbe no religion among the Apostolicall order: and for that cause shall they despise the dignitie of that name: & shall set ouer them other men, and other Archbishops. In so much, that the Apostolike sea of that time, by the diminution of his honoꝝ, shall haue scarce Rome, and a fewe other Countreyes thereabout, vnder his dominion. And these things shall come to passe, partly by incurſiō of warres, and partly by a common Councell, and consent of the Spirituall and Secular persons. Then shall Justice flourish: so that in those dayes, men shall honestly applie themselues to the ancient customes, and discipline of auncient men, and shal obserue them as men in times past haue done, &c.

Justice flourish.  
when the  
Pope is over-  
throwen.

Shce prophesied also of the friers. In those dayes shall rise a senselesse people, proud, greedy, without faith, and subtile: which shall eate the sinnes of y people, holding a certain

order

## the Acts and Monuments. 161

order of foolish deuotion, vnder the fained cloke of begger-ry, &c. But this order shall be accursed of all wise men and faithfull Christians: they shall cease from all labour, and giue themselves ouer to idlenesse, choosing rather to liue by flattery and begging, hauing familiaritie with women, teaching them how to deceiue their husbannes, by their flattery and deceitfull wordes, and to robbe for them: for they will take all these stolen euill gotten goods, and say, giue it vnto vs, & we will pray for you: so that they being curious to hide other mens faults, do vtterly forget their owne. And alas they will receiue all things of rouers, pickers, spoilers, thēues, sacrilegious persons, vsurers, adulterers, heretikes, schismatikes, apostataes, whores, and bawdes, of noblemen perjurers, merchants, false iudges, soldiers, tyrants, princes, of such as liue contrary to the law, and of many peruerse and wicked men, following the perswasion of the Diuell, the swētnesse of sinne, a delicate and transitorie life, and fulnes, euen vnto eternall damnation, &c.

Henry the 2. sonne of Ieffrey Plantagenet, and of Mawd the Emperesse, and daughter of king Henry the first, raigned after Stephen, and continued 35. yeres.

Within a yere or twaine after the entry of his raigne, he made Thomas Becket Lord Chauncelloz of England.

Thomas  
Becket.

1158

About the yere of our Lord, 1158. Gerhardus, and Dulcinus Nauarrensis, did earnestly preach agaynst the Church of Rome; mainteyning, that prayer is not moze holie in one place then in another: that the Pope is Antichrist: that the Clergie, and Prelates of Rome were reiect, and the very whoze of Babilon prefigured in the Apocalips, &c. These two Anno one thousand, one hundred, and fiftie eight, brought with them thirtie into England; who by the king and prelates were burned in the forehead, and so sent out of the realme. And after, as Illyricus writeth, were put to death by the Pope.

Gerhardus a-  
gainst the church  
of Rome.  
Pope Anti-  
christ.  
Whoze of Ba-  
bilon.

Put to death  
by the Pope.

The Emperour Fredericus successor to Conradus, mar-

ched

ched



The Emp. hol-  
deth the popes  
stirrop on the  
wyong side.

ched vp to Italy, to subdue there certaine rebels. The Pope hearing thereof, came to meet him with his Cardinals, at Sutrium: the Emperour seeing the Bishop, alighted of his horse to receyue him, holding the stirrop on the left side: wherewith the Pope shewed himselfe somewhat agræued, but the next day with holding the right stirrop he made him amends: and when they were come together, Hadrian would not crowne him (for the Popes at that time had brought the Emperours to that passe) except he would of his owne charges, helpe to the recovery of Apulia, out of the handes of the Duke William: whereto the Emperour agreed, and so the next day was crowned.

In the meane time the Pope excommunicateth the Duke, and incenseth Immanuel the Emperour of Constantinople against him: but the Duke putteth Immanuel to flight, and placed his siege agaynst Bonauenture (where the Pope with his Cardinals were looking for victory) and forced the Pope to entreat for peate: which he granted on condition, that he should make him King of both Royals. The Pope returning to Rome, and there finding that he could not preuaile against the consuls of Rome, removed to Arciminum.

Popes Legats  
forbidden in  
Germanie.

In this meane time, the Emperour requireth homage of the Bishops of Germanie, for bidding the Popes Legates to be receined in Germanie, except he sent for them. Besides he prefixed his owne name in his letters before the Popes name, whereupon passed letters of displeasure betwixt them: and Hadrianus not content with the Emperours answer, directeth a bull of excommunication, and stirreth by William Duke of Apulia, and the clergie against him. The Emperour purgeth himselfe, by letters sent thorough his Empire, very pithie, and sharpe. The Pope on the other side accuseth the Emperour to the bishops of Germanie, and incenseth them against him: but they would not so far yeld vnto the Pope, but excused the Emperour.

The Germans  
excuse the  
Emperour.

This

This Pope, onely continued foure yéres, and odde moneths: and walking with his Cardinals to a place called Anagnina, or Arignam, he was choked with a flie that got in to his throat.

The Pope choked with a flie.

1159

About this time, rose vp the order of the Hermites by one William, once Duke of Aquitania, and after ward a Frier.

The order of the Hermites.

Alexander 3. Pope.

After Hadrian, succeeded Alexander 3: and at the same time the emperour, with 9. Cardinals, set vp Victor 4. so that there fell much debate about the matter. til at the last, Alexander, by the help of Philip the French king, obtained þ sea, against whom, the Emperour made his power: and comming to Rome, forced the Pope to saile to Venice: whither he sent Otho his sonne after. Who attempting rashly against his fathers commandement, was overcome, and taken. Whereupon the Emperour (to redeme his sonne) was faine to seek peace: and comming to Venice at S. Markes Church, where he should take his absolution, he was bid to kneele at þ popes feet: and the pope setting his feet vpon the Emperours necke, pronounced the verse of the Psalm: Thou shalt walke vpon the Adder and the Basilisk: and shalt tread downe the Lion, and the Dragon. To whom the Emperour answered: not to thee, but to Peter. The pope againe: both to me, & to Peter. In fine, the Emperour was absolved, on condition, hee would receiue Alexander for true Pope: and restore againe to the Church all that he had taken away.

The Emperour faine to seeke peace with the Pope.

The Pope sets his feet vpon the Emperours necke.

This Pope (who raigned 27. yéres) kept sundry counsels, both at Turo, and at Lateran: wherein he concluded against marriage of priests

Against marriage of priests.

At this time, liued Thomas Becket: whose first preferment was to the Church of Bzansfield, which he had by the gift of Saint Albons. After that he entred into the seruice of the Archbishoppe of Canterburie, and was put of Theobald the Archbishop to king Henric, to bzielde the yong king, that he should not be too fierce against the Cleargie: of whom hee was made Lord Chauncellour, and after ward in the 44.



Variance be-  
twixt the King  
and Becket.

Executed for  
a Traitor that  
brought curse  
from Rome.

Peterpence  
denied.

Saluo ordine  
suo.

Becket relen-  
ted to the K.

Becket stout to  
the king.

yeere of his age, was made priest, and the next day made bi-  
shop: after ward there fell great variance betwixt the king  
and him for ouer lightly punishing the Clearkes that offen-  
ded his lawes: and standing with the king therein. Besides,  
he resisted diuers ancient lawes of the land, and would not  
submit himselfe or his Cleargie thereunto: mozeouer, there  
were other lawes also made at Claredonne, in Normandy,  
whereto Becket would giue no allowance: as if any person  
should be found to bring from the Pope, or from the Archb.  
of Canterbury, anie writing, containing a curse or indict of  
the land, he should be executed for a traytour, &c. That  
Peterpence should no moze be payde, yet at the length hee  
answered, he would agree to the kinges ordinaunces *saluo or-  
dine suo*. Which clause, the king greatly milliked: but not-  
withstanding great intreatie by the Bishoppe of Norwich,  
and Salisbury, and the teares of two of the chiefe of the  
Templars, called Richard de Hast, and Constans de He-  
nerio, hee would not relent, til the king signified by expresse  
message, that hee should look what to trust to, if he yelded not  
at his request: so at length hee relented. And the king cal-  
led a Councell of States, where he requiring the Archb. to  
set to his seale to instruments drawn, concerning the matter,  
but he refused so to do, til farther deliberation, which also the  
king was contented with: yet after Thomas repented him  
of that he had done, by the motion of his crossebearer, who  
put him in mind how pzeiudicial it was to the Church, that  
he had yelded vnto. Whereupon he required absolution of  
the Pope for his fact, who graunted the same, and gaue him  
courage to be constant in his quarrell begun, and therebp-  
on he waxed stoute, and would haue departed the lande,  
to flee to the sea of Rome: but hee was staied. The quarell  
ceased not, for Becket being Legatus a latere, greatly staied  
the kings purposes. Whereupon the king sent to the Pope,  
requiring that the same authozity might be bestowed vpon  
some other after his appointment: which was the Archb. of  
Poys, &c.

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Porke, but the P. would not: notwithstanding, at the request of the Kinges Clergie, he was content y<sup>e</sup> the K. should be Legate himselve: whereat hee tooke great indignation: which moued the Pope (at the length) to yelde to the request of the bestowing of the Legacie vpon the Archbishop of Porke: yet so, that he would Thomas should take no harme thereby.

The K. Coude  
be the Popes  
Legate.

The king hauing this, straight began with the Inferiours of the Church, that had broken his lawes: as Felons; Robbers; Quarrellers; Breakers of the peace; and Furtherers: whereof, moze then an hundred, were proued at that time vpon the Cleargie.

Robbers, fe.  
long murde-  
rers, among  
the Clergie.

This, Thomas could not abide, as derogating from the libertie of holy Church. The king on the contrarie part, was greatly incensed, and caused him to be cited to appeare on a certaine day, at the Town of Northampton: where Thomas appeared not, but sente another. This the king tooke in great displeasure, and laid diuers actions against him, of re-conings, &c.

The other Bishops endeouored to perswade Thomas, to consider what he did, and not to stande so stiffie against the king: others encouraged him: and at last they agreed with common consent, to cite him vp to Rome vpon perjurie, and appointed him his daye of appearance. Which when the Archbishop heard, he also sent to Rome: to whom the Pope directeth againe his letters of comfort, that made Becket still to hold himselve stout against the King, who was so incensed against him, that if he had not fledde the Court, he had bene laid in prison, for not answering to certaine accompts the king had to charge him withall. But he sped him away, changing his name, and calling himselve Derman: and taking shippe at Sandwich, fled into Flanders, & from thence to Ludouicus the French king: who (notwithstanding Letters, and request to the contrarie) gaue him entertainment, and wrote to the Pope in his behalfe: and (although the K. had sent vnto him Ambassadors, Robert, Archbishoppe of

Becket flieth,  
and turneth  
his name to  
Derman.



B. in exile  
seuen yeres.

Porke, with other Bishoppes, and Nobles, requiring him to deale otherwise, <sup>1</sup>) thow the French kings letters, did wholly encline to Becket. But, soasmuch as he could not be placed as yet in England, the Pope sendeth him in a monks habite, to the Abbey of Pontiniake, in Fraunce: where hee remayned two yeaes. And from thence he remoued to Senon, where he abode five yeres. So his exile continued in all, seuen yeres.

1166

Beckets kinred  
banished.

Now the king vnderstanding of the Popes fauor toward Becket, sayling out of England into Normandie, directeth ouer certaine Iniunctions against the Pope, and the Archbishop of Canterburie. Besides, an. 1166. it was set forth by the kings Proclamation, that all manner of persons, both men & women of Beckets kinred, should be banished: without carrying away any penyworth of their goods. Hee sent also to Guarrin, the Abbot of Pontiniake, threating him, that if he would not put away Tho. hee would driue out of his Realme, all the Monkes of his order. Whereupon, Becket was faine to depart to Lewes the French king, who placed him at Senon, and there found him the space of five yeaes.

1169

The K. feareth  
Becket.

In which time of his absence, he wrought all hee might against the king, and those that he knew did not fauour him: & diuers letters passed to, and from Becket, to the Pope, & the king: very seditious, & rebellious. Fro which dealing, a very pithie letter, wzitten by the Suffraganes of y Church of Canterburie, could nothing perswade him, but prouoked him, very sharply to replie against them. He reiected also, the letters of the Emperesse, that endeouored to perswade him.

After these letters sent to and fro, anno 1169. the King fearing least the Archbishoppe should procede against his owne person by excommunication) made his appeale to the Pope: whereupon, he sent two Cardinals, Guilielmus. and Otho, o take vp the matter, at Crisozium in Fraunce: but it came to no conclusion. Where, William requiring Becket  
for

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(for the peace of the Church which hee pretended) to resigne his Bishoprike, so that the King would giue ouer his customs: answered that the proportion was not like, saying: that hee (sauing the honour of his Church and person could not so doe) but the king, it stood on his soules health to renounce those ordinances and customs, because the Pope had condemned them.

Because the Pope had condemned them.

After the Cardinals were returned, the French king also thought to haue preuayled with Thomas, and laboured to perswade him, but could not. Thomas alwaies adding his obedience, *Saluo honore Dei*, very captiously, that he might thereby make escape if neede were, wherewith the King was greatly displeased.

After this there fell other displeasure betwixt them. Anno 1170. And the sixteenth yere of the Kings raigne, at which time hee kept his Parlement at Westminster, hee caused his sonne Henry to be crowned King, with consent of Lozdes Spirituall and Tempozall: which Cozonation was done by the handes of Robert Archbishop of Poike, with assistance of other Bishoppes: whereat Becket took great displeasure, because hee was not called for, and complayned thereof to the Pope: at whose instance the Pope sent downe sentence of excommunication against the Archbishop, and London, Salisbury, Duresme, and Rochester, that were doers with him in the Cozonation: and sendeth also two Legates, the Archb. of Rhothomage, and the Archb. of Pauerne with full commission, either to driue the King to reconciliation, or to interdict him, by the Popes censure out of the Church: whereupon the king at last (thzough the mediation of the French king, and diuerse prelates, & great Princes) was content to yeld to reconciliation, but would not graunt him his possessions, and landes of his church, before he repaired into England, and should shew how peaceably he would agree with the kings subiects.

The king yeeldeth to Becket.

This peace being thus concluded, Thomas after 6. yers of



his banishment returned, and was commanded of the young king to keepe his house. The Bishops befoze excommunicated, required absolution of him, but hee would not graunt therevnto simply without cauteles: so they cōplained to the king, who tooke it heauenly, & lamented oft & sundry times, that none would reuenge him of his enemy: which certaine to y number of 4. hearing, prepared themselues, & came into England out of Normandie, about Christmasse time, & repaired to Thomas, & commanded him in the kings name to come to the young k. & to do his duty to him, & to restore the bishops whom he had excommunicated, for y kings coronatiō: which Thomas would not grant vnto, touching y absolutiō, referring it to the pope who had excommunicated thē. In the end so disorderly Thomas behaued himselfe, that they said he had spoken against his owne head, and rushed out of the dozes, cōmaunding the monks to keepe him forth comming. What quoth Thomas, thinke you I will fly away? nay neither for the k. nor for any man, will I stir one fote frō you: and so cried after them, here, here shall you find me, laying his hand vpon his crowne. The 4. whose names were Reynold Bereson, Hugh Morteuill, Wil. Thracy, & Richard Brito, went to harnesse themselues, & returned the same day, & slue Becket, meeting him about euēsong time with his crosse in his hand, euery one striking him with his sword into the head: they after fled into the North, & at length with much adoe, hauing obtained their pardon of the pope, went to Jerusalem in linnen clothes, barefote, fasting, and praying, whereof in few yeres after, they died. Anno 1220. There was a question as saith Cesarius the monke, at Paris, whether Becket were saued or damned. Roger a Normand holding against him: and Peter Cantor a Parisian, for him, grounding himselfe vpon myzacles, which hee was reported to haue done after his death, and his quarrell for the Churches sake: his miracles are reported to haue bene 270. Of this Thomas the papistes sing this blasphemous anthem

Four armed  
men kill Tho-  
mas Becket.

The murthe-  
rs do penāce.

1220

Whether Bec-  
ket were saued  
or damned.

270. myzacles  
done by Bec-  
ket.

## the Acts and Monuments. 169

**Anthe me, or Collect in English thus:** For the blood of Thomas, which he for thee did spend, Graunt vs Christ to climbe where Thomas did ascend. A blasphemous Anthemie.

But as it appeareth by the testimony of Robert Crick-ladenfis, the Peeres and nobles of this land, néere about the king, gaue out in straight charge, vpon paine of death, & confiscation of all their goods, that no man should be so hardy, as to name Thomas a martir, or to preach of his miracles. The king for this fact, was vpon his oath inioyned this penance: First, that he should send so much to the holy land, as should find 200. knights, for the defence of the land: also, that from Christmas day next following, he should in his owne person fight for the holy land (except he were otherwise dispensed with) 3. yeeres. Also, that he should fight against the Saracens in Spaine. Item, that he should not hinder any appellations made to the Pope of Rome. Also, that neither he nor his sonne, should euer depart from the pope & his successors. Itē, y the possessions of the church of Canterbury, should bee fully restored, & that the outlawes for Beckets cause, should be restored, Also, that his decrees stablished against y church, should be void: besides other fastings and alms, &c. It is mentioned also in stories of the said king, that returning out of Normandy into England, he came first to Canterbury, and so soon as he had seene Beckets Church, lighting of his horse, & putting off his shoes, he went barefoote to his tombe: whose steps were found bloody through the roughnes of the stones: and not onely that, but also receiued farther penance of euery monke in the cloyster, certaine discipline of a rodde, Ann. 1174. In which yere, the minster of Canterbury was clean burnt, and almost all the citie. Done should be hold Becket a martyr, or preach his miracle. The kings penance.

Sharpe penance

1174

Canterbury burnt.

1175

Contention betwixt Poze, and Canturb.

The yere 1175 was in the Conuocation at Westminster the contention renewed about the obedience of Poze to Cant. Also about Lincolne, Chichester, Worcester, & Hereford, whether those churches were vnder the sea of Poze, or not. About those matters grew such contention betwixt the seas,



seas. that appeale was made to the sea of Rome, on the one partie, and a Cardinall was sent downe to make peace betwixt them for 5. yerres, til they should haue full determination of their cause; and that the Archb. should abstaine from the claime to the church of S. Oswald at Glocester, and molest the sea of Worke no moze therein.

1176

No bishoprick  
remain longer  
then one yere  
in the K. hand.

Contention a-  
gaine betwixt  
the Archbi-  
shops.

From wordes  
to blowes.

In the yere 1176. Richard, Archb. of Canterbury, made 3. archdeacons in his dioces, where there was wont to bee but one. About which time also, it was graunted by the king to the popes legate, that a Clarke shold not be called befoze a tempoꝛall iudge, except for offence in the foꝛrest, or for his lay fee which he holdeth. Item, that no Archb. or Bishoprick should remaine in the kings hands, aboue one yere, without great cause.

The same yere, there was one at Canterbury, to be elect abbot in the house of S. Austen, named Albert: who required the Archbishop to cōsecrate him in his owne Church: which the Archb. refused, requiring him to come to him rather. The matter grew hot betwixt the, so that appellation was made to Alexander the pope, who thꝛough pence toke the Abbots part, and inioyned the Archb. to satisfie Alberts request: who picked out a time, when the Abbot was about his household affaires, absent from home, & not finding him, departed, pretending the fault of y<sup>e</sup> abbot, in great disdain. So the abbot disappointed, filled his purse, and went to Rome, and had his consecration of the Pope himselfe. This yere began again the contention betwixt the Archbishopps, for superiority, at a councel at Westminster, where Worke took the right hand of the Cardinal, the popes legate: where about grew such a cōtention, that wordes begate blowes, and the Archb. of Canturburies part pulled Worke from his seat to the ground: and al to teare his casule, chimer, and Rochet from his backe; and put the legate in such feare, that he ranne away. The next day after, Worke appealeth to Rome.

This king, though his dominions were greater then e-  
uer

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uer befoze him, yet neuer put taske on his subiects, noz vpon the spiritualtie any first fruits, or appropziations of benefices, & yet his treasure after his death amounted to 900000. pounds, besides Jewels and furniture.

No taske, noz first fruites.

Anno 1181. The archbishop died, and his goods came to the king, which extended to 11000. pounds, beside plate.

1181

This king died, after he had liued with estimatiō of great valure and wisdom in the gouernment 35. yēres.

The king died.

Pope Alexander sat 21. yēres, or as Grisburgensis writeth 23. yēres. This pope among many other his acts, had certaine Councels, some in France, and some at Rome in Laterane: by whom it was decreed that no Archb. should receiue his pall, except he should first swear.

The forme of the words wherby the pope is wont to giue his pal, are these: To the honoꝝ of almighty God, & of blessed Mary the virgin, and of blessed S. Peter and Paul, and of our Lord, pope N. and of the holy church of Rome, and also of the Church of N. committed to our charge, we giue to you y pall taken from from the body of S. Peter, as a fulnes of the office pontificall, which you may weare within your owne church vpon certaine daies, that bee expressed in y priuileges of the same church granted by the sea Apostolike.

The forme of words in giuing the pall.

The pope might weare the pall at all times, and in all places at his pleasure. It must be asked within 3. moneths: without the which, any might be displaced. Also, it must be buried with him to whom it belonged.

Order of the pall.

The bishops make this oath to the Pope. I M, B. of N. from this houre hencefoꝝth, will be faithfull, and obedient to blessed S. Peter, & to the holy apostolike church of Rome: and to my Lord N. the Pope. I shall be in no Councell, noz helpe, either with any consent, or deede, where by either of them, or any of them, may be empaiꝝed: or where by they may be taken with any euill taking. The Councell which they shal commit to me, either by themselues, messengers, or by letters, wittingly, or willingly, I shall vtter to none: to their

The B. oath to the Pope.



their hinderance, and damage. To the mainteining of the papacy of Rome, and the regalities of S. Peter, I shall be an ayder (so mine order be saued) against all persons. The Legate of the apostolike sea, both in going, and comming, I shall honozably intreat, and helpe him in all necessities. Being called to a Synode, I shall be ready to come: vnlesse I be let by some Canonically empeachment. The palace of the Apostles euery third yere I shall visit: eyther by my selfe, or by my messenger: except otherwise I be licensed by the sea apostolike. All such possessions as belong to the Dioces of my Bishoprike, I shall neither sell, nor giue, nor lay to morgage, or lease out, or remoue away, by any manner of meanes (without the consent and knowledge of the Bishoppe of Rome) so God helpe me, and the holy Gospell of God.

T. Becket, and  
Bernard, cano-  
nized for  
Saints.

1184

Also among other decrees, in a Councel at Rome of 300. Bishoppes, Chastitie was obtruded vpon Priestes, and Thomas Beckette: and Bernarde were canonized, for Saintes.

Anno 1184. The French king came on Pilgrimage to Becket, the B. of England meeting him by the way.

Baldwinus.

1178

After the death of Richard, Archbishoppe of Canterburie, who followed after Becket, succeeded Baldwinus, a Cistercian Monke.

Anno 1178. In the Citie of Tholouse, was a great multitude of men, and women, whome the Popes Commissioners did condemn for heretikes: of whom, some were scourged naked, some chased away, and other some compelled to abiure. They held against the reall presence.

Pauperes de  
Lugduno.  
Waldenses.

1170

In the time of this Alexander the Pope, sprong vp the doctrine, and name of them, which were called then, Pauperes de Lugduno, which of one Waldus, a chiefe Senator in Lions, were named Waldenses. They were also called Leonisti, & Insabbattati About the yere 1119. or, according to Laziardus, 1170. About this time, or not long before, rose  
vp

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by Franciscus, and Dominicus, maintainers of blinde by-  
pocrisie. Franciscus.  
Dominicus.

1130

The originall of Waldenses came vpon this occasion: about the yere 1160. it fell out as the chiefe heads of the citie of Lions were walking, and talking according to their manner, of diuers affaires, one among them fell downe dead: wherat Waldus being present was so terrified, that he was stricken with repentance, and in deuour to reforme his life: insomuch that, first he began to minister large almes of his goods to such as needed. Waldus.

Secondly, to instruct himselfe, and his familie, with the true knowledge of Gods word.

Thirdly, to admonish all them, which resorted vnto him vpon any occasion, to repentance, and vertuous amendment of life: whereby he drew to much people vnto him: to whom he gaue certaine rudiments, translated out of the scripture, into the French tongue. The Bishops threatned him with excommunication, wherat hee was nothing abashed; but persisted constant, untill with sword, imprisonment, and banishment, they drove Waldus, with all his fauourers, out of the Citie: who therefore, were called Pauperes de Lugduno, because they were driven from their Countrey, and dispossessed of their goods. Their articles were these.

The doctrine  
of the Wal-  
denses.

1 Onely the Scriptures are to bee beleued in matters concerning faith.

2 All things necessarie to saluation, to be coneyned in the Scriptures.

3 That there is one onely Mediator, and no Saints, to be inuocated.

4 No Purgatorie.

5 Noles to be wicked.

6 Mens traditions to be reiected in matters of saluation: against holy dayes, superfluous chaunting, fixed fastes, the degrees, and orders of Priestes, Runnes, &c. Against bowes, and peregrinations.



# 174 The Abridgement of

- 7 Against the Supremacie of the Pope.
- 8 Against receiuing in one kinde.
- 9 The Pope is Antichrist, and Rome Babylon.
- 10 Against indulgences, and pardons.
- 11 Against vowes of chastitie.

12 That such as heare the word, and haue a right faith, are the Church of Christ: and the keyes to be the preaching of the word, and ministring the Sacraments.

These Waldenses, at length exiled, were dispersed into sundrie, and diuers places: of whom many remayned long time in Bohemia, who writing to their king Vladislaus, to purge themselves of the slanderous accusations of one D. Augustin, gaue by their confession, with an Apologie, which was no other doctrine, than that which is taught at this day: as appeareth by the report of Aneas Silvius. They were deuout in prayer, and diligent in reading the Scriptures. In so much, that Reinerius, a diligent Inquisitor against them, reporteth, that he did heare, and see, a man of the Countrey, vnlettered, which could rehearse the whole booke of Iob, worde for worde without the booke: and diuers other which had the new Testament by heart: and they were so painefull to instruct others, that he saith, he did heare (of one that knew the parties) that one of them did swimme ouer the riuer Ibis, to conuert one from the Romish religion, and to geue him instructions.

The zeale of  
Waldenses.

The Testament  
by heart.

In the reigne of this K. Henrie, was gathered thowtwe England and Fraunce, y. d. of enerie pound, for the succour of the East christians against the Turkes: for such was the affliction, that Pope Urban 3. died for sorrow, & Gregorie 8. the next Pope after him, liued not two moneths.

Then in the dayes of P. Clement 3: king Henrie of England, and Philip the French king, the Duke of Burgundie, the Earle of Flaunders, the Earle of Capania, with diuers other christia princes, w a general consent, vpon S. Georges day, took the mark of the crosse vpon the: promising together

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to take their voiage to the holy land: at which time the king of England received first the Red crosse, the French king the White crosse, the Earle of Flanders the Grane crosse, and so other Princes other colours. But king Henry after the three yeeres were expired, in which he promised to performe his voiage, sent to y<sup>e</sup> pope for farther delay of his promise, offering for the same to erect 3. monasteries: which hee thus performed. In the Church of Waltham hee thrust out the secular priests, & placed monkes in their roome, and repaired againe, & brought in the nunnes of Amesbury, that were before excluded for their incontinent life. An. 1173.

The markes of the crosse to go to fight for the holy land.

Incontinent life of nunnes.

About the five and twentieth yeere of the raigne of this king Ludouicus the French king, by the vision of Thomas Becketts appearing to him in his dreame, and promising him the recouery of his sonne, if he would resort to him to Canterbury, made his iourney into England, to visit S. Thomas at Canterbury, with Philip, Earle of Flanders: where hee offered a rich cup of gold, with other precious iewels, & 100. vessels of wine yeerely, to the couent of the Church of Canterbury.

R. Lewes of France maketh pilgrimage to Becket.

Anno 1178. Albingenses about Tholouse denied the reall presence, and denied also matrimony to be a sacrament.

1178

Albingenses

The monkes of the Charterhouse, first entred into this Realme, an. 1180.

Monks of the Charterhouse.

1180

Anno 1187. Baldwinus, Archbishop of Canterburie, began to buyld his new house, and church at Lambeth, but by letters of Pope Clement the third, he was forbidden to proceede any further.

1187

It is written also, that Henric 2. gave to the Church of Rome, for the death of Becket, 40000. markes of siluer, and 5000. markes of gold, an. 1187.

In the five and thirty yeare of his reigne, the king died at the Castle of Whiuen, in Normandie: at whose death, they that were present, were so greedie of the spoile, that they



they left the body of the king naked, and not so much could be found as a cloth to cover it: till a Page coming in, and seeing the king lie so ignominiously, threw his cloke upon his neither partes.

1189

Pope Clement

Anno 1189. Richard the eldest sonne of Henry the 2. succeeded his father: at which time Pope Clement sat at Rome, succeeding Gregory, that died a little before for sorrow.

Jewes destroyed.

In the time of the Coronation of the king, the Jewes were destroyed, almost all the land over.

A Bish. Chancellor.  
A Bish. chiefe  
justice of Eng-  
land.

The king in part of satisfaction for his trespassse against his father, agreed with Phillip the French king, to take upon them the recovery of the holy land: and for the same, solde and let out much, and gathered divers waies, great treasures for the journey. Besides, by the commaundement of Pope Clement the third, a tenth was exacted of the whole Realme: in such sort, as the Christians should make to the king 70000. pound, and the Jewes five thousand. For the government of his Realme in his absence, the king set over principall in his absence, the Bishop of Ely his Chancellor, and the the Bishop of Durham: whom he ordained to be chiefe Justice of England, the one to have the custody of the Tower, with the oversight of all other partes of the land on this side of Humber. The other, which was the bishoppe of Durham, to have charge over all other his dominions beyond Humber: sending moreover to Pope Clement, in the behalfe of William, Bishoppe of Ely. to be made the Popes Legate through all England, and Scotland: which also was obtained. These thinges thus ordered, the k. about the time of Easter, sayled into France, & there deferred their journey til after Midsummer.

The journey  
for the holie  
land.

1190

The forme of  
the oath for the  
holie land.

They confirmed their agrement of the enterprise by oath, the forme of which oath was this. That either of the should mainteine the hono<sup>r</sup> of the other, and beare true fidelitie of life, members, and wo<sup>r</sup>ldly hono<sup>r</sup>: and that neither of them should

should faile one the other in their affaires, &c. But these covenants were not performed on the French kings part: for at Messina, hee suffered the kings part to be abused, by the inhabitants of the citie, and picked quarrels against the Englishmen, and wrought treason against the king, by sending letters to the king of Sicill Tancredus, by the Duke of Burgundy: the contents whereof were, that the king of England was a false traitour, and would neuer keepe the peace that was betwixt them: and if the said Tancredus would warre against him, or secretly by night would inuade him, hee with all his power would assist him, and ioine with him to the destruction of him, and all his armie: which letters Tancredus shewed vnto king Richard at Cathmenium a citie, where the king found Tancredus: who gaue him very good intertainment three daies & three nights: and at his departing gaue him foure great ships, and 15. gallies, and furthermore he himselfe would needs accompany him the space of two daies iourney, to a place called Tauernium.

After the king of England had vnderstood so much by Tancredus, and had also receiued of him the very letters, he would shewe the French king from thenceforth no louing countenance as befoze. King Richard hauing won Cipres, departed with the French king toward the siege of Achon, & the 6. of June crossing the seas, he met with a great barke fraught with men of warre being Saracens, and furnished with wild fire and vnknown serpents, to the defence of Achon, whom he vanquished, and the 7. of June came to Achon: which in short space after was rendered vnto the Christians, the 12. of July, and the captaines of the Pagans vpon agreement, resorted vnto the tents of the Templars to common with the king, touching peace, & giuing vp of their citie. The sum of which peace was this, that y<sup>e</sup> kings should haue the citie of Achon, freely & fully deliuered vnto them, with all that was therein, and 500. Captaines of the Christians should bee restored, which were in Achon: also



Achon wonne  
by the Chri-  
stians.

the holy crosse should be rendered vnto the, & 1000. christian captains, with 200. horsemen, whom soeuer they theselues would chole out of all them that were in the power of Saladine. Moreouer they should giue to the kings 200000. bysants, so that they themselues would remaine as pledges in the k. hands for perfozmāce hereof: that if within 40. daies these couenants were not accomplished, they would abide the kings mercy touching life and lims. These couenants beyng agreed vpon, the kings sent their souldiers and seruants to the citie, to take an 100. of the richest and best in the citie, to close them vp in towers vnder strong keeping.

The 13. day the two kings deuided the spoile of the citie betwixt them: whereat the souldiers grudged, and with somewhat adoe were appeased.

The 20. of July k. Richard desired the French king, that they with their armies would bind themselues by oth, to remaine there still in the land of Ierusalē 3. yeres, for the recovering of those countries: but he would sweare (he said) no such oth, & about the beginning of August the French k. departed from Achon to Tirus, leauing his halfe part of the citie of Achon to Coradus the Marques. After whose departure, the Pagans refused to keepe their couenants made, and neither would restore the holy crosse, nor the monie, nor the captiues: sending word that if king Richard did behead the pledges left with him at Achon, they would chop of the heads of such christian captiues as they had in their hands. Shortly after this the Saladine sending great gifts to king Richard, requested the time limited for the beheading of the captiues to be prozoged, but the king refused to take his giftes, or to graunt his request. Wherevpon the Saladine caused all the Christian captiues within his possession forthwith to be beheaded: which was the 18. of August. And albeit the king vnderstood it, yet he would not preuent the time limited for the execution of his prisoners, beyng the twentieth day of August: vppon which day he caused them

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them openly; in the sight of the Saladines army to bee beheaded, to the number of 2500. saving hee reserved certaine of the principall for purposes, especially to make exchange for the holie crosse, and certaine other of the chistian captiues.

After this, King Richard purposed to besiege the City of Ioppe, where, by the way betwene Ioppe, and Achon, nere to a towne called Ashur, Saladin encountering the king was put to flight, and the chase followed thre miles by the chistians: so that he had not such a losse in 40. yeres before; and but one Christian captaine, called Iames Auernus in that conflict was ouerthrowen. From thence king Richard went to Ioppe, & then to Ascalon, where he found Ioppe forsaken, & Ascalon throwen to the ground, and the whole land of Syria forsaken: throughout all which countrey, the king had free passage without resistance.

Saladine put  
to flight.

In the meane space of the kings absence, William, the B. of Ely ruffled, and began to suspend the Canons, Clearks, & vicars of the church, as of S. Peter in Porke, because they received him not with procession. Under which interdiction, he held them, til they were fain at last to fall down at his feet, causing al their bells to be let down out of y<sup>e</sup> steeple. He commonly neuer rode vnder 1500. horses, of chaplens, priests, & other serving men waiting vpon him. He was couetous, giuen to wantonnes, and intollerable pride: and so long as it lasted, held all vnder him; but it lasted not long.

B. William  
ruffeth in the  
kings absence.

1500. horse the  
Bishops traine

King Richard, at his setting out toward Hierusalem, left order that Carle Iohn, and Gefferey his brethren, shoulde not enter into England, the space of 3. yeres, but Iohn was released after ward of that bond. Also the K. being at Mesana in Sicily, sent his mother Alinor to y<sup>e</sup> Pope for his brother Geffery, elected before to the see of Porke, to be consecrated Archb. but as she was traouelling to Rome, pope Clement died the 6. day of April: in whose roome succeeded Celestine the third, who the next day after his consecration came Pope.

Clement dieth  
Celestine



from Laterane to S. Peters Church. Where standing vpon the staires befoze the churchdore of S. Peter, he receiued an oath of Henricus king of the Almanes, that he should defend the Church of God, and al the liberties thereof, & mainteine iustice: also to restoze againe the patrimony of S. Peter, ful and whole. And finally, surrender againe to the Church of Rome, the city of Tusculanum, &c.

The pope set.  
teih the crown  
vppon the Em-  
perors head  
with his feete,  
and daubeth it  
off againe

Upon this graunt, the pope tooke him to the Church, and annointed him for Emperour, and his wife for Empresse: who there sitting in his chaire pontificall held the crowne of gold betwene his feete: & so the Emperour bowing down his head to the popes feete, receaued the Crowne: and the Empresse likewise. The crowne being thus sette vppon his head, the Pope eftsoones with his fote stroke it off againe, declaring thereby, that he had power to depose him, (if he deserued it.) Then the Cardinals taking vp the crowne, set it on his head againe.

Polv Geffery being cōsecrated, thzough licence of the pope Celestine, by the Archb. of Turon, came into England. After his consecration, the Bishoppe of Ely hearing thereof, charged him not to enter, and to remember his oath made to the king, at his setting forward toward Hierusalem: mozeouer, he thzeatned to appzehend him. The Archbishop not withstanding, arrived at Douer in the moneth of September: where the Chauncellozs men stood ready to appzehend him, from whom he escaped, and came to the monkes house of Douer. Which house, the Chancellozs men beset, so that he could not escape: and on a day when he had sayde masse, as hee was standing at the Altar with his garments yet about him, they rushed in, and layde handes vppon him, bounde him, and dzeue him thzough the dyzt, and so committed him to Mathewe Clarke theyr Constable to bee kept. These thinges beeyng bzought to his Bzothers eare, the Earle Iohn, hee the twelfth of October, and the Archbishoppe of Roan, with all the

The Archbith.  
rudely handled

the Bishops, Carles, and Barons, and Citizens of London, assembled together in Pauls-churche : where, for his great enozmities, they agreed to depose William, the ruffeling Chauncellour, and to place in his rōme the Archbishop of Roan.

Ruffeling W.  
deposed.

The third day after this, the Chancelloz came to Douer, where he remained a few dayes, and (contrarie to his promise) purposed to take shipping, to passe ouer the Seas : and disguised himselfe in the apparel of a woman, hauing in his hand a meat-wand, and on his arme a pēce of linnen cloth. And thus, as he was sitting vpon a rocke, wayting for his ship, a certaine Fisherwoman espying him, and supposing him to be an harlot, came to him, and so with struiuing with him found him to be a man, whereat hee wondzed, and began to make an outcrie against him. Whereupon, came great multitudes, wondzing at him, haling, and drawing him by the collar, and sleeves, through stones, and rockes: and at length laid him in a darke celler, in steade of a prison. Now, Earle Iohn hearing of this, within vij. dayes after, sent word that they should deliuer him, and let him goe. So he went ouer Sea, and directed letters to the Pope of the iniuries done vnto him, and also into Siria. vnto king Richard. Vpō which complaint, Pope Celestine wrote a thundering letter vnto the prelates of England, that they should with book, bell, and candle, proceed against earle Iohn, and other his adherents, with no lesse seueritie, then if the iniuries had bene done vnto his owne person, &c. But none could be got to execute the commandement of the Pope : And the other part wrote likewise to king Richard, complayning of the abuses of the Chancelloz.

W. istaken  
disguised like  
a woman.

W. goeth ouer  
Sea.

This Bishop of Elie wrote vnto him, that the French king set by Iohn, his brother, to possesse his kingdome, being counsellled thereunto by the Templars. Whereupon, the K. seeing the Duke of Burgundie, & the Frenchmen thinke from him, toke truce, offered by the Saracens, vpon the conditione

The K. taketh  
truce with the  
Saracens.



dition, that if the king would restore vnto him againe Syria-  
nonia, in as good state, as it was when he tooke it, he would  
graunt to him, and to all Christians in the lande of Ierusa-  
lem, truce for thre yeres.

1193

The R taken  
in his returne  
from the Sa-  
racens warre.  
and sold to the  
Emperour  
Chalices, cro-  
sses, and shynes  
sold, to redeem  
the king.

1195

Chalices of  
latten & tinne.

1197

Fulco.  
The kings  
three daugh-  
ters bestowed.

Not long after, an. 1193, the next Spring, hee returned:  
and in his iourney (by the tempestes of weather) about the  
partes of Histria, in a Towne called Sinaca, was there ta-  
ken by Lymphold, Duke of the same Countrey, and so solde  
to the Emperour for 60000. markes: and was kept by him  
in custodie, a yere and thre monethes: and at length relea-  
sed for 14000. Poundes: which summe of money was  
here gathered and made in England, of Chalices, Crosses,  
Shynes and other Church plate: and this was about the 5.  
yere of his reigne, and then it was obteyned of the P. that  
Priests might celebrate with Chalices of latten, and tinne:  
which continued long after.

In the time of the kinges captiuitie, Philip the French  
King incensed Iohn, the brother of king Richard, to take on  
him the kingdome of his brother. For which fact, Ioh. at his  
brothers returne, submitted himselfe vnto him, and craued  
pardon: which the king graunted.

About this time, there was one Fulco (some say hee was  
Archb. of Roan called Gualter) who came vnto the king, and  
tolde him, he had thre daughters to bestow, willing him to  
bestow them in time: that is, pride, couetousnes, and luxuri-  
ousnes. Which words the king tooke in good part, & calling  
his Lords, declared vnto them what Fulco had counselled  
him: and said, I geue my daughter swelling pride to be wife  
to the proude Templars: My greedy daughter auarice to the  
couetous order of y<sup>e</sup> Cistercian monks: And last of al my filthy  
daughter Lurie to the riotous prelates of the Church.

The king laying siege to a castle called Caluz, belong-  
ing to the Lord Bemonice in little Brittain, thinking  
there to haue obtained great substaunce of treasure, was  
shot into the arme by a souldier named Beytadus Cordomi:  
where

R. Richard  
slaine.

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Whereupon the yron remaining and festering in the wound, the king within nine daies after died, hauing first forgiven the souldier befoze his death.

After the death of king Richard, raigned his brother King Iohn.  
Iohn Earle of Morten.

An. 1200. Diuorce was made betwixt king Iohn and his wife, because they were in the 3. degree of kinred.

1200

An. 1205. Hubert archb. of Canterbury deceased. Befoze his body was yet committed to the earth, the yonger sort of the monks elected Reignold their superiour: and placed him in the Metropolitane see without the kings licence and knowledge. Who being sent vnto by the elder sort of monks, requiring his gracious license to chouse their Archb. consented therevnto: requiring them also instantly at his request they would shew fauour to Iohn Gray bishop of Norwich, which they also did, electing him into that see. And for the full establishing, the king sent of his owne charges, to haue the matter ratified by the Pope.

1205

The two Suffraganes of Canterbury not beyng made acquainted with the matter, sent speedily to Rome, to haue both the elections stopped, whereupon grew great tumult: for the Pope condemning both their elections, created Stephen Langton with his owne hand, in the high Church of Aiterby: vpon which occasion the king conceived an exceeding displeasure against the Clergy, and Monks of Canterbury, and banished 64. of them out of the land: and both also sharply excommunicate by letters with the Pope, for that he had chosen Stephen Langton, a man brought vp amongst his enimies a long time, in the kingdome of France: besides the derogation to the liberties of his crowne: threatening except he would fauour the kings liking of the B. of Norwich, hee would cut of the trade to Rome, and the profites that came thether from the land.

1206

The king  
threateneth  
the Pope.

The Pope writeth in the behalfe of R. Langton a forward and arrogant letter, and not long after sendeth a commandement



The king in-  
terdicted.

The king a-  
gainst the  
Clergie.

Pandulph and  
Durance Le-  
gates.

Subjects ac-  
cursed of their  
oth of obedience.

The king ac-  
cursed of the  
Pope.

maundement and charge into England to certaine bishops, that if the king would not yeld, they should interdict him thzough his realme. foz the erecutiō whereof foure bishops were appointed: William B. of London, Eustace bishop of Ely, Walter bishop of Winchester, and Giles bishop of Hereford. Which foure bishops went to him. shewing their cōmission, & willing him to consent: which the king refusing, they went and pronounced the generall interdiction thzough out the realme, and so the Church dozes were shut vp, with keies, walles, and other fastnings, &c. Which with other demeanour so incensed the king, that hee tooke all the possessions of the foure Bishops into his handes, appointing certaine men to keepe the liuing of the Clergie thzoughout the realme, and that they should inioy no part thereof: he also proclaimed, that all those that had Church liuing, and went ouer the sea, should returne at a certaine day, or else lose their livings for euer: and charged all Sheriffes to inquire if any churchman receiued any commaundement that came from the Pope, and that they should take their bodies and bring them befoze him, and also that they should take into their hands for the kings vse, all the church lands that were giuen to any man by the Archbishop Stephen, or by the priors of Canterburie, from the time of the election of the Archbishop: and further charged, that all the woods that were the Archbishops, should be cut downe, and sold.

Which things the pope hearing of, sendeth two Legates Pandulph and Durance, to charge the king to make restitution, and cease from those wrongs done to the church: which when he refused to do, he proceeded to excommunicate him, & to assoile all his subjects from their oth of obedience, assoiling also all those of their sins, that would rise against the k. And a while after vpon the Legats returne the Pope summoned all bishops, abbots, & clarkes to repaire to Rome, to cōsult what was to be done therin, where he accursed the k. and sent vnto the French king vpon remissiō of all his sins, and

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104u

and of all that went with him, that he should take with him all the power that he might, and so invade the Realme of England, to destroy king Iohn. Moreover, he gave sentence, that the K. should be deposed, & another put in his place: appointing the deposing to y<sup>e</sup> french K. Philip: promising to give him remission of al his sins, and the cleere possession of all the Realme of England, to him, & his heires, if he did either kill him, or expel him. Wherupon, the next yere 1212, the french K. began to invade: but the Englishmen took 300. of his ships, wel laden with al provision, & burnt another hundred within the haven: and took the spoile: yet the K. considering the conspiracies of the pope, and the sharpe invasion of y<sup>e</sup> french K. with the treasons at home, by reason of the popes dispensation with the oath of obedience, in the 13. yere of his reign sent Embassadors to the pope, requiring peace: promising to satisfie him in al things with due satisfaction: wherupon the pope sent Pandulph again into Englad, with other Embassadors. To whō, in the behalfe of y<sup>e</sup> court of Rome, the K. submitted himself, & resigning, gave up his dominions of England, & Ireland fro him & his heires, that should come of him for evermore: with this condition, that he should take these 2. dominions of the pope again to farm, paying yearly therfore to the court of Rome, 1000. marks of silver. The K. took the crown from his head, kneeling upon his knees, in y<sup>e</sup> presence of al his lordes, & Barons, & gave it to Pandulph, the legate, saying on this wise: Here I resign up the crown of the Realme of England into the popes hands, Inocent the 3: & put me wholly in his mercy, & ordinance. Then took Pandulph the crowne of K. Iohn, and kept it 5. daies, as a possession, & seisin taking of the 2. Realmes England, and Ireland: which also the king confirmed by a chart obligatory. Wherupon, he was the 2. of July, discharged from the interdiction, wherein he had continued 6. yeres & 3. moneths. Moreover, those that did stick to the K. of the meaner sort, they were also faine to resort to the legate for absolutio: the other being

The pope giveth England to the french king.

1212

The king submitted to the Pope.

The Realme of England and Ireland farmed of y<sup>e</sup> Pope.

The king resigned the crown to the Popes Legate.



faine to seeke to the pope. Howe notwithstanding this submission of the k, yet did the Cleargy pretend farther against him, and incensed his Barons: insomuch that diuers of them desired of Philip, the French king, that he would giue them Lodouike, his eldest sonne whom they would make their k. so that the king was faine to vse the popes aide, against diuers conspiracies, and attempts against him: till at the last, the Barons vnderstanding by the vicount of Millain, who lay on his death bed at London, how Lodouike had sworne, most cruelly to vse the English nation, if he preuailed: they sought for y<sup>e</sup> kings fauor, & recōciliation: which they obtained.

The Duke of  
Milaine.

1215

Strange de-  
crees of the  
Pope.

Ann. 1215. Innocent 3. held a synode at Rome, called the council of Lateran, wherin he established by publike decree y<sup>e</sup> the pope shold haue frō thēceforth the correction of al chri-  
stian princes, & that no emperoz shold be admitted, except he were sworn befoze, & also crowned of him: he ordeined more  
uer, that whosoener he were, that spake euil of the pope, hee  
should be punished in hell with eternall damnation.

Transubstan-  
tiation.  
Pope dieth.

He then ordained a pice for to couer the host, and a Bell  
when he goeth abroad, and made the masse equal with Chri-  
stes Gospel. In this councill was also brought in transub-  
stantiation: he continued also the act of abiuring the wines  
of priestes.

1216

Honorius.

Anno 1216. died Pope Innocent 3. the 17 day of July,  
and was buried at Perusium in Italy.

After, him succeded one Cintucus, other wise called Ho-  
norus 3. a man of very great age: yet liued he ten yers, and  
a halfe in the papacie, and more.

R. Ioh. poisoned

The prophecie  
of Caiphas.

The same yere also, king Iohn was poisoned (as most  
writers testify) at Swinsted abbey, by a mōke of that abbey,  
of the order of the Cistercians, o<sup>r</sup> S Bernards b<sup>r</sup>eth<sup>r</sup>, cal-  
led Simon of Swinsted. The monk did first consult with his  
abbot, & shewed him what he minded to do, alleaging for him  
self, the porphecy of Caiphas, 11. of Iohn, saying: It is better  
that one man should die, then the whole people perish.

I am

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I am well contented (saith he) to lose my life, & so become a martyr, that I may utterly destroy this tyrant: with that the Abbot did weep for gladness, & much commended his fervent zeale. The Monke then being absolved of his Abbot for doing this fact, went secretly into the garden on the backside, & finding there a most venomous toad, did so prick him, and presse him with his penknife, that he made him vomit all the poison he was within him: this done he conveyed it into a cup of wine, & with a flattering & smiling countenance, he said to the K. If it shall please your princely maiestie, here is such a cup of wine, as you neuer drinke better in your life time: I trust this wassall shall make all Englad glad, & with that he drinke a great draught thereof: the King pledged him. The monk anon went to the priue, and there died: (his guts gushing out of his belly) and had continually from thenceforth 3 monks to sing masse for him, confirmed by their general chapter. The K. within a short space after, feeling great griefe in his body, asked for Simon the monk: answer was made, he was dead: the God haue mercy on me said the K. so went he to Newark vpon Trent, & there died: & was buried in the cathedral church at Worcester, betwixt S. Oswald & S. Wolstane, an. 1216. the 19. of October, after that he had bene much vexed with the cleargy 18. yeres, five moneths, and odde daies.

The monks  
die.

K. John die.

In the raigne of this king, the Citizens of London first obtained of the K. to chuse yerely a Mayor.

Next vnto King John, succeeded his sonne, Hen. 3. being 17. yeres of age, and was crowned, an. 1216. at Gloucester, (which was the counted the safest place in the land) by Swallow the Popes Legate. Yet notwithstanding, Lewes the French kings sonne, greatly molested him, with certayne Lords and W. who hated his father K. John. til 1219 Lewes lost the field, & was orien to seek peace: & so receued, and absolved by the Cardinal, who before had cursed him, and all that took part w<sup>th</sup> him: and had geuen him 1000. l. in siluer for his charges, & so departed. After the departure of Lewes, Swallow

Mayor in  
London.

1119

Le-



Legate looketh to his haruest: and maketh inquisition for all those Bishops that had taken against Henry the third, and helo with Lewes, and caused them to fine for their fault and recouery of their seates: Hugo of Lincolne 1000. markes, and an 100. to Swalo the Legate.

Americus against images.  
Priuat tithes.  
Receiuing at Easter.  
The bell and candle before the Sacramēt.  
The Masse as from the pope.

Pope Innocent the third, condemned Americus a learned bishop, for an heretike, for teaching against Images. Also he brought into the Church the paying of priuate tithes, and receiuing once a yere at Easter: he ordeined the reseruatiō of the Sacrament, and the going with the bell and light before the Sacrament: he ordeined also in the Councell of Laterane, that the Canon of the Masse should be receiued with equal authority, as if it proceeded from the Apostles themselves: he brought in transubstantiation. Also hee ordeined that none should marry within the third degree.

The Pope stirreth up dissention in y world

He stirred up Otho against the Emp. Philip, because Philip was made Emperour against his will: and after ward against the said Otho, (whom he made Emperour) he raised up Fredericke king of Cecil, and deposed Otho, because he said, he held certaine cities belonging vnto him.

Correction of Princes belongeth to y pope.

He ordeined also, if any prince offended one another, the correction should appertaine vnto the Pope.

1212  
100. Alsatians burned in one day by the P.

In the history of Hermannus Mutius, it is recorded, that an. 1212. in this Popes time, diuers noble men, and other in the Countrey of Alsatia, did holde that euery day was free for eating of flesh, so it be done soberly. Also, that they did wickedly, which restrayned Ministers from their lawfull wiues: For which cause, this Pope and his Bishops, caused an hundred of them to be burned in one day. Nauclerus reporteth, that at the same time, many were in the Citie of Millan, of the said doctrine, which vsed to sende Collects vnto the foresaid Saints of Alsatia.

The

*The Rablement of Religious Orders in the  
Popish Church.*

<b>A</b> Vstinians.		Chapter monkes.	
Ambrosians. two sortes,	490	Duch order,	1216
Antonians heremites,	324	Dominick black friers,	1220
Austines heremites,	498	Franciscans,	1224
Austines obseruants,	490	Grandmontensis order,	1076
Armenians sect.		Gregorian order,	594
Ammonites, and Moabites.		Georges order	1407
Basilus order,	384	Guilhelmites,	1246
Benets order,	324	Gerundinesis order.	
Bernardes order,	1120	Galileans,	
Barefooted friers,	1222	Heremites.	
Brigets order,	1370	Helenes brethren,	
Beghart, or white Spirites,	1399	Humiliati,	1166
Brethren of Ierusalem,	1103	Hospitall brethren,	
Brethren of S. Iohn, de ciuitate, black friers,	1220	Holy Ghost order,	
Brethren of wilful pouertie,		Ieroms order, two sorts.	1412
Cluniacensis order,	913	Iohns heremites.	
Canons of S. Augustine,	7080	Iustines order,	1432
Charterhouse order,	1086	Iohannites, or knights of the Rhodes,	380
Cistercian order,	1098	Iniesuati,	1308
Crossebearers, or Crossed friers,	1216	Ieromes heremites,	1365
Carmelites, or white friers,	1212	Iosephs order,	490
Clares order,	1225	Iacobites sect.	
Celestines order,	1297	Iames brethrens order.	
Camaldulensis order,	950	Iames brethren with the sword.	
Crostarred brethren,		Indi.	
Constantinopolitanish order			
Crosse-bearers,			



Indians order.

Purgatorie brethren

Katherin of Senes order, 1455  
Keyed mōks, K. of the Rhodes.

Rechabites.

Lazarites, or Marimagdalins, or  
our Ladies brethren. 1034  
Lords of Vngarie.

Sarrabites.

Sambanites, 1199

Scourgers, the first sect, 1266

Souldiers of Iesus Christ, 1323

Scopenites, or saint Saluators order, 1367

Minorires,  
which be  
deuided into

Conuentnales.

Obferuants.

Reformate.

Collectane.

De Capucio.

De Euangelio.

Amedes.

Clarini, &amp;c.

Specularii, or Glasse order.

Sepulchres order.

Shere order.

Swords order.

Starrid monkes.

Starrid friers.

Sclauonie order.

Scourgers, the second secte, called

Niniuites.

Stoole brethren.

Scotland brethren order.

Sicarii.

S. Sophis order.

Minorites 1224

Maries seruants, 1304

Monks of mount Oliuet, 1046

Marouinies sect

Monorites sect.

Monache, &amp; Monachi.

Morbonei, &amp; Merestei.

Menalaish, &amp; Iasonish sect.

Templars order, 1110

Templar knights 1120

The vale of Iosaphats order

New chanons of S. Austin, 1430

Nestorini.

Nalhart brethren.

New order of our Ladie.

Nazarei.

Vallis Vmbrose, 1400

Waldensis sect.

Wentzelaus order.

Paules heremites. 345

Premonstratensis order, 1119

Preachers order, or black friers.

Peter the Apostles order, 1009

Wilhelmes order.

White monkes of mount Oliuet.

Zelotes order. 1406

## the Acts and Monuments. 191

**I**n the daies of pope Innocent the 3. began the two sects of friers, one called the Preachers order, or blacke friers of **Dominicks**. **S. Dominicks**, the other called the **Minozits** of **S. Francis**. **The Preachers order** began of one **Dominicke** a Spaniard, about the partes of **Arholouse**, who after he had laboured 10. yeres, in preaching against the **Albingenses**, afterward comming vp to the Councell with **Fulco B. of Arholouse**, desired the pope to haue his order of preaching confirmed: which the pope a great while refused, till at length thorough a dreame he dreamed, he perswadeth the Pope. His dreame was, that **Laterane Church** was ready to fall, & he with his shoulders was faine to hold it: wherevpon **Dominick** had his petition granted. The rule which they follow, seemeth to be taken out of **S. August**. Their profession standeth vpon 3. special point. 1. **Hauiing charity**. 2. **Holding humility**. 3. **Possessing wilful pouerty**: their habit, & clothing is blacke.

The minozities descend from one **Francis**, an **Italian**, of the citie of **Assisium**, who hearing that **Christ** sent forth his disciples to preach, thought to imitate the same in himselfe, & his disciples: and so left of shoes, had but one coate, and that of a coarse cloth, in stead of a latchet to his shoe, and a girdle, took a **Hempen cord**, and apparrelled his disciples, teaching them (as he said) the perfection of the Gospel, to apprehend pouerty, and to walke in the way of holy simplicity. He left in writing to his Disciples, and followers, his rule, which he called the **Rule of the Gospell**. He was very seuer in outward chastising of him selfe, so that in **Winter**, he covered his bodie with ice, and snowe. He called pouertie, his **Ladie**. He kept nothing ouer night. So desirous he was of martirdome, that he went into **Siria**, to the **Souldan**, who receiued him honozablie: for he tolde him not the trueth, as **Iohn Baptist** did to **Herod**. The **Franciscans** be deuided into many Sectes: some goe in treene shoes, or pattins, some barefooted, some regular **Franciscans**, or obseruants, some minozs, some minimi, other of the gospell, other de caputio.

The perfection of the Gospel.

Many sectes of Franciscans

About



Crooked  
friars.

About the same time sprang vp the Crooked friers, taking their originall of Innocent the 3. who raised vp an army signed with the crosse on their brest, to fight against the Albingenses, whom the Pope and his sect accompted for hereticks, about the part of Tholouse. The Albingenses denied the Popes authoritie and his traditions: they were against Images, pardons, purgatorie: and chiefly they were abhorred of the Pope, because they set vp a contrary pope against him in the coastes of Burgardum. Of these Albingenses were slaine at times, and burned a great multitude, by the meanes of the Pope and Simon de monte forti, with other more.

About this season, or not much before, died Pope Innocent the third, in the 19. yere of his Popedom: to whose custody, Fredericus the nephew of Fredericke Barbarossa, being yong, was committed by the emperesse his mother. After this Innocent, succeeded Honorius 3. and after Honorius, when he had gouerned ten yeres, folloved Gregorius 9. which popes were in the raigne of Henry 3.

1218

Becket shined  
after his death

About the yere 1218. Becket 50. yeres after his death, was taken vp, and shined for a new Saint, made of an olde rebel: to whose shining came such resort of people of England and France, that the countrey of Kent was not sufficient to sustaine them.

1220

Incredible  
exactions from  
Rome.

About the yere 1220. the young king was the seconde time crowned againe at Westminster. About which time, was begun the new building of our Lady Church at Westminster.

By reason the Realme (throug king Iohn) was made tributarie to the Pope, the exactions vpon all estates, from the Sea of Rome (especiallie vpon beneficed men, and such as held any thing of the church) were incredible: so that certaine of the Nobles assented with the king, to make a restraint of such rents, and exactions.

The Pope required by Cardinall Otho, of all the churches,  
two

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two prebends, one for the bishops part, one for the chapter: & also of the monasteries, where be diuerse portions, one for the Abbot, another for the couent: of the couent so much as apper- teineth to one monke, the portion of the goods being portionably deuided: of the Abbot likewise as much. This request was denied, so that not long after the said Otho came again, *Cum autentico plenaria potestatis* and assembled a Councell againe at London, for the former purpose: so that diuerse for feare, & many to obtaine further dignities, bestowed diuers pretious rewards on him, in palfreys, in rich plate, and iewels, in costly and sumptuous garments, richly furred, in coine, in vittells, &c. In so much that onely the B. of Winchester hearing that he would winter at London, sent him fiftie fat oxen, and a 100. come of pure wheat, and eight tunnes of chosen wine towards his house keeping: and other likewise according to their abilitie. Now the time of the Councell drawing nere, and the Bishops assembled, there fell great variance and disoord betwixt the Archbishops of Canterbury and Poike, for sitting at the right hand, and the left hand of the cardinall. The Cardinall to pacifie the, brought forth a certaine Bull of the Pope, in the middell whereof was pictured the figure of the Crosse, with the Image of Paule on the right side, and Peter on the left, and vpon that shewed no derogation to arise for the place or seats. Where- vpon from that time forth Canterbury enioyed the right hand, and Poike the left. This strife thus ended, the Cardinall preacheth vnto them, and maketh such vnreasonable demaundes, for the filling of his bagges, that the king dreading the displeasure of his commons, for the dwings of the Legate, willed him to repayre home againe to Rome: yet could he not be so rid of him, but that he gleaned foure markes of euery procuracion, besides, the rable of Friers stirred men to go to warre agaynst the Turkes, whom when they had once bound with a vow, and signed them with the Crosse, then send they Bulles to release them for

The Popes request in England.

Gifts to the popes Legate.

Contention betwixt Canterbury & Poike for dignitie.

The strife ended.

¶

mony.



300. Romanes  
to be placed in  
benefices of  
England.

The Pope de-  
sireth to be  
strong to sup-  
presse the Em-  
perour Frede-  
ricke.

A Councell at  
Lions.

New exactions  
in England.

mony. Besides the Pope shamed not to aske the fifth part of euery ecclesiasticall mans living, and also pope Gregory agreed with the citizens of Rome, that if they would ioyne with him in vāquishing Fredericke the Emperoꝝ: he would graunt vnto them, that all the benefices of England that were and should be vacant, namely pertaining to religious houses, should be bestowed at their owne will & commandement, to their childzen, & kinnsfolke: wherupon within a few daies after, the pope sendeth commandement to the archb. of Cāterbury, and foure other bishops, that pꝛouision should be made foꝛ 300. Romans, in the chiefeſt, and best benefices in all England at the next voidance, so that the archb. and those bishops should be suspēded from all gifts of benefices, vntill the 300. were pꝛouided foꝛ. Whereupon the archb. seing the vnreasonable oppꝛession of the land, went into Fraunce and left the realme, and the rest of the Bꝛelates comming themselues to the king, desired a councell, & that talke might be had in the matter: which being graunted, they made certaine exceptions to the Popes request, not daring directly to denie the contribution. Now the occasion both of this collection of the mony, and this fauour of the Romans, was to the end the Pope might be sufficiently strong to suppress the Emperour Fredericke.

Not long after this, followed at Lions a generall Councell, called by Innocent the 4. In which Councell the English nation did exhibite certaine Articles of their griefes, touching the Popes great exactions, and placing Italians in their benefices: but their suite pꝛeuayled not, foꝛ the Pope not long after that, sent foꝛ new exactions to be gathered: which when the King heard of, hee commaunded the Bishops not to yeld to any such matter, till the returne of his Ambassadors, which hee sent to the Pope touching that matter. About the latter end of December, the Ambassadors returne, and signifie the Popes high displeasure against the King: whereat hee being greatly moued, caused to

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to be proclaimed through al his realme, that none hereafter should consent to any tale of money, fro the court of Rome: which comming to the popes eare, he directeth his letters to y<sup>e</sup> prelats of England, vpon payn of his curse & suspence, that they should make collection of the summe of money, against the feast of the assumption: the charge of the curse being committed to y<sup>e</sup> B. of Worcester to execute. This so terrified the king, that, what with the perswasion of the bishops, & other prelats, he relented: which made the Pope at length (so past shame) that he he demaunded vpon the censure of his curse, the third part of the churchgoods, and the yerely fruits of al vacant benefices. So that such hath bene the insatiable desire of the Romanists, that in the dayes of Sudburie, Archbishop of Canterbury, Anno 1360. the pope by his proctors gate from the Cleargy, in lesse then one yere, more the 60000. flozins of mere contributions, besides his other auailles, and common reuenues, out of benefices, prebendaries, first fruits, tributes, peterpence, collations, reseruati-  
no tale of money out of England to Rome.  
The R. relented to y<sup>e</sup> pope. The 3. part of churchgoods, & the yerely fruit of vacant benefices to y<sup>e</sup> pope.  
60000. flozins in one yere to Rome besides, &c.

About this time, ann. 1220. the pope stirred by Lodouike the yong French king, through the instance of Philip his father, to lay siege against the Albingenses, of the city of Tholouse, & utterly to extinguish them: but God preserved the, and cast such a pestilence among the Frenchmen, beside famine & want, that they were constrained to depart: & Simon de monte forti general of the army, to whom the land of the Earle of Tholouse was giuen by the pope, was slaine with a stone befoze the gate of the citie.

The Albingenses assailed by the pope.

Ann. 1221. first entred y<sup>e</sup> Frier minozites, or gray Friers into the land, and had their first house at Canterbury, & had their first patrone, Francisus, which died ann. 1227. and his order was confirmed by P. Honorius 3. an. 1224. About their comming in, many english men came into their order: among whō, was Iohan. de sancto Egidio, a famous phisitiō, & astonomer, & Alexander de Hales. Not long after by Willia de

1221  
Frier minozites in England.  
1227

Iohannes de sancto Egidio. Alexander de longa Hales.



Carthusians.

longa Spata, which was the bastard sonne of king Henry 2. and Earle of Salisbury, the house of Carthusian monks, was first founded at Weitrop, anno 1222. whose wife Ela, after his death founded the house of Nunnes at Lacocks, & there continued her selfe Abbess of the place.

Minster of Salisbury.

Not long after, began the new building of the minster of Salisbury, whereat Pandulphus the Popes legate, laide the 5. first stones: one for the pope, the 2. for the yong K. Henrie, the 3. for the good Earle of Salisbury, the 4. for y<sup>e</sup> Countesse, the fift for the B. of Salisbury. About the yeere 1221, fell a contention betwixt Eustace B. of London, and the chapter of Pauls on y<sup>e</sup> one side, & the abbot of Westminster with his couent on the other side, about spiritual iurisdiction, & subiecti- on: whether y<sup>e</sup> monastery of Westminster were exep<sup>t</sup>ed frō the subiectiō & iurisdiction of the B. of London, or not: which controuersy at last, cōming to compromise, was committed to y<sup>e</sup> arbitrimēt of Stephē, Archb. of Cant. Philip, B. of Win- chester. Thomas of Bertou, & Richard, prior of Dunstable: & at length it was agreed, that the monastery of Westminster should be utterly exempted from the iurisdiction of the B. of London: & that Stanes with the appurtenāces therunto belō- ging, should appertain to the monast. of Westminster. Also y<sup>e</sup> the manor of Sunnebury, should be due & proper to y<sup>e</sup> church of S. Paul, & also the church of S. Margaret: with al the lād be- longing to the same, to be exempted frō al other iurisdiction, but only y<sup>e</sup> B. of Rome, & so was this matter ended, an. 1222.

Contention a- bout spirituall iurisdiction.

Westminster exempt from the B. of Lon- don.

1222

1224

Wardship ini- zium malorum.

1226

Honorius the Emperors eni- mie dieth.

Anno 1224. the Lordes and Barons of the land, graun- ted to the king, the wardship and marriage of their heyres: which was then called, *Initium malorum*.

An. 1226. died pope Honorius, a great aduersary to Frederik the Emp. after whō succeeded Gregory 9. more grienous then his predecessor. In the which yere also died Lodouike y<sup>e</sup> perjured french K. at the siege of Auinion, whom the pope now the second, or thirde time, had set by to fight against Rai- mund, the good Earle of Tholouse, and the Albingenses of that

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that Countrey, at which time also, he sent his Legate, *P.* Roman<sup>o</sup>, into France, to require of euery Cathedral church two Prebendships: one for the Bishop, another for the chapter. And in Monasteries also, where the Abbot and Conent had diuers portions, to require two Churches: one for the Abbot, the other for the Conent, keeping this proportion: that how much should suffice for the liuing of one Monke, so much the whole Conent should finde for their part, and as much the Abbot for his. Which request of the Legate was denied: with further discourse, that if such exactions were not restrained, it were to be doubted, least an vniuersal departing might follow from the church of Rome. Which words so moued the Legate, that he gaue the matter ouer.

*The Popes  
vnrasonable  
request denied  
in France.*

Now while the Legate was in hand for the popes purse, certaine preaching friers were directed by the Legate Romanus, into all France, to stirre vp the Frenchmen, to take the crosse vpon them, and to warre against the Earle of Tolouse, and the people thereof, whom they accounted heretiks: which many did gladly yelde vnto, rather for feare of the Frenchking, then for the Legates motion.

*Warre against  
the good Earle  
of Tolouse.*

Against the Ascention daye then next following, they prepared themselves, with horse, and harnesse, to sette vpon the Tholousians, with strength of 50000. men, besides vilters, and wagoners. The Legate (by the way) did openlie excommunicate the Earle of Tolouse, and all that tooke his part, and interdicted his lād. The first Citie of the Tholousians, was Auinion: at the siege whereof, the king sustained great losse, both through the valour of the Citizens, and also by the hand of God, with pestilence and famine: so that the king (to auoyd the infection) went into an Abbey, not far of, and shortly after died. Whose death the Popes Legate caused to be concealed, and endeouored by pollicie, and treacherie, to get the Citie. For, when he saw that no other meanes would preuaile, he requested, and frendly desired them, that he, and his Prelates that were about him, might come

*The Earle of  
Tolouse ex-  
communicated*

*The French  
king dieth.*



into their Citie, to examine what faith they were of, and that he neither sought, nor meant any other thing thereby, but their own safeties, as wel of body, as of soule: (which he faithfully sware vnto them) that he might returne true certificate thereof. Which being granted, and the Inhabitants nothing mistrusting, the Souldiers of that Campe that were there agreed befoze, made them readie, and rushed in at the entrance of the Prelates, and slue the Porter, & warders, and at length wan the Citie, and destroyed the same. There be accompted moze than two and twentie thousand French Souldiers, that perished one way or other, at the siege.

Quinson over-  
run by treason  
of the Popes  
Legate.

1228

The P. chased  
out of Rome.

Anno 1228. About this time, Pope Gregorie the ninth, who succeeded Honorius, fell at variance with the people of Rome, in so much, that about the feast of Easter, they thrust the Pope out of the Citie, pursuing him vnto his Castle of Tiberium: where also they inuaded him so baleantly, that they chased him to Perusium. Ex Matth. Parisiensi, Pag. 69.

In this yeare also rose a controuersie betwixt the King, and the Prior and Couent of Durham, for choosing of their Bishop: the King taking part with Lucas, a Chaplen of his, whom he offered to their election: the Monkes preferring a Clarke of theirs, called William, Archdeacon of Worcester: whom also they presented to the King; but he had no liking vnto him. Whereupon, both the parties sent vp to Rome: where the matter being trauesed with great alteration on both sides, it was at length concluded betwene them both, that neither M. William, nor yet Lucas, should be taken, but that Richard, B. of Sarum, should be translated to Durham, and be Bishop there.

Contention  
for Superiortie

The like stirre happened also, both the same yere, and about the same matter, betwene the Monkes of Couentrie, and the Chanons of Lichfield, for choosing of their B. which of them should haue the superiour voice in the electio of their

P. 20

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**B**relate : and that matter beyng had vp to Rome , it was concluded that the Monkes of Couentrie, and the Church of Lichfield should chouse their Bishop by course, each part keeping turne the one after the other. Provided , not withstanding, that the Bzio of Couentrie, should alwaies haue the first voice in euery election , whereas the old custome was, that the Conent with the Bzio of Couentrie was wont to haue the whole election of the bishop, without the Canons. ex Math. Paris. pag. 68.

In this yere 1228. died Stephen Langton Archbishop of Canterbury, by whom (as N. Triuet recozdeth) the chapters of the Bible, in that order & number as we now vse the were first distinct. The said Langton also made Postils vpon the whole Bible : mozeouer he builded the Jew hall in the palace of Canterbury.

1228

The chapters  
of the bible di-  
stinct by Ste-  
phen Lagton.

After the death of Langton, fell a rise betwixt the King, and the Monks of Canterburie, for the election of their Archbishop: the Monkes chouse one of their owne societie named Walter Heuesham: the King preferred Richard Chauncellour of Lincolne, and articulated against the other, that hee was the sonne of a Felon, conuicted, and hanged : also that hee had lyen with a Nunne, and had childezen by her, &c. The matter beyng presented befoze the Pope, and like to go hard on the Kings part, the Kings proctors promised and graunted in his name, to be giuen to the Pope the tenth part of all the goods of the Realme of England, and Scotland moueable, to sustaine his warres agaynst the Emperour, so that hee would encline fauourably to the Kings suit, whereat the Pope boyling (as saith Parisiensis) with vnmeasurable desire of subduing his enemy the Emperour, and cherished with so great promises, graunted vnto them. This was done, An. 1229.

The tenth of al  
the goods of  
England and  
Scotland, to  
be geuen to the  
Pope.

1229

These things thus finished at Rome, the Pope sendeth his owne chaplain Stephen, legate into England, to require the tithes of all moueable goods of England, Ireland, and



The prelates  
driven to sell  
there chalices  
and copes.

Usurers  
brought into  
England by  
the Popes  
Legate.

The corne  
growing a-  
gainst the next  
haruest, tithes  
to pay to Pope.

The Earle of  
Tholouse as-  
saulted againe.

Wales, which were promised unto him. Whereupon the king called a Councell at Westminster to common of the matter, where in fine, notwithstanding the dislike of the most part, yet for feare of curse and of interdiction the summe was gathered: so that the Prelates hauing no other remedy, were driven to sell their chalices, cruets, copes, iewels, and other Church plate, and some to lay to mortgage such things as they had, some also to borrow upon vsury, to make the mony which was required. Moreover the said Stephen (as saith Parisiensis) brought with him into England for the same purpose, bankers and vsurers, who lending out their monie upon great interest, did unreasonably pinch the English people: which Merchant vsurers were then called Caurfimi, and such exactions were then upon the poore Englishmen, that not only their present goods were valued, and taxed, but also the corne yet growing against the next haruest, was tithed, &c. Onely the Earle of Chester named Radulphus, stood stoutly against the pope, suffering none within his dominion, either lay men, or clarks, to yeld any tithes to the Popes proctors. Parisiensis, pag. 74.

This yeere 1229. was finished the new church of Couentrie by Alexander bishop of the same citie, and partly by the helpe of the king: which Church Richard his predecessor, bishop of Couentrie had begon.

The French men againe about this time assailed Raymondus Earle of Tholouse, but preuailed not, the Earle hauing in the conflict taken 500. and many slaine of their seruitors: to the number of two thousand, were taken with their armour. Yet thise the same Summer did they assault the godly Earle, and were put to flight and discomfited. Parisiensis, pag. 96.

Richard Archb. of Canterbury beyng now confirmed in his seat, came to the king complaining of Hubert lord chiefe Justice, for withholding the Castle and towne of Lumbrydge from him, with the appertenance thereto belonging, & other

other lands of y<sup>e</sup> Earle of Clare, lately deceased: which lands pertained to the right of that sea, and to the Church of Canterbury: for the which the said Earle & his auncestors, were bound to doe homage to him and his predecessors: and therefore required the keeping of the foresaid castle, with the demeanes to be restored vnto him. The king misliking the demand, answered not to the appetite of the Archb. wherby he was so moued, that he brast forth into excommunication of al such as held those possessions, or toke their part, the K. only excepted: which done, he prosecuted his matter before the Pope. The K. hearing thereof, sendeth by M. Roger Contelu, with certain other against y<sup>e</sup> Archb. The Archb. among other the articles, complaineth to the Pope, of certaine Bishops his suffragans: who, neglecting their pastoral function, did sitte on checker matters, belonging to the king, and exercised sessions and iudgements of blood: he complained also of beneficed parsons, and Clerks, within orders: for hauing many benefices ioyned with the cure of soules, and that they also taking example of Bishops, did intermeddle in secular matters, and in iudgements of Lay men. The Pope neglecteth the kings allegations, & fauoureth altogether the Archbishop, and sent him away satisfied in his requests, who in his returning homeward, within 3. daies of his setting forth, died, in the house of the gray Friars at Saint Gemmes. Parisiensis.

Bishops set on checker matters exercised sessions and iudgements. The pope neglecteth the K. and satisfieth the Archb.

After the death of Richard, the monkes did chuse Randolph Neuell, Bishop of Chester, and the Kings Chauncellour, a man faithfull, vpriht, and constant. The King approued of the election, and onely the Popes confirmation was wanting. Whereupon, the monks addrested the to Rome, to haue the popes liking: and first requiring help for the expenses of the iourney of the new Archbishop, hee denied the same, he should seme in any sort, ambitiously to seeke after it, and holding by his handes to heauen, thus prayed: O Lord God, if I shall be thought woorthy to be called (although

Randolph Neuell.

A good bishop.

indeed



indeed unworthy) to the seat, and office of this Church: so be it as thou hast disposed. But if other wise in this troublesom office of Chauncery, and this my inferiour ministry, wherunto I haue bene assigned, I shall seme moze necessary for this thy kingdom & people, I refuse not my labour, thy will be done. The monkes notwithstanding, proceeded on their iourney, & shewed the matter to the pope: the popes holiness inquired of the qualities of the man, of Simon Langthon, brother of Stephen Langthon Archbish. before mentioned: who did so depzaue Radulph Neuell to the Pope, that he charged the monkes to proceed to a new election: who agreed vpon Iohn their prior to be Metropolitane: but he (no other fault being found, notwithstanding he had bin examined in 3. daies together of the Cardinals) was repulsed for that he was twaged: though he were able to take a iourney to Rome and home againe.

1231

Hubert. Lord  
chiefe Iustice.

Italians spoy-  
led throughout  
the land.

Anno 1231. the exactions of the pope were so grieuous in the land, that it was deuised of some of the nobles, that certaine letters vnder the pretended colour of the kings authority, should be sent abroad, commanding that such cozne and graine, & other reuenewes as were taken by for the Pope, should be staied, & forth coming by a certain day in y<sup>e</sup> said letters appointed. These letters wer thought to proceed chiefly from Hubert, L. chief iustice of England: who then next vnder the K. ruled y<sup>e</sup> most affaires of y<sup>e</sup> realme. This done, they sent these letters by certaine souldiers thereto appointed: who did execute y<sup>e</sup> contents accordingly: so that the Italians throughout the land, were spoiled, & their cozne & fruites bestowed on y<sup>e</sup> poor commons of the land. This coming to the knowledge of Roger, B. of London: he with the assistance of other bishops, proceeded to excommunication against them, and such as had forged the kings letters. Yet for al that, the same yere, about Easter next following, all the Barnes in Englande, that were in the handes of any Romane, or Italian, were likewise wasted: who for feare were fayne to

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to hide themselves in monasteries and celles. The Authoꝝ and woꝝkers of this feat were foure scoze armed souldiers, of whom the principall Captaine was one naming himselfe William Withers surnamed Twynge.

William Withers.

The Pope hearing of this, sendeth his letters to the king vpon the same, thꝛeatning him with excommunication, to search out the doers of the fact, & to punish them accordingly: likewise he sent the same charge to Peter bishop of Winchester, and to the Abbot of Saint Edmunds, to inquire in the South partes: to the bishop of Durham, and the Archb. of Yorke, and to Maister Iohn Chanon of Yorke a Romane, to inquire in the North partes for the said malefactoꝝ. So that earnest inquisition, being made, diuers were found fauourers, and diuers euen of the cleargy: but the chiefe authoꝝ was supposed to be Hugo de Burge, L. chiefe iustice, who both with the kings letters, & his oꝝn, fortified the doers thereof, that no man durst interrupt them. Moreover, in the same society, was R. Twynge, who of his oꝝne voluntary accord came to the king, and protested himselfe to be the Authoꝝ of the fact, because that by the sentence of the B. of Rome, and fraudulent circumuention of the Italians, he was bereaued of the patronage of his benefices, hauing no moze to giue but that one. Then the king, and other executoꝝ of the Popes commandement, counselled him to offer himselfe to the pope to be absolved, and there to make declaration of his cause. The king also wꝛote letters in the behalfe of his Souldiers, requiring fauourable audience. At the request whereof, P. Gregorie, both released him of the sentence, and restored him to his Patronage. But the grudge against Hubert did not so ende, for the Bishops conspired against him: and first cometh Peter, B. of Winchester, to the K. with greuous complaints: and so preuailed with him, that he caused the Lord Hubert to be put from his office, and procured Steeuens Se-graue to be placed in his roome. And afterward, the K. was moze & moze kindled against him, and called him to account

for



for old matters whereof he had the hand of the king to shew for his discharge, which notwithstanding was not accepted: the bishop of Winchester replying, that the charter of king John had no force after his death, but that ye may now (said he) be called to reckoning of this king for the same.

The iniuries also, & damages wrought against the clarks of Rome, and the Italians, and the Popes Legates, were objected against him, with diuerse other crimes concerning the estate &c. Whereunto he was required to answer by order of law. Hubert then seeing himselfe in such a straight, refused to answer presently, but required respite, because the matters were weighty which the king objected unto him: which was graunted til the 14. day of September: but in the meane time, fearing the king, he fled from London to the priory of Merton, and was destitute on euery side: sauing onely that Lucas Archb. of Dublin, with instant prayers, & teares, laboured to the king for him. When the day was come, that Hubert must appeare, keeping amongst the monks of Merton, he durst not shew himselfe: whereat the king being offended, directed his letters in all hast to the mayor of London: commanding him to muster, and take vp all that could beare harnesse in London, and by force of armes, to bring him Hubert either quicke, or dead, out of Merton: which was accomplished. And on the next morow, the Londoners (who hated Hubert) issued out with twenty thousand men, and set forward toward the Abbey of Merton, where Hubert was prostrate before the Altar, commending himselfe to God.

In the meane season, while the Citizens were on their iournie, it was suggested to the king by Radolph, Bishop of Chichester, and Lord Chancellour, that it was dangerous to raise vp the rude multitude for feare of sedition. Moreover, what shalbe said (quoth he) among the Frenchmen, & other Nations, but thus (iestingly, and in mockerie) see what a kinde birde is this young king of England, that seeketh to

De

L. Hubert De-  
stitute on eue-  
ry side.

The Londo-  
ners hate Hu-  
bert.

deuoure his olde Purse, vnder whose winges he hath bene brought vp in his youth? With which words the king being moued, sent in all hast after the armie, willing them to retire. One of the Messengers (for he sent two) made great speed, and shewed the kings pleasure in good time: the other (desiring the destruction of Hubert) lingred in his way, and notwithstanding he rode but a soft pace, fel of his horse, that by chance stumbled, and brake his neck.

After this, the Archb. of Dublin, with great suite intreated, and obteyned of the K. to graunt Hubert respit till the xij. of January, to prouide him of his answer. Whereupon, Hubert taking some confidence, and (as it were) comming to himselfe) tooke his iourney to S. Edmundsburie, where his wife was: and passing through Essex, inned at a certayne Towne, belonging to the B. of Norwich. Whereof, when the king was certified, (fearing least he should make some commotion in the Realme) sendeth in hastie anger after him, Sir Godfrey Crancombe, knight, with 300. men, commanding them vnder paine of hanging, that they shoulde bring him to the Tower of London. Which commandement was accomplished in hast. Hubert hauing intelligence of their comming, (rose out of his bed, naked as he was) & ran to the Chappell nere to the Anne where he was, and there with one hand holdeth the crosse, and with the other the sacrament of the Lordes bodie. Godfrey entering the Chappell with his armed souldiers, and taking the Crosse and Sacrament out of his hands, bound him fast with Fetters and Cuiues, vnder the horse bellie, and brought him to the Tower. Whereat the king (hauing tarried vp, watching for him) greatly reioyced, and went merrilye to his bed.

L. Hubert  
brought to  
Tower.

The next morow following, Roger, Bishoppe of London, had knowledge after what sort he was taken out of the Chappel. He cometh to the King, blaming him boldly for violating the peace of holy Church: and protested, that vn-

lesse



L. Hubert  
sent back a-  
gaine.

Lucas Archb  
of Dublin,  
true friend to  
the L. Hub.

Hard choice  
offered to L.  
Hubert.

lesse the partie were losed againe, and sent to the Chappell, from whence he was taken, he would enter into sentence of Excommunication against the dedde doers. Whereupon, the king sendeth him back againe to the Chappel, by y<sup>e</sup> same Souldiers that brought him out befoze: and geueth charge vnder paine of hanging, to the Sheriffes of Hartford, and Essex, that in their owne persons, with the strength of both Shires, they should watch, and compasse about the Chappell, and see that Hubert in no wise should escape. In the meane time, he continued in prayer, night, and day: and Lucas Archb. of Dublin, his true, and almost onely friend, ceased not to pray, and wepe to the king for him, desiring him at the least to participate vnto him, what he purposed to doe with Hubert. Whereupon, the king answering, said, of thre things he should chosse whether he would. First, either to forswear the Realme of England for ever: or to be condemned to perpetuall imprisonment: or els to confesse him selfe openly to be a traytor. But hereunto Hubert made answer, that he would chosse none of these, as, who was neither guiltie, nor worthe of any such confusion. But to satisfie somewhat the minde of the king, he would be content to depart the Realme for a season: but to abiure the realm, he would not so doe.

In this meane time, Radulphus, Earle of Chester, and Lincolne, which was one of the greatest enemies he had, died. Hubert yet continued enclosed in the Chappell, vntill his two seruants (which ministred vnto him) were taken from him by the kings commandement.

Then Hubert (seeing no other remedie, but there to be starued with hunger) offered him selfe of his owne accorde vnto the Sheriffes: who by the kings commandement, brought him againe to the Tower.

Not long after, the king hearing that Hubert had committed his treasure to y<sup>e</sup> Templars in London, sent to the to deliuer it into his hands: who refusing so to do, the king commaunded

Hu-

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Hubert to cause the treasure to be deliuered: which he did most willingly, and yelded both himselfe, his treasures, & all that euer he had vnto the kings wil, and pleasure. The enemies of Hubert hereupon cried out against him, saying: that he was a theefe, & had stolen the treasure from the king, had deserued to be hanged: and thus cried the accusers daily in the kings eares: but the king now somewhat appeased & satisfied, answered that there was no need so straitly to deale with him, who frō the time of his youth first serued his vn- cle R. Richard, then his father R. Iohn: in whose service (as he heard say) he was driuen to eate his horse, &c. and that he had rather be counted a king, foolish & simple, then to be iud- ged a tyrant to ward such as haue serued him, and his ance- stors in so many dangers, faithfully waying more the few euils (which yet be not proued) then so many good desertes of his euident, and manifest seruire, done both to him, and the whole realme. And thus the king somewhat relented to pōze Hubert his old seruant, and graunted to him such lands as he had giuen by king Iohn his father: and whatsoeuer he had els by his owne purchase.

The R. some.  
what appeased  
towards Lord  
Hubert.

Thus Hubert had some chēring, and with the fauour of the king, the nobles began to bee satisfied: and foure Carles, namely, Richard the kings brother, William, Earle of Warren, Richard, Earle Marshall, and William, Earle of Ferris, became Sureties for him vnto the King. Up- on which Sureties, he was translated to the Castle of Di- nish.

Hubert some.  
what cheered.

Whereupon, the Bishoppe of Winchester commeth craftely to the King, and desireth the custodie of that Castle, making no mention of Hubert, to the intent, that by the keeping thereof, he might the soner dispatch him. Hubert hearing thereof, openeth the matter vnto two of his ser- uants, who coueyed him by night vpon their backs (fettered as he was, his keepers being a sleep) into y parish church of y town, & there remained w him. The keepers (after search) found

Craft of a  
Bishop.



found him in the Church, and with violence drew him into the castle againe, whereof the Bishop of Sarum understan- ding, came to the castle where Hubert was, and requireth that he might be brought to the church againe, from whence he was taken: which when the keepers denied to doe, the bi- shop gave sentence of excommunication against them: and that done, with the bishop of London, and other bishops, go- eth and complaineth to the king of the iniurie done to Hu- bert, and contumely against the church: neyther would they leaue the king, befoze they had obtained that he should bee brought againe into the Church, and so he was: but not long after the king commaunded to keepe him with watch, till either he came forth, or perished by famine.

Great reuerence  
of the church.

The king hard  
to L. Hubert  
againe.

In the meane season, great dissention arose betweene the king, and his Nobles: by meanes whereof, Hubert was taken by Richard, Earle marshall into Wales, and there remained til the king at length was reconciled with his nobles, and so receiued with the rest Hubert againe into his fauour.

L. Hubert re-  
ceiued into the  
kings fauour.

As Hubert was bered for emptying the Popes barnes, so likewise Roger, Bishop of London, being suspected for the same, was informed to trauell to Rome, there to purge himselfe befoze the Pope.

Caurfoni, Ita-  
lian usurers.

This Roger, after his returne from Rome, laboured to expell out of his Dioces, the Italian Usurers, called Caurfoni and (they withstanding him) proceedeth to the sentence of excommunication against them. But they so wrought with the Pope, that they caused the Bishoppe of London (being both aged, and sicklie) to be cited beyonde the Seas, there to make answer vnto such objections as were infer- red against him. And so the bishop was compelled to let the cause fall.

The Popes  
visitation ge-  
nerall.

The same yere, the Pope (to reconer his losses) proclay- med a generall visitation thorough all religious houses, ex- empt, and not exempt, vniuersallie pertayning to his iuris-  
dicti-

diction, where, by the cruell dealing of the visitors, many were compelled to trauell, & appeale to Rome, to the great expences of their mony, and filling of the popes coffers. And (as Parisiensis saith) the visitatiō tended not to any refoz-  
 tion, so much as to the defozation of the vniuersall order: while all they which befoze thzough all parts of the world folowed onely the rule of Benedict, now thzough new deu-  
 sed constitutions, are found so deuided, & diuers, that of al the monasteries, and other churches of religion, scarce may two be found, which do agre in one rule, and institution of life.

A defozation  
 no refozation  
 Benedict or-  
 der.

1 2 3 3

In the time that Hubert was secluded frō the king, none bare sway vnder him but Peter B. of Winchester: by whose counsell the naturall seruitours of the king were remoued, and straungers placed in greatest offices. To him were ioy-  
 ned Peter de Riualis his cousin, who had comitted to him all the great holds & munitions of the realme. Stephen Segraue who succēded Hubert, & Robert Passelew, who had the kee-  
 ping of the treasure vnder Peter Riual: so that by these, all the affaires of the realme were ordered: & wherof the nobles cōplaining, thzough the bishops means could haue no audi-  
 ence. So that they sent word to the k. that vnlesse he would without al delay seclude from him Peter B. of Winchester, and other Alians of Bitauia, they would with the cōmon cōsent of the realme, displace him of his kingdome. At which  
 message the king was much perplexed: but Winchester wrought so with him, that the king warred vpon the Par-  
 shall, with other of the Nobles nēre two yēres.

Peter bishop of  
 Winchester.

They would  
 displace the  
 king.

The same yēre the king builded a monastery of cōuerts at London, for the redemption of his soule, and the soule of  
 king Iohn his father, and the soules of all his ancestōrs, &c.  
 Ex Math. Paris. pag. 86. After the election of Iohn Prior of Cāterbury was disanulled, one Iohn Blund was elected: who trauelling vp to Rome, An 1233, to be confirmed of the  
 pope, was vnchosen againe, for that he had receiued of Peter  
 B. of Winchester 1000. marks, and had another 1000. pro-

A monastery  
 of conuerts.

1 2 3 3



mised him of the said Winchester: thinking by his mony to make him of his side, & also wrote to the Emperour to helpe forward his promotion in the court of Rome: but all was in vaine. After whom by the commandement of the Pope, one Edmund, Chanon of Salisbury, was ordained Archb. and had his pal sent him from the pope: which Edmund, after, for his vertues was canonized for a Saint: about which time also Robert Grosted was made bishop of Lincolne.

Edmund.

Robert Grosted.

1 2 3 4

A bad counsell followed of the king.

This Edmund with other bishops, An. 1 2 3 4. declared boldly in the name of the Lords (the king being in counsell at Westminster) that the counsell which then he followed was dangerous, both to him and the realme. Adding mozeouer except he would in short time refozme himselse, they would proceed by censure of the Church against him: these wordes of the Bishops beyng spoken, the king required a little time of respite to aduise him, saying: that he could not of a sudden remoue his counsell from him, befoze he had entred his accompt with them of his treasures comitted vnto them, and so the assembly brake vp.

Reformation.

Not long after this Edmund the archb. was inuested in the church of Canterbury: who shortly after his consecration, about the moneth of Aprill coming with his Suffragans to the place of counsaile, where the king with his Barons and Carles was assbled, put him in mind of his promise, touching the refozming of matters: denouncing, that except hee would speedily so do, they would proceede to the sentence of excommunication against him, & those that should shew themselves enemies: wherevpon the king within few daies after commaunded Winchester to leaue the court, and to go to his Bishopricke: mozeouer hee commaunded Riual the Bishops cousin (some stozies say his sonne) to render vnto him his castels, and to giue accompt of all his treasures, and so to voyd the realme: swearing mozeouer vnto him, that if he were not beneficed, and within orders of the Church, hee would haue caused both his eies to be pulled out of his head.

The kings courage.

He

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He expelled also the Pictavians, & sent Edmund, the Arch-<sup>Pictavians</sup> bishop, with Chester, and Rochester, to intreate of peace <sup>expelled.</sup> with Leolin and Richard, Earle marshal and others. But in the meane time, while these things were doing in England, Richard, Earle marshal, by the falshood of the Bish. of Winchester, and Peter Riual, forging the kinges letters to the Irishmen against him: and partly by the conspiracie of Gilbert de Morisco, was circumvented by the Irishmen in warre: and there taken, and wounded, and by them (through the meanes of his Surgeon) slaine.

About this time great slaughter was of the which are called Catini, about the parts of Almaine: they were esteemed of pope Gregorie, and the papistes, for heretikes: but what their opinions were, it is not certaine. <sup>Catini in Almaine slaine.</sup> Parisi.

In like sort, the Albingenses in great number were slain <sup>Albingenses</sup> by pope Gregory in a certaine plain in Spaine. <sup>Paris. fo. 87</sup> slaine.

The king hearing of the death of the Earle marshal, made great lamentation for him.

At Gloucester, the Archb. with the bishops, declared to the K. the conditions of peace: & desired y he would be reconciled to the Nobles, & those hee had banished the Realme. Whereupon, the King directed his letters, and gaue safecondu to all the exiles, that they shoulde repaire to him about the beginning of June at Gloucester. Whereupon first cometh to the King, Hubert, offering himselfe to the kinges <sup>Hubert cometh to the K.</sup> goodwill, and fauour: whom the king with cheeresfull countenance, embraced: restoring vnto him, all that hee had taken from him, of living, and possessions: and after him, came others that were imbraced of the king, and receiued into fauour againe, and those that were befoze high in the kinges <sup>Reconciliation</sup> fauor, reproued and reiected, and among other matters, for the death of the Earle marshal.

The same yere the peace grew in England, dissention fel <sup>Dissention betwixt the pope,</sup> at Rome, betwixt the Pope and the Romanes: for that the <sup>& the Romans,</sup> Citizens claimed by olde custome, that it was not lawfull



The Pope  
greater then  
any man.

for the pope to excommunicat any citizen, nor suspend the citie with any interdiction for any maner excesse. The Pope answered, that he is lesse than God, but greater than any man, therefore greater then any Citizen: yea greater then King or Emperour: and forsomuch as he is their spiritual father, he ought, and lawfully may chastise his children. For this, and other controuersies, such dissention arose, that the pope with his cardinals, remoued to Perusium: but the Romans ouerthrew diuers of his houses in the citie. Wherefore he did excommunicate them. The Romanes then flying to the Emperour, desired his aide: but he gathered an army, and to pleasure the Pope, went against them, and ioyned with the Popes army: whose Captains were, the Earle of Tholouse (to purchase the popes fauour) and Peter the soz said B. of Winchest, who ioyning together with the emperour, vexed the citizens greatly, who with the number of a hundred thousand without order, issuing out with purpose to destroy Aiterbium the popes cities, were destroyed themselves (in great number) of their enemies. On both partes were slaine 30. thousand But the most part were of the Citizens. This dissention continued long after.

Romans slayn.

1230

Schisme of the  
East Church  
from the West.

In the time of this Gregory 9. ann. 1230. the schisme of the Church brake out into a plaine diuision, utterly dissuering the East Church from the West, vpon this occasion.

There was a certaine Archbishop, elected to a Bishopricke among the Grecians: who comming to Rome to bee confirmed, could not be admitted without a great summe of money: which when he refused to pay, and detested the execrable simony of the Court of Rome, hee made his repaire home againe to his countrie, vnconfirmed: declaring to the whole nobilitie of that land, how the case stood. Wherevpon all the Church of the Grecians hearing this, at the same time departed utterly from the Church of Rome. Insomuch that the Archbish. of Constantinople comming after ward  
to

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for the Councel of Lions, declared there openly, that, where as he had before time aboue thirtie Bishopricks, and Suffraganes, now he had not three. Adding mozeouer, that all the Grecians, and certaine other, with Antioch, & the whole Empire of Romania, euen to the gates (almost) of Constantinople, were gone from the obedience of the church of Rome. Paris. f. 112. & f. 186.

By occasion of which separation, in the yere 1237. Germanus, Archb. and Patriarke of Constantinople, wrote vnto Gregorie the ninth, desiring him to study, & seeke meanes of vnitie, and that he would not refuse to meeete him in the midwayne, to debate of the matter, that vnitie might bee recovered. But the Pope refused, and shortly after, sent forth his preaching Friers, to moue all Christians to take the signe of the Crosse, and to fight against the Grecians, euen as it were against the Turkes, and Saracens. In so much, that in the Ile of Ciprus, many good men, and martyrs, were slaine for the same, as by letters of the said Germanus doeth appeare: who wrote to the Pope, and Cardinals, to refoyme themselves: which was so taken of the Pope, that shortly after he prepared to send men of war, signed with the crosse, to fight against the Grecians.

Whereupon, the Archb. of Antioch, with the foresaid Germanus, soleinnlie excommunicated the Pope.

The exactions of the Pope were so intollerable in the land, that king Henrie the third wrote to Pope Innocent the fourth, for releasement, in most humble, and gentle manner, anno 1244. the 28. yere of the kings reigne: Yet it boot not, for the Pope was not ashamed to take of Dauid, Prince of North-wales, five hundred markes a yere, to set him against the King of England, and exempted him from all his fealtie, and obedience, which he had swozne.

In the yere one thousande, two hundred, fourtie five, the whole Nobility of the Realm, by generall consent, with the kings knowledge, caused all partes of the Sea side to be

1237

Germanus.

The signe of the crosse to fight against the Grecians.

The pope excommunicated  
Intollerable  
exactions of  
the pope.

1244

Prince of  
Wales set a-  
gainst the king  
of England.



No messenger  
permitted to,  
or fro Rome.

layde, that no Messenger with the Popes letters, & Bulles from Rome, should be permitted to enter the realme. Whereupon, some were taken at Douer, & there stayed. Notwithstanding, when complaint thereof was brought to the king, by Martinus the Popes Legate, there was no remedie, but the k. must needs cause the letters to be restored againe, and executed to the full effect. Then the king (vpon aduise) caused a view to be taken throught euerie Shire in Englād, to what summe the whole reuenewes of the Romans, and Italians, amounted to, which by the popes authoritie went went out of England. The whole summe wherof, was found verely to be 60000. markes. To which summe, the whole reuenewes of the crowne did not amount.

60000. marks  
verely to  
Rome.

The P. Legate  
departeth En-  
gland.

1245

Council at  
Lions.

Emp. Fred.  
curled by the  
Pope.

The Nobles then vnderstanding the miserable oppression of the Realme, being assembled together at Dunstable for certaine causes, sent one Fulco, in the name of the whole Nobilitie, vnto Martinus, that he should with speede departe the land, except he would be cut all to peeces. Which message the Legat shewed to the king, and demaunded if his consent were thereto: and finding small comfort, tooke his leaue, and departed, an. 1245.

After this, followed immediatly a generall Councell at Lions: to the which, the estate, and Lords of the Realme, with consent of the Communalitie, sent two billes: the one containing a generall Supplication to the Pope and Councell: the other, with the articles of such græuances as they desired to haue redressed. The Supplication was sent by Sir Roger Bigotte, knight, and William de Powick, Esquire, and Henric de la Mare, with other knights, and Gentlemen. After y it was there opened, & read, P. Innocent first keeping silence, differed to answer thereto, making hast to proceed to his detestable sentence of excommunicatiō & curse, against the good Emperoz Fred. Which curse being done, the Pope tolde them flatly, they should not haue their requestes fulfilled: and incontinent during y same councell, he

he caused euery B. of England to put to his hand and seale, to the obligation made by the king Iohn for the Popes tribute: threathing mozeouer, that if hee had once brought downe the Emperour Fredericke, he would bziidle the insolent pride of England well enough.

In the beginning of the next yere following, An. 1246. Pope Innocent came to Cluniake: where he perswaded the French king Lewes, to make warre against the king of England: whereto the French king would not agree: but shortly after concluded with him longer truce.

1246

Pope perswaded warre against Eng. land.

Ouer and beside all other exactions, the Pope sending downe his letters from the sea Apostolike, charged the prelates to find him some ten, some fīue, some fīftee able men, well furnished with horse and harnais, for one whole yere to fight in the Popes warres: and least the king should haue knowledge hereof, it was enioined them vnder paine of excommunication, that they should reueale it to none, but to keepe it secrete onely to themselves.

The Popes warres.

Pope Innocent now intending to subdue the Græke church, sent the prouinciall of the Grayfriars, with other associates of the same order into England, with his precepts authentickall, that all goods gotten by vsury, should be attached for his warre against the Grækes: and that all those should be absolved from all their sinnes, that would take on them the crosse to fight against the Grecians, &c. with other articles tending to the Popes profite.

Warre against the Grekes.

The same yere 1246. The Pope commaunded the Prelates of England, that all beneficed men in the realme of England, which were resident vpon their benefices should yeld the third part of their goods: and they which were not resident should giue the one halfe of their goods, for the space of thre yeres together: which summe beyng esteemed together, was found to amount to 60000. l. The executiō of this commission, was comitted to the B. of London: but as consultation was had about the matter at Paules, the king

1246

60000. pounds exacted by the Pope.



sendeth straight charge, that they should not consent thereto. Parisiensis, fol. 207.

1247

The grienāces  
of England.

And after ward, An. 1247. about February, the king called a parlement, and directeth Embassadors with letters, and also to make manifest the griuances of the land vnto the court of Rome: whereto the Pope maketh a slender, and an impertinent answer.

1244

The French  
King receiveth  
the signe of the  
crosse.

In the yere 1244. Lewes the French king, sonne to quēne Blāch fell very sicke, lying in a swoond or trance. for certaine daies, that some said, he was dead: his mother, amongst the company superstitiously giuen, went & brought a pēce of the holy crosse, with the crowne, and speare: which pēce of the holy crosse, Baldwinus Emp. of Constantinople (whom the Grecians had deposed a litle befoze, for holding with the B. of Rome) had sold to the Frēch king, for a great summe of mony, and blessed him with the same: also laid the crowne and speare to his body: making a vowe withall, in the person of her sonne: that if the Lord would visit him with health, and release him of that infirmitie, hee should be marked with the crosse to visit his sepulcher. Thus as shee with the Bishop of Paris, and other, was praying: the king with a sigh began to plucke to his armes, and legs: and so stretching himselfe, began to speake, giuing thanks to God that had deliuered him from death. And as sone as he was well reuonered, receiued the signe of the crosse, vowing for a frēwill sacrifice, that he would in his owne person visit the holy land.

The voyage of  
the holy land.

1248

After that, great preparation was made thorough out Fraunce, for the iourney. The most part of the Nobles crossing themselves, after the example of the king. The Frenchmens example, moued William longa Spata, with the Bishop of Worcester, and certaine Gentlemen to the same iourney.

Anno 1248. the feast of Iohn Baptist drew nigh, which was the time appointed for the setting forth, and nothing wanted

wanted thereto, saving the variance betwixt Frederike the Emperour, and the Pope: which he thought good to seeke to appease, that he might haue both safer passage throught the Emperours countrey, and lesse ieopardy might be at home. But the Pope would not in any sort come to agreement, although the Emperour offered him whatsoeuer amendes hee would require: and if the Pope could not abide his tarrying in his owne dominions and empire: he said he would go fight against the Saracens, and Turkes, neuer to return into Europe againe, there to recouer lands and kingdomes, whatsoeuer did at any time belong vnto Chzistendome, so that the Pope would be onely contented, that Henrie his sonne should be Emperour after him. Neither could this be admitted. Then he offered for truth of his promise, to put in the French king, and the king of England for his sureties, or els for triall of his cause, to stande to their arbitrement. Neyther would that be graunted. At last, he desired that he might come himselfe, and answer before the Councell: which the Pope also refused, Paris. fol. 187. Anno 1225.

The Pope refused al agreement with the Pope.

1245

Damiata won from Turkes

The French king finding no fauour at the Popes hand, for the Emperour, taketh his leaue of him at Lions, with heauinesse, and proceeded in his iourney: and hauing nowe taken Damiata, the Soldan sent vnto the king, by certaine that were about him: offering to the Chzistians, the quiet, and full possession of the holy land, and all the kingdome of Hierusalem: and besides, other infinite treasure of gold and siluer: or what els soeuer might pleasure them. Onely vppon condition, that they would restore againe Damiata, with the captiues there: and so would ioyne together in mutuall peace, and amitie, &c. It was also firmly spoken, that the Soldan, with most of his nobles, were intended to leaue the law of Mahomet, and embrace the faith of Chzist: so that they might quietly enioy their landes, and possessions. But they had commaundement from



The pope bin-  
dyeth the peace

from the Pope by his legate, that if any such offers shoulde be made, they should not in any case accept of them. Paris fol.

233.

The armie of  
Christians  
wholly destroy-  
ed.

But afterward the Soldan growing to bee more confident, refused that which before he had offered: and in conclusion, the army of the Christians, was wholly destroyed by the Saracens: and the French king with his two brethren taken prisoners: the king was ransomed at sixtie thousand marks, and Damietta deliuered againe, vpon condition that the Soldan shoulde see him safely conducted to Achon. The number of Christians that perished in that iourney, were 80000 persons. Paris. fol. 237, 238.

80000. Chri-  
stians perished  
in the warres  
against the  
Turkes.

After this ouerthrow of the French king, and his army, the Christians of Antioch, and of other Christian regions, gaue over their holdes, and cities.

In the raigne of Henrie the third, was the good Emperour Federike the second bered of the Popes: first, of Innocentius the third: to whom, with his dominions, hee was in his minozitie committed by his mothers testament, thinking thereby to haue safely prouided for him. But this Pope, so soone as hee had protection of the young Emperour and his seigniozies, became a false Traytour against him: and stirred by Sibill, the late wife of Tancredus, whome Henrie put from the kingdome of Sicilie, to recouer the same againe, & procured the ayd of the French k. therunto. At which time, the worthy protectoꝝ Innocent 3. sent his legats with letters of excommunication against such, that wold not admit one Walterus, (who had married with the eldest daughter of Tancredus) for their king: and also absolved the Princes electoꝝ, and other pables, from their oath which they had made to Henricus, touching the establishing of his son in the empire: and wrote his Epistle to the Duke Barthold of Zaringia, to be Emperour: which he refusing, hee went about to procure, that Otho the sonne of Henrie Leo should be made Emperour. But Frederick now growing to  
mans

mans estate, gathered his powze and pursued Otho : who anon after died , and so he was crowned Emperour of Honorius the Pope , that succaded Innocentius , and was of him consecrated, and called Augustus.

Fredericke crowned Emperour by pope Honorius.

After his consecration , he gaue many great giftes, & assured by his charter , to the church of Rome , the dukedome of Fundanum : he gaue moreouer, and remitted what constitutions the Pope would desire : whereby what soeuer he were, which for the diminution of the liberties of the church were excommunicated, and so continued a yeres space, that then he should be within daunger of proscription, and not be released without satisfactiō made, and that he were admitted by the Pope to the Church againe.

Gifts to the Church of Rome.

A while after Frederike departing from Rome, certain conspiratozs, both bishops, & others, against the emperoz, fled to Honorius for succour. Which when Frederik vnderstood, he began to expostulate with the B. considering the vnseemlinesse of that his fact: the pope on the other side, thundered out his curses, and excommunications against him.

Honorius curseth the Emp. Frederike.

Nicholaus Cisnerus affirmeth , that whilest Frederike the Emperoz was in Sicilia , his wife Constantia died at Catrana, or Catana. In the meane time, the Christiāns with a great many, sailed into Egypt, & took the Citie Heliopolis, commonly called Damatia, & long ago named Pelusiu : being in good hope to haue driue Sultanus & Soldan, out of Egypt, had a great, and marueylous overthrow, by the conueying of the water of Nilus (which then overflowed) into their Campe, and were faine to accorde an vnprofitable truce with the Soldan, for certaine yeres, and to deliuer the Citie againe. Whereupon, king Iohn, surnamed Brennius King of Ierusalem, arriued in Italie, and desired helpe of Emperoz against his enemies.

And from thence he went to Rome, to the Pope, declaring vnto him their calamitie, and present perill, desiring ayde therein. By whose meanes, the Emperour (as



The Emp. reconciled with the pope.

Honorius dieth.

Pope Gregory the 9.

The Pope threatneth the Emperour.

The Pope offended with the Emp. for not kissing his foot but his knee.

(as saith Cisnerus) was reconciled with the Pope and made friends. To whom also king Iohn gaue Ioell his daughter in marriage, which came of the daughter of Conradus king of Jerusalem, as right heyre thereunto by her mother: by whom also he obtained the kingdomes of Naples, and Sicill, and promised he would in his owne person with all speede, assay to recover the kingdome of Jerusalem. Honorius that lately was reconciled vnto him, purposed to haue made against him some great and secret attempt: but was by death preuented. After whom succeeded Gregory the 9. as great an enemy to Fredericke as Honorius: which Gregory came of the race of him whom the Emperour had condemned of treason, wrought against himselfe. This Gregorie was scarcely settled in his papacie, when that hee threatned him with excommunication, vnlesse he would prepare himselfe into Asia (according to his promise) vnto king Iohn: which was onely (the Emperour being absent) that he might bring some purposes against him to passe. Fazellus a Sicilian writer, saith: that the chiefest cause of the Emperours stay, was for the oath of truce and peace, during certaine yeres: which was made betwixt the Saracens, & Christians, that yet was not expired.

When k. Iohns daughter of Hierusalem, was brought to Rome, and the Emperour and the Pope reconciled together, to celebrate the marriage: Gregorie (as the manner was) offered his right foote to the Emperour to kisse, who stooped not so low, but scarce kissed the vpper part of his knee, and would not kisse his foote: whereat the Pope was greatly offended, and purposed to reuenge it, as occasion should serue.

Afterwarde, the Emperour prepared himselfe to the iourney against the Saracens, and recouerie of Jerusalem, but was stayed by sickness, all other things being in a readines. Who, after he had recouered himselfe, proceeded in his iourney: and when hee came to the straights of Peloponesus, and

## the Acts and Monuments. 221

and Creta. His disease grew vpon him againe, and so dauntlie he fell sicke: whereof the Pope hearing, thundered against him excommunications, and curses, laying most foule, & false crimes to his charge. In so much, that the Emperour was fayne to purge himselfe by his letters, vnto the Christian Princes: especially, of Germanie, and the Nobles of y<sup>e</sup> Empire, his Ambassadors not being suffered to approach the P<sup>r</sup>esence.

But now, being recovered of his sickness, he provided all things necessarie for the warre: and came to Joppa, and so vnto the matter, that the Saracens graunted his demaunds right profitable for the Christian Common-wealth, and a peace was concluded for tenne yeares, and confirmed by solemne oath on both sides: the forme and condition of which peace, was thus. First, that Frederick should bee crowned K<sup>ing</sup> of Jerusalem. Secondly, that all the landes and possessions which were situate betwixt Jerusalem, and Ptolemaida, and the greatest part of Palestina, the Cities of Tirus and Sidon, which were in Siria, and all other territories, which Baldwinus the fourth at any time had, and occupied there, should be deliuered vnto him: onely, certaine Castles reserved. Thirdly, that he might fortifie, and builde, what Fortresses, and Castles he thought good, Cities and townes in all Siria, and Palestina. Fourthly, that all Prisoners in Saracens hands, should be frelie set at libertie: and againe, that the Saracens might haue leaue (without armour) to come into the Temple, where the Sepulchre of the Lorde is, to pray, and that they should keepe still Cratum, and the kings mount.

These things obtained, Frederick desireth the Pope, that for as much as he had now accomplished his promise, neither was there any cause, why he should now be offended with him, that he might be reconciled, and obteyne his fauour. In the meane season, the Emperour, with all his armie, marcheth to Jerusalem: where, vpon Easter day, anno

The Iourney against the Sara.

The P. false accusation of the Emperour.

The Emperour craueth the P. fauour.



1259

The Emperour  
crowned K. of  
Ierusalem.  
The Pope prac-  
tiseeth against  
the Emperour  
whiles he war-  
reth with the  
Saracens.

The Pope prac-  
tiseeth with the  
Saracens.

A quarrel to  
the Emperour.

The Emp. re-  
turneth and

1259. hee was crowned king. Onely, the Patriarch of Cypres, and Oliue, the Master, or Captaine of the temple, repining thereat. In the time of the Emperours being in Asia, the Pope practiseeth against him at home. And first, caused the Souldiers which the Emperour sent for out of Germanie, to the mainteyning of the holye warres, to bee stayed, passing through Italie, and caused them to be spoiled of all such prouision as they had: and sent letters into Asia, to the Patriarch of Ierusalem, and Souldiers, that kept the Temple, and Hospitall, inciting them to rebell against the Emperour. And furthermore, dissuaded the Princes of the Saracens, that they should make no league with Frederike, neither deliuer vp vnto him the Crowne, and Kingdome of Ierusalem: Which letters fell into the hands of the Emperour.

Besides these practises, he also excited his father in law, Iohn Brennius, and the French king, to inuade his Dominions: which ioyntly they did.

Thus, while the Pope practised in the dominions of Frederike, he receiued the letters of his good successe in Asia: which greatly vered his holines, so farre of was he from reioysing therat. Wherby it may appeare, that his desire was, to haue the Emperour take that dangerous iourney, there to miscarie, and perishe. But the Pope (that hee might haue some pretence) blamed the Emperour, for that he had suffered the Saracens (although without armour and weapon) to enter vnto the Sepulchre of Christ, and had left for them a lodging, nere vnto the place.

The Pope also caused a rumour to be spread, of the death of the Emperour, to the end he might allure vnto him, the fidelitie of those cities in the kingdome of Naples (which yet kept their alleagance vnto Frederike) of whom they shoulde now hope for no longer refuge.

The Emperour now vnderstanding what stirre the Pope kept in his Dominions, returned w<sup>th</sup> such power, & successe, that

that he winneth in Italie as many towne, as the Pope had, even almost to Rome, and after that Umbria and Picena: yet for Christian and publicke tranquillitie sake, he sendeth unto him his Legates to entreate a peace, declaring that he would (if no other conceived grudge were then pretended) make to him an accompt voluntarily of all things that he had done in his life: and that he would and was contented to submit himselfe unto the Church: and that for this cause he willingly offered unto him both dutie and obseruancie, and sent him Princes and Dukes of the Emperre to entreate for this peace: yet was the popes insolencie such, that he would not that yeere be brought to any agrément, but the next yeere after with much adoe, a peace was made and concluded betwixt them by the helpe and industrie of Leopaldus of Austria, and Hermannus Captaine of the Dutche souldiers, and the President of Messina. The Pope then absolving the Emperour of his excommunication, tooke therfore of him an hundred and twentie thousand ounces of golde, and promised him the titles both of the empire, and also of his kingdomes: yet kept he not promise with him, for besides other breaches, he neither restored the customs in the land of Sicil, neither yet the city Castellana. Yet notwithstanding, Frederike for peace sake, bare the iniury, and studied by liberall giftes to make the Pope his trustie friend. But no meanes would serue: so that he moued Henrie, the Emperours sonne in his absence, to rebell against his father: besides other conspiracies procured against the Emperour: who returning into Italie, to punish those that had rebelled with his sonne. The P. admonished those that were faultie, to ioyne themselves together, and to furnish their Townes, and Cities, with garrisons, & to send for ayde to their frendes, and to provide weapons meete for war. And furthermore, sendeth his Ambassadors to the Emp. to whom (vnder pretence of peace) he sendeth out commandement, to interdict him and his land, so soone as he

winneeth towns from the pope in Italy.

The Emp. of fereth to giue accompt of his things to the Pope.

Peace betwixt the Emp. and the pope.

120000. ounces of gold to the Pope for the Emperours absolution.

The P. moueth the Emp. sonne to rebel against his father.



The Emp. pre-  
naileth for all  
the Popes  
curse.

The pope pro-  
nounceth the  
sentence of pro-  
scription a-  
gainst the Em-  
perour.

Reuolt from  
the Emperour  
to the Pope.

The Church  
spoiled to main-  
taine the popes  
warres.

he came within the borders of Italie, yet the Emperour marcheth forth into Italie, notwithstanding the Popes soze bidding, and brought vnder the cities that rebelled, as Mantua, Verona, Ternisium, Patauium, and others, & ouerthrew the Popes confederates, whereat the pope being somewhat dismayd, began to feare the Emperour, and now goeth about to depriue him: which hee vnderstanding, sendeth foure Legates vnto him, that might answer, and refute the crimes layd against him. With which Embassadours the Pope refuseth to speake, and at a day appointed pronounceth the sentence of proscription against the Emperour: depriuing him of all his dignities, honours, titles, prerogatiues, kingdoines, and the whole empire, and solicited against him Tewepolus the Venetian, who yet stood fast and faithfull to the Emperour. Yet certaine princes of Germanie, by the Popes meanes, reuolted from the Emperour, as Otho the Gouernour of Rhemes, and Duke Boiora, who also caused thre other Princes and Dukes, to reuolt from the Emperour to the Pope: as Vuenceslaus, and Belus, Princes of che Hungarians, and Henrie, Duke of Polonia: to whom also came Fredericus Austriacus his sonne. These gathering a Councell, (when they had thought to haue translated the empire vnto the kings sonne of Denmarke) desired to haue the Popes Legates to be sent from him to the effect of that election.

These newes being brought to the Emperour, at Patauium: hee purgeth himselfe of the crimes, to the Christian Princes, and denounceth a solemne Councell of all y<sup>e</sup> princes, and other Nobilitie of the Empire, at Aegera: to whom resorted diuers States, and Nobles. The pope, on the other side, soliciting against the Emperour all that hee might: so that some had tithes geuen them to fight against the Emperour: other, Glebelands, and benefices: other, the spoyle of such Colledges, and Monasteries, as tooke not part with the Pope: And to some other were geuen Colledges, and Mo-

na-

nasteries themselves : yea there were certaine of the popes owne birdes that had their ecclesiasticall tithes taken from them, and other some had the rentes and reuenues of their Colleges pluckt away by force, to the maintenaunce of the popes quarrell against the Emperour. But the Emperour preuayled and came to Viterbium, which draue the Pope into a feare, least he would also come to Rome : wherefore he caused a supplicatiō to be drawne, pourtraying about the same the heads of Peter and Paule, and with a sharpe and contumelious Dration, he much defaced the Emperour, promising them everlasting life, and giuing the badge of the crosse to as many as would arme themselves and fight against the Emperour, as against the most wicked enemy of God and his church, yet the Emperour by Gods blessing preuailed and subdued the popes confederates.

The Emp. preuaileth.

Everlasting life promised to such as would fight against the Emperour.

Now while this stir was betwixt the Emperour and the pope, Ochodarius the Emperour of the Tartarians sonne, with a great power inuaded his borders next adioyning vnto him, & there wan Kopolanum, Rodolium, Budanum, with diuerse other cities & towner, killing man, woman, & child, and destroyed all Hungarie, & made great spoile in both the Pannonias, Bessarum, Bulgaria, & Seruia. When Belus the king of Hungarie had gotten to Pola, a citie of Histria : vnto Ortho duke of Dalmatia, he sent his Legates to Fredericke the Emperour, promising, if that he would send him aid to expell the Tartars, Hungarie should euer after bee vnder the iurisdiction of the Empire. The Emperour was in respect of the common cause of Christians, very willing to satisfie his request, but the pope with his confederats hindered the same, as he signified to the king of Hungarie by his letters. Notwithstanding he sent Conradus Caesar king of Bohemia, and other Princes more of Germanie, to withstand the enemy, as much as lay in them to do. But his great armie and number of souldiers that ware the crosse, by the Popes assignement, differred their iourney agaynst the

The pope hindereth the descent of christendome.

P.

Tarta.



Tartarians, and had commaundement given them by Albertus the Popes procurator, to abide at home, till they should be called for in battle to fight against the Emperour: and notwithstanding this spoile and hauocke of Polonia, Bohemia, and Hungaria, by the Tartarians, it was determined that at Libussa the Princes confederate should be assembled, about the deposing of the Emperour, and creating another: & the league with him and the French king by the popes means, either was utterly infringed or else in variable suspence. Wherefore Fredericke now seeing no other remedie, prosecuteth his warre to the uttermost, and wasteth all the countrie about Rome, wherewith the Pope was so dismayde, that being in dispaire to obtaine his purpose, he died for very anger and thought.

The Emp. was  
sick about  
Rome.

The Pope  
sick for  
anger.

Salve Regina  
brought into  
the Church.

The decretals.

Pope Cele-  
stine.  
Pope died.

An army a-  
gainst the Tar-  
tarians.

Innocentius 4.

This Gregory brought into the Church much horrible impietie, blasphemy, & wickednes, & among others brought in that most detestable Canticle, Salve Regina: in which he attributeth the honour and worshippe onely due to Jesus Christ, vnto the virgin his mother. This is he, in whose name the booke of the Decretals was set out, a sinke of folly and impietie.

After this Gregory was placed Celestine, borne in Ape- diolanum, among the Castellians: who (as Blondus declared) by fained promises, offered a league with Fredericke, and the 18. day after he was created, he died.

Now Fredericke thinking himselfe void of feare, leueth an army against the Tartarians, for the reliefe of the Christians, who hearing of the coming of the Emperour, returned another way, by the riuer Danubius to Tanricia, and so through the fermes of Meotida, and by the riuer Tan-naum into Sarmatia Asiatica.

After Celestine, the cardinals made choyse of Simbaldus a Genouais for pope, whom they called Innocentius the 4. which election Fredericke was well pleased with: as he signified by letters and Legates gratulatorie to the pope.

The

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The legats of Frederick, with the furtherance of Baldro-  
nius Emperour of Constantinople, laboured very diligent-  
ly for conclusion of promised peace: but all in vaine, for  
while the Emperours legats attended for answer of peace,  
Ramus the Cardinall went secretly and tooke Viterbium  
which was on the Emperours part. The Emperour (not-  
withstanding there seemed no hope of peace) doubted not  
but if he might himselfe speake with the Pope, he vpon rea-  
sonable conditions should well inough accorde with him:  
wherefore he desired him by his legats to appoint a place  
where the Emperour might speake with him. The Pope  
seemed to be content therewith, but on a sudden went to  
Arons, and called a councell, and with a lowd voice som-  
moneth Frederick, and appointing him a day commaunded  
him there personally to appeare to pleade his cause. The  
Emperour agreed, but required conuenient time to trauaile  
thether. The pope would not so much as graunt 3. dayes,  
but being both iudge and accuser, condemneth him befoze he  
could come thether without pzoofe of any crime, or his cause  
suffered to be pleaded. But Gods iudgement failed him  
not: for the writers of the annals accorde, that when Frede-  
rick the Emperour, and Conradus his sonne were dead and  
the pope gaping for the inheritance of Naples and Sicil, and  
thinking by force to subdue the same, coming to Naples w<sup>th</sup>  
a great armie of men, there was heard manifestly in the  
Popes court a voice, pronouncing these wordes. Thou  
wretch, come to receiue thy iudgement. And the next day the  
pope was found dead all blacke and blew, as though he had  
bin beaten with battes.

The Empe-  
rour seeketh  
peace.  
The Pope will  
none.

Pope iudge  
accuser.

A voice heard.  
Thou wretch,  
come and re-  
ceiue thy  
iudgement.

When the Emperour had vnderstanding of this cruell  
sentence, he signified the iniurie to all Christian Prin-  
ces by his letters, and provided euery way to withstand the  
P. and his confederats: and after diuers aduenturs & varia-  
blenes of thinges, hee came into a certaine castle of his  
in Apulia, called Florentinum, where hee fell sicke of

The Emp.  
dieth.



an ague, and died. Having had purpose, as Pandolphus Colonuthius writeth, of some marvellous exploite, & great attempt. Frederike died willingly, and gladly, in the yere 1240. the 13. day of December, the 57. yere of his age, and 37. of his raigne, and was buried at Vanozum. The pope counted him an enemy of the Church: and so both Innocentius the fourth pronounced him, and the same sentence haue other Popes registred in their 6. Booke of decretals, and established the same for a law, that he ought to bee taken for no lesse.

1240

1240

Preachers  
bold against  
Pope.

In the Countrey of Sueuia, about the time of Frederike the second, anno 1240. or nere about the same, were manie preachers, which preached freely against the Pope, & preached that he was an heretike, and that his bishops & Prelats were Simoniakes, and heretikes, and that the inferiour priestes had no authoritie to binde and loose, but were seducers: and that such cities and countries as were then vnder the popes curse, might notwithstanding lawfully resort to the receiuing of the sacrament, as wel as befoze. Item, that Friers, Dominick & Franciscan did subuert the church with their preaching, &c. And not long after these, rose vp Arnoldus de noua villa, a Spaniard, a man famously learned, & a great writer, ann. 1250. whom the pope condemned among heretikes, for holding, and writing against the corrupt errors of the popish church. His teaching was, that christia people are led by the pope into hel. Item, that cloisterers are voyde of charitie, and denyed that masses are not to be celebrated, & that they ought not to do sacrifice for the dead, &c. And as this Arnoldus was condemned, so like wise the same time, Iohannes Seneca, the glose writer of the popes decrees, and prouost of Halberster, was excommunicated, and depriued of his prouostship, for resisting Pope Clement the fourth, gathering certaine exactions in Germanie, and therefore hee appealed from the Pope to a generall Councell, and had manie great fauourers on his side: till at last,

Arnoldus de  
noua villa was  
condemned.

1250

Iohannes Se-  
neca appealeth  
from the pope  
to a Councell.

both

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both the Pope and he died.

After this, folowed Guilielmus de sancto amore, a Master of Paris, and a chiefe Ruler then of that Uniuersitie. At testimonies of Scripture, that make against Antichrist, he applyeth them against the cleargie of Prelates, and against the popes spiritualtie.

G. de sancto amore against the Pope.

The same Guilielmus is thought to be the authoꝝ of the Booke which is attributed to the Schole of Paris, and intitled, De periculis ecclesie, where he proueth by thirtie and nine arguments, that friers be false Apostles. Hee was by Antichrist, and his rablement, condemned foꝝ an heretike, exiled, and his bookes burned.

De periculis Ecclesie. 39. arguments that friers be false Apostles.

In the dayes of this Guilielmus, there was a most detestable, and blasphemous booke, set fooꝝth by the Friers, mentioned also in Matthias Parisiensis, which they called Euangelium aeternum Spiritus sancti, the euerlasting Gospell, oꝝ the Gospell of the holie Ghost. In which booke, many abominable errors of the Papistes were conteyned, so that the Gospell of Iesus Christ was utterly defaced. Which sayde booke, was not to be compared to this euerlasting Gospell, no moze then the shell was to be compared to the kernel, oꝝ the darkenesse to light, &c.

Euangelium aeternum spiritus sancti.

The shell to the kernell.

Moreover, that the Gospell of Christ should be preached no moze but fiftie yeares, and then this euerlasting Gospell should rule the Church, &c.

Item, that whatsoeuer was in the whole Bible, was in the same Gospell conteyned. At the length, this Friers gospell was accused to the Pope: and so sixe persons chosen of the whole Uniuersitie, to peruse, and iudge of this booke: as, Christianus, Canonicus, Beluacensis, Ododoaco, Nicholas de Baro, Iohannes de sicca vella, Anglus, Iohannes Belim, Gallus. Among whom, this Guilielmus also was one, who mightely impugned this pestiferous, & deuillish booke. These sixe (after the perusing of this booke) were sent to Rome. The friers also sent their messengers withal: where

A blasphemous gospel of the Friers.



they were refuted, and the errors of the booke condemned: but so, that the pope, with the Cardinals, commanded y<sup>e</sup> said booke to be abolished, and condemned, not publikely (tendering the estimatiō of the religious orders) but y<sup>e</sup> they should be burned secretly, and the bookes of the foresaid Guilielm<sup>o</sup> to be burned withall. Among other besides of y<sup>e</sup> age, which withstood the B. of Rome, and his antichristian errors, was one Laurence, an Englishman, and master of Paris: another was Petrus Ioannes, a Minorite. Laurence was about the yere 1290. who proued the Pope to be Antichrist, & the Synagogue of Rome great Babylon. The Pope, after his death caused his bones to be taken vp, and burned. To these is to be added, Robertus Gallus, an. 1290. who being boyn of right noble Parentage, for deuotion sake, was made a dominike Frier. He had diuers visions against the Pope, and Sea of Rome. Hee called the Pope an Idoll. He forewarned (as is in a certaine Chronicle declared) how God would punish the simonie, and auarice of the Cleargie, with such a plague, that riuers should run with blood. It is saide, there is remayning a great volume of his visions.

Laurence.  
P. Ioannes.  
Antichrist  
Rome Ba-  
bylon.  
Dead bones  
burned.

1290

R. Gallus.  
Visions against  
the pope.

R. Grosted, B.  
of Lincolne.

Inuectiues  
against the  
Pope.

To these fathers is to be ioyned Rob. Grosted, B. of Lincolne, a man famouslie learned in the iij. tongues, & in philosophie. He wrote diuers bookes, and one speciall Sermon, he exhibited in foure sundrie scrowles to the Pope, and other foure Cardinals; beginning, Dominus noster Iesus Christ<sup>o</sup>, &c. He wrote diuers Inuectiues against the Pope.

The Pope (amongst his other intollerable exactions) had a certain newew (so the popes are wont to cal their sonnes) named Frederike, being yet vnder age, whome Innocent would neddes pferre to be a Chanon, or Prebende, in the Church of Lincolne: and directed downe his letters, to certaine his factors here in England, for execution of the same. Wherewith Grosted was greatly offended, and maketh a quick, and sharpe answer to the Pope: wherewith he fretting and fuming, answered with a proud looke, and fierce mind, what

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What old doting franticke wretch is this, so boldly and rashly to iudge of my doings: By sweete S. Peter and S. Paule, were it not but vpon our owne clemencie and good nature we are constrained, we would hurle him downe to such confusion; that we would make him a fable, a gasing stocke, an example and wonderment to all the world: for is not the king of England our bassall, and to say moze, our manciple and page, which may at our pleasure and becke impzison him, and put him to vtter shame.

*It. of England the popes manciple, bassall page.*

This when the Pope had in rage vttered, scarce were his Cardinals able to appease him with gentle and milde wordes, declaring vnto him the inconuenience, if he should so procede, besides giuing great commendation of Grosteds learning and godlinesse. These wordes spake Lord Giles a Spanish Cardinall to the pope, and this Councell gaue the rest vnto him, that he should winke at these things, least some tumult might arise thereof, especially seing this is manifest and knowne to all men, that once must come a defection and parting from the church of Rome.

*Manifest and knowne that once should come a defection from Rome.*

Not long after, this Robert Grosted died at Budgen. In tyme of his sicknesse, he called vnto him a Preaching frier, one Iohn Giles, and did greatly complaine of the disorders of the Friers, and of the Romane clergie, prouing the Pope to be an Hereticke: declaring and repprouing manifold abuses of the church of Rome, and said that this old verse may truly be verified vpon it.

*The pope an hereticke.*

*Eius auaritia totus vix sufficit orbis.*

*Romane vertues.*

*Eius luxuria meretrix non sufficit vna. that is:*

The whole world doth scarce satissie his couetousnesse, neither doth one harlot suffise for his lecherie: and in the end prophesied: Neither (saith he) shall the Church be deliuered from the seruitude of Egypt, but by violence and force, and by the bloudy sword. So scarce able to vtter his words, with sighing, sobbing, & weeping, his tongue & breath failed, and so finished his daies. He departed, An. 1253.

*R. Grosted prophesieth against Rome, and dieth.*

*1253*



his decease: thus writeth Math. Paris. pag. 278. Out of the prison and banishment of this world which he neuer loued, was taken the holy bishop of Lincolne, Robert, at his Manor of Buckdune on the euen of S. Dionise: who was an open reprouer of the pope, and of the king: a rebuker, of the Prelates: instructor of the clarks: fauourer of scholars: preacher to the people: persecutor to the incontinent: a diligent searcher of the Scriptures: a maule to the Romans, and a contemner to their doings, &c.

The vertues of  
R. Grosted.

A maule of the  
Romans.

Pope Innocent  
the 4. a great  
impouerisher of  
christendome.

70000. markes  
reuenues of  
fozreners pla-  
ced in the land  
by the Pope.

Grosted ap-  
peereth in a vi.  
sto to the pope.

This Robert Grosted caused to be viewed, and considered diligently of his clerkes, what the reuenew of fozreners and straungers set in by the pope came to by the yære, and it was found, and evidently tried, that pope Innocent the fourth, did impouerish the vniuersall Church of Christendome, moze then all his predecessors from the time the pope first began: so that the reuenues of fozreners & clerks placed by him here in England, mounted to the summe of 70. thousand markes and aboue: whereas the meere reuenues of the crowne came not to 30. thousand.

Mathias Parisiensis reporteth, that pope Innocentius, an. 1254. being marvellous angry with Grosted, contrary to the mind of his Cardinals, would haue his bones to be cast out of the church: and purposed to bring him into such spite, that he should be counted an Ethnicke, a rebell, & disobedient person throughout the world: and thereupon caused his letters to be sent to the king of England, knowing that the king would gladly serue his turne therein, to haue the spoile of the bishop and his Church. But the night following Grosted appeared vnto him comming in his Pontificalibus, and with a seuerer countenance, and terrible voice speaketh vnto him beyng in his rest, and smiteth him on the side vehemently with his crossestaffe, saying: O thou scurffie lazie, old, bald, lowlie, wretched, dotting Pope, hast thou purposed to cast my bones out of the Church, to the slander and shame of mee, how came this rashe wilfulnesse into thy

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thy head? it were more mete for thee to make much of the zealous seruantes of God, although departed: with other wordes of reproue, and so departed from him, leauing him stricken, and halfe dead: so that hee neuer enioyed anie prosperous day, or could haue anie quiet night til the morning, vnto his death: which happened shortly after, hee being at Naples, ann. 1255. or as N. Treuet recozdeh, 1254.

Grosted stricketh the Pope.

1255

After Innocent the 4. succeded in the Popedom, Alexander the 3.

Innocent dieth.

Alexander 3.

1260

After this, about the yere 1260. fell debate betwixt the king and his Nobles: but so was it compounded, that the king and the Lords did sweare at Oxford, that what lawes and decrees in the same assembly, shoulde be provided to the profit of the king and the Realme, the same vniuersally shoulde be kept and obserued, to the honour of God, and peace of the Realme Besides the king and the Lords, there were also 9. Bishops, which swearing to the same end, excommunicated all such as should gainstand the said provisions there made. Wherevpon, diuers wholesome lawes were enacted, which misliked the king, in such sort, that he required of the Pope for himselfe, and his sonne Edward, to be dispensed with of their othes, Anno 1261. Which being easily obtained, the king steps back from all that was before concluded.

Wholesome lawes.

1261

The same yere died pope Alexander: after whom succeded Urban the 4. who also reuiued and renewed the releasement of the kings oath aforesaid: wherevpon grew war betwixt the king and the Barons.

The Pope dispensereth with othes.

Pope dieth.

P. Urban 4  
War betwixt the king and the Barons.

1264

Anno 1264. died Pope Urban, and after him succeded Clement 4. who, (as Nicholas Riuet affirmeth) was first a married man, & had wife and childzen. and was the sollicitor and Counsellor to the French k. then after the death of his wife, was Bishop, intituled: Padiensis: after that, Archb. of Harbourn, and at last, made Cardinall: who being sent of Pope Urban in legacie for reformation of peace, in his absence

Urban dieth.  
Clement 4.

sence



sence, was elected Pope by the Cardinales.

Thomas of  
Aquine Bona-  
uenture.

About this time flourished Thomas of Aquine Reader at Paris among the Dominick Fryers: and Bonauenture among the Franciscan Fryers, ex Nichol. Riuer.

1265

Tenthes to  
the Kinge.

Anno 1265 the pope graunted that the Church of England should pay tenthes of all reuenewes, as well temporal as spiritual, to the King, to continue threë yeares space: & the yeare after, the popes Legate, Octobonus, caused to be proclaimed a new graunt of pope Clement to the King and Quene of all the tenthes for 7 yeares to come.

1267

Peace betwixt  
the K. and the  
Barons.

Anno 1267 peace was concluded betwene the King & the Barons, and Octobonus departed the land. This Octobonus enrolled to perpetuall memoie, the valuation of all the Churches in the realme of England, so narrowly as by any meanes he might enquire the certainty thereof.

Cathedral  
churches popes  
pensions.

The same was he that made al the Cathedral & conuentionall churches to pay pensions: so that those churches that gane not the vacancie of their benefices to their Clerkes and straungers, should pay vnto them a certaine yearly pension during the vacancie of the benefices they should haue.

Clement 4.  
dieth

The same yeare dyed pope Clement the 4. after whose death the church of Rome was vacant 2. yeares: and then was chosen an Archdeacon Pope, whose name was Theardus, as he was taking his iourney into the holy land, and called him Gregory the tenth.

Gregory 10.

Against the  
Saracens.

2270.

During the raigne of King Henry the 3. Edward the Kinges sonne was one that made a generall expedition against the Saracens to Jerusalem, and in the yeare 1270, in the moneth of May he set forward in his iourney.

About the time when Prince Edward was preparing his iourney towarde Asia, Boniface the Archb of Canterbury ended his life in the countrie of Sebaudia, going belyke to Rome, or comming thence. In whose stead Gregory the tenth placed Robert Kilwardly, neither according to the  
mind

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minde of the Donkes, who agræd vpon the Prior of their house named Adam Chelendine, noꝝ of the king, who spake in the behalfe of Robert Burnell there Chancelloꝝ.

About this time came out the great Concoꝝdances, by an English frier, called Dermington. *Ex Eulogio.* Great Concoꝝdances.

Anno 1273. Pope Gregory the tenth called a generall Councell at Lions, about the controuersie betwixt the Greeke Church and the Latine, and foꝝ the vacancie of the sea apostolicall. 1273  
A generall Councell.

This yeere in the moneth of Aprill, Richard King of Almaigne, died at the Castle of Barthamsted, and was buried at the Abbey of Hailes, which he buylded from the ground. Abbey of Hailes.

This yeare 1273. dyed King Henry, the 16. day befoze the calendes of December, in the 56. yeare of his raigne, & was buryed at Westminster. The steeple and church wherof in his life time he began to build, but did not fully finish the same befoze his death. King dyeth.  
Westminster church.

After Henry the 3. succeded his sonne Edward, and was crowned anno 1274.

Anno. 1276. began the foundation of the Black fryers by Ludgate. And in the yeare 1285. the new worke of y<sup>e</sup> church of Westminster that began in the 3. year of Henry the thirde was finished: which was 66 yeares in edifying. 1274  
1276  
Blackfryers by Ludgate.

An. 1291. The Iewes were vtterly banished the realm: foꝝ which, the Commons gaue to the K. a Fiftene. 1291

King Edward had sharpe warre with the Scottes, and subdued them thre times: who seeing they could not make their partie good against the King, sent priuilie to P. Boniface foꝝ his ayde, and counsell: who immediatly sendeth downe his pꝛecept to the king, that he should herafter cease to molest the Scottes, foꝝ that they were a people exempt, and properly pertayning vnto his Chappell: and therefore it coulde not other wise bee, but that the Citie of Ierusalem must needes defende her owne Citizens: and as the mount Jewes bani- shed y<sup>e</sup> realm vtterly.  
The Scots pertain to the Popes chap- pell.



mount Sion maintaine such as trust in the Lord. Where-  
vnto the king made answere with an oth, that hee would  
mainteine that which was his right evidently knowne to  
all the world.

Scots conuer-  
ted by the re-  
liques of S.  
Peter.

The next yære after, which was the 29: of the kings  
raigne, the Pope directeth his letters to the king againe,  
wherein he chalengeeth the kingdome of Scotland, to be pro-  
per to the Church of Rome, and not subiect to the king of  
England, and therefore it was against God, &c. for him to  
hold any dominion ouer the same: Among other reasons, one  
was because the kingdome of Scotland was conuerted by  
the reliques of S. Peter to the faith of Christ, and therefore  
if hee woulde claime any right to the same Church, or anie  
part thereof, he should send by his procuratozs, specially to  
the same appointed, with all that he could for himselfe al-  
leadge vnto the sea apostolike, there to receiue, what reason  
and right would require.

1301

The king calling a parlement Ann. 1301. answereth the  
popes letters, and so did the Lords tempoꝛall, and the whole  
Baronry of England.

1303

The yære 1303. Pope Boniface the 8. stirred vp Ed-  
ward, king of England, to fight against the French king  
Philip, with whom the Pope had taken displeasure.

Celestine be-  
ginneeth to re-  
forme þ church  
of Rome.

After the bishopricke of Rome had bene long voyde,  
thorough the dissention of the cardinals, for the space of two  
yeares, and thre moneths. At the length Celestinus was  
chosen Successor to Pope Nicholas the fourth. Which Ce-  
lestinus, in his first Consistorie, began to reforme the clergie  
of Rome, thinking to make the same an example to all other  
Churches. Whereby, he procured to himselfe such hatred of  
the Clergie-men, that this Boniface being called Benedic-  
tus, speaking through a Ræde, by his chamber wall in the  
night season, admonished him (as it had bene a voice from  
heauen) that he should geue ouer his Papacie, as a burthen  
greater then he could beare. Ex Mass,

Which

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Which in dede after five monethes he did (partly for the voice spoken befoze, and partly for feare) being tolde of certaine, which were craftely suborned in his chamber, that if he did not resigne, he should lose his life. And, when hee had resigned, Boniface thrust him into perpetuall prison, and so he died. Wherefoze, this Boniface was worthilie called the big Nero; of whom it was rightly saide, he came in like a Foxe; reigned like a Lion; and died like a dog.

Boniface a crafty knave. P. thrust into prison. Bon-pope of Rome.

This Boniface, inuading after Celestinus, behaued himselfe so imperiously, that he put down Princes, excommunicated Kings, such as did not take their confirmation at his hands. Diuers of his Cardinals he dyaue away for feare: some of them (as Schismatiks) he deposed, and spoyled them of all their substance. Philip the French king he excommunicated, for not suffering his money to goe out of his realme, and therfoze cursed him and his to the fourth generation.

The pope curseth y french king to the 4. generation.

Albertus the Emperour, not once, or twice, but thise sought at his hands to be confirmed, and yet was reiected: neither could obtaine, except he would promise to driue the French king out of his Realme.

The factious discord in Italie, betwixt the Gulephs, and the Gibellines, he greatly set on fire: in so much, that vpon Ashwednesday, when Porchetus, an Archbishop, came, and kneeled downe befoze him, to receiue ashes, the Pope (looking vpon him, and perceiuing that he was one of the Gibellines part) cast a handful of ashes in his eyes: saying, Memento homo, quod Gibellinus es, &c. Remember man, that a Gibellin thou art, and to ashes thou shalt goe.

The pope scoffeth ge.

This P. (mozeouer) ordeyned first the Iubilie in Rome: in the solemnizing whereof, the first day he shewed himselfe in his Pontificalibus, and gaue free remission of sinnes, to as many as came to Rome, out of all partes in the world. The second day, being wayted on with Imperial ensignes, he caused a naked sword to be caried befoze him, & said with a loud voice, Ecce potestatem vtriusque gladij. Lo here the

The first Iubilie.

The power of both swords.

power



power, and authoritie of both swordes, &c.

Extravagant  
constitutions.  
Sextus Ni-  
cholaus.  
Pardons and  
indulgences.

1301

The quarrel  
betwixt the  
P. and French  
king.

By this P. diuers constitutions, extrauagantes of his predecessors, were collected together: with many of his own lewdly added thereto, and so made the booke, called Sextus Decretals: by whom also sprang vp first, pardons, and indulgences from Rome.

Now, the cause of quarrell betwixt the Pope, and the French king, (according to N. Riuet,) was this. Anno 1301 the Bishop of Oppanham (being accused for a conspiracie against the French king) was brought vp to his Court, and so committed to prison. The Pope hearing of this, sendeth worde to the king by his Legat. to set him at libertie: which the king did, and withall, discharged both him, and the Legat, commanding them to auoyde his Realme.

Whereupon, Boniface reuoked all the priuiledges granted by him or his predecessors befoze to the kingdome of Fraunce, and not long after thundred out the sentence of his curse against him: citeth all the Prelates, al Deanes and Lawiers, both Ciuill and Canon to appeare personally befoze him at Rome, and at a certaine day, which was the first of Nouember.

The king of  
France for-  
biddeth to  
carrie treasure  
to Rome.

Against this citation the king againe prouideth by straight proclamation, that no maner of person should export out of the Realme of Fraunce, either gold, siluer, or any other maner of ware or merchandize, prouiding withall the waies and passages diligently to be kept, that none might passe vnsearched: also, he defeated the Pope of giuing Benefices, Prebendaries, and other Ecclesiasticall linings: for which cause, most sharpe letters passed betwixt them. Boniface beginning thus: Boniface the seruant of Gods seruants, &c. Feare God, and obserue his commandements: we will thee to vnderstand, that thou art subiect vnto vs, both in spirita-ll things, and in tempo:all. The king answereth, w<sup>th</sup> this salutation: To Boniface, bearing himselfe for chiefe B. lit-  
tle health, or none at all. Let thy foolishnes know, that, &c.

The Popes  
prouideth to  
the French k.

# the Acts and Monuments. 239

In the yere 1303. Maister William Nagareta made declaration against the Pope, with appellation made at Paris, afore the king and his Councell in the Church at Paris. This William Nagareta propounded foure Articles against the Pope, that he was an vsurper, an Heretike, an horrible symoniacall, and a blasphemour of the way of truth, and required of the king and prelates to call a councell, that prouision might be made for the bettering of the estate of the church: and after ward laid out in 28. articles moze at large the villanies of this Boniface, as that he belæned not the immortallitie of the soule: that he should say, whoredome is no sinne: that he caused his images to be made of siluer and to be set vp in churches. That he had a priuate deuill. That he was a witch. That he was a Sodomite, a murtherer, &c. Which thinges the king vnderstanding, with the Archbishops and Bishops made appellation to a councell for the matters. The names of the prelates were these: the archbishops of Picotien, Remen, Senozen, Parbonen, Turonen: the Bishops of Landouiren, Belnacen, Catolacen, Antisiodozen, Beluimen, Purmen, Carnoten, Aurelianen, Ambianen, Roznen, Silanen, Andeganen, Abzieen, Constant, Choizen, Lerouicen, Sagien, Calozomont, Remonien, Amien, Basticozen &c. With Abbots, &c. This appeale was made the 9. yere of Bonifaces popedome at Lupa in Paris.

1303

Nagareta against the pope. Foure articles against the pope.

28. Articles against the pope

After these things thus in the Parlement agreed, the Prelates of the Cleargie, consulting among themselves what was best to be done in so doubtfull a matter, and dreading the Popes displeasure for that which was done already, to cleare themselves in the matter, they contriued a letter to the Pope, partly, to certifie him what there was done, and partly to admonish him what he should doe.

1304

These things thus done, anno 1304. about the natiuitie of the Virgin Marie, came a garison of harnessed Souldiers well appoynted, sent partly by the French king, partly by the



The pope hi-  
deth himselfe.

the Cardinals, Columpna whom the Pope before had de-  
posed vnto the gates of Aruagum, where the Pope did hide  
himselfe, because he was borne in the towne, the captaines  
of which armie was one Schaira brother to the foresaid car-  
dinals, and another William de Longareto, high Steward to  
the French king, who inuading the Popes towne, and fin-  
ding the gates open, gaue assault to the Popes frontier,  
where hee with his Nephew or Marques, and foure other  
Cardinals were immured. The townesmen seeing all their  
strength to be bent against the pope, caused the common bell  
to be rung, and so assembling themselves in a common coun-  
sell, ordeined Adulphus one of the chiefest rulers of the  
towne for their Captaine, who (vnknownen to them) was a  
great aduersary to the Pope. This Adulphus bringing  
with him Reginaldus de Supina, a great Lorde in Campa-  
nia, and the two sons of Iohn Chitan, a noble man, whose  
father the Pope had then in prison: at length ioynd him  
with the French companie against the Pope, and so beset  
his palace on euery side: and first setting vpon the palla-  
ces of the three Cardinals, which were then chiefe about the  
Pope, rifeled, and spoyled all their goodes: the Cardinals  
by a backe doore, hardly escaped their hands. But the popes  
palace, through munition and strength of the Marques, was  
something better defended. At length, the Pope perceiuing  
himselfe not able to make his partie good, desired truce with  
Schaira and his company, which was granted him from one  
of the clock till nine.

Adulphus.

Reginaldus de  
Supina.

The cardinals  
goods rifeled.

Pope craveth  
truce.

The Pope  
reiected.

During which time of truce, the Pope sendeth priuily to  
the Townsmen of Aruagum, desiring them to saue his life:  
which if they would doe, he promised to enrich them, that  
they should all haue cause neuer to forget, or to repent the  
benefite bestowed. To this they made answer againe (ex-  
cusing themselves) that it lay not in their power to doe him  
any good, for that the whole power of the Towne lay with  
the Captaine.

Then

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Then the pope all destitute & desolate sendeth to Schaira, beseeching him to draw out in Articles wherein hee had offended him, and he would make him amends to the uttermost. Schaira maketh answer againe, that hee should not escape with life but vpon three conditions.

First, to restore againe the two Cardinals of Colampna his brethren, whom he had before depriued, with all other of their stocke, and kindred.

Secondly, that after their restitution hee should renounce his papacie.

Thirdly, his body to remaine in his power and custodie.

These conditions the pope would none of: so that the time of truce expired, the captaines and souldiers first fired the gates of the palace, whereby the army hauing a full entrance, fell to rife, and spoile the house: at length they burst in to the pope, whom they put to choise, either presently to leaue his life, or to forgo the popedom. But that hee denied stiffly to doe, rather choosing to die for it, saying: Lo here my neck, lo here my head, protesting that he would neuer while hee liued renounce his papacie. When Schaira went about, and was ready to slay him, but by certaine that were about him hee was stayed: the Souldiers in the meane time did lade themselves with gold and treasure, that as Robert Auesb. reporteth, all the Kinges of the earth together were not able to disburse so much out of their treasure in a whole yere, as then was taken and carried out of the popes palace, and of the palaces of the three Cardinals, and Marques.

Thus Boniface bereaued of al his goods, remained in their hands three daies: during the which space, they had set him on a wild and unbroken colt, his face turned to the horse taylor, causing the horse to runne and course, while the Pope almost was breathlesse: moreover they kept him so without meat, that hee was thereby almost famished to death. After the three daies the Aruagians with 10000. souldiers

The pope glad to make amends. Conditions offered to the Pope.

The gates of the popes palace fired.

The pope rather would die then renounce his popedom.

The pope spoiled of infinite treasure.

The Pope homely viled.

The pope almost starued.



The pope deli-  
uered, almost  
famished.

Pope dieth.  
Benedict 9.

Decretals.

Clergy exempt  
from subsidie.

The clergy out  
of the kings  
protection.

due the keeper, & burst into prison, and deliuered Boniface almost famished, whom the people refreshed with vittaille, and receiued his blessing. From thence he toke his iourney to Rome, beyng accompanied with a great number of harnessed souldiers: where shortly after, partly for feare which he was in, partly for famine, & partly for sorrow of his inestimable treasure lost; he died. After whom succeeded Benedict the 9. of whom these verses are written.

*A re nomen habe, Benedic, Bene fac, Benedicte.*

*Aut rem peruerite, Maledic, Male fac, Maledicte.*

Boniface afoze mentioned was the Authoz of the Decretals. About this time in the daies of king Edward, Boniface directed a Bull to Iohn Peckham archbishop of Canterburie (whom he had placed against the minde of the king and Church of Canterburie) as also vnto all other quarters of the Church vniuersall: in which was decreed that no Church, nor Ecclesiasticall person, should henceforth yeld to his king or tempoꝝall magistrate, eyther any giuing, or lending, or promising of tribute, subsidies, or poztion, whatsoener of the goods and possessions vnto him belonging, but should be clærely exempted and discharged of such subiecti- on or tallage, to be exacted of the in the behoufe of the prince, and his affaires.

Not long after, the King held his Parlement at Saint Edmundsburie, where was graunted vnto him of all Cities and Bozoughs, an eight, and of the commons a twelfth of their goods: onely the clergy by reason of the bull stood stout, wherebpon the king likewise secludeth them from vnder his protection, and sauegard of his lawes: and because the Archbishop was moze stout, and an inciter of the rest, he seised vpon his goods, and caused an Inuentory of the same to be enrolled in the ercheker.

After the death of Iohn Peckham, succeeded Robert Winchellsy, with whom the king had like variance, as with the other Peckham: and accused him to the Pope for breaking

of

## the Acts and Monuments. 243

of peace, and taking part with them that rebelled against the king about vsages and liberties of the realme: wherefore the king being cited by to the court of Rome, was there suspended, till hee had purchased his absolution againe. And as this king was troubled with Archbishops: so from Hildebrand, and the time of Lanfrancus, euery king in his time had somewhat to do with that sea.

The King of England troubled with the sea of Canter.

By Peckham before mentioned, it was ordeined that no spirituall minister shoulde haue more benefices then one: which also was decreed by the constitutions of Otto and Octobonus, the Popes Legate the same time in England.

No benefices but one.

The kinges mother was a professed Nunne in Amesburie. In the later yeare of this kinges raigne, Cassianus k. of the Tartarians (of whom come these which now are Turkes, fighting against the Souldan, king of the Saracens in the plaine of Damascus due a 100000 of Saracens: and againe at Babilon fighting with the said Souldan, due him in the field, & 200000. of his Saracens, & calling vpon the helpe of Christ, and thereupon became Christian. The same Cassianus his brother also after ward was christened him selfe and all his house.

Cassianus k. of the Tartarians.

The Tartarians christened.

In the raigne of this king, Walter Merto Bishop of Rochester builded Merton Colledge in Oxford: in whose raigne also liued Henricus de Gandano, Arnoldus de villa noua. Dantes Scotus called Duns, and other mo.

Merton Colledge in Ox.

Henr. de Gandano. De villa noua. Scotus, Duns. Clement 5.

After pope Benedict succeded Clement the 5. who translated the Popes court to Auinion in Fraunce.

The court of Rome to Auinion.

By this Clement it was ordeined, that the Emperour, although he might be called k. of the Romaines before, yet he might not enioy the title of Emperour before he was by him confirmed: and that the Emperours seat being vacant, y<sup>e</sup> P. might raigne as Emperour vntil anew were created. By him the orders of the templars which (at that time were too abhominable) were put downe at the councell of Vienna: where

The P. reigns as Emp. sede vacante.

Templars put downe.



Corpus Christi day.

The Clementine decretals.

The Emp. poisoned by a monk in the chalice.

The Emp. of Constantinople excommunicated.

1327

P. Iohn 22.

P. Benedict.

This world made for the Cardinals.

He also ordained, and confirmed the feast of Corpus Christi, assigning indulgences to such as heard the service thereof: and also compiled the 7. book of the decretals, called of his name the Clementines.

In the time of this Pope, Henricus the first of that name, Emperour, was poisoned, receiving the Sacrament, by a false dissembling monk, called Bernard, which was thought not to be done, without the consent of the Popes Legate. For the which fact, although he escaped, yet divers of his order after that, with fire, and sword, were slaine.

This Pope excommunicated Andronicus Paleologus, Emperour of Constantinople, anno 1327. declaring him to be a schismaticke, and heretike, because hee would not suffer the Grecians to make their appeale from the Greek church to the Pope, neither would acknowledge him to be his superiour, &c: from which, the Greek church was exempted, saving the space of 58. yeeres, during the time of the French Emperours, at which time the French Emperours, with the Græke Church, were subiect to the church of Rome: but afterward, such was their hate against the Romanes, that because Michael Paleologus, and the Grecians, being called by by Gregorie the tenth, to a Councell at Lyons, about the controuersie of proceeding of the holy Ghost, &c. did submit themselves to the Church of Rome: the Græke monks and Priests denied him the due honour, and place of buriall.

After Clement the 5. succaded pope Iohn the 22. with whom Lodouike the Emperour had much trouble: after whom, succaded Benedict the 12.

This Benedict, on a certaine time being desired to make certaine new Cardinals, answereth againe, that he gladly would so do, if he also could make a new world. For this world (said he) is for these Cardinals, that be made already.  
*Ex scripto Engethusensis.*

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An. 1307. The xxxij. yeare of the reigne of the king, in the beginning of Hillarie Terme, the king kept a Parle-  
ment at Carlil, where great complaintes were brought in by the Nobles, and Ancientes of the lande, concerning the oppression of the Church, by the Popes Legat, William Testa, otherwise called mala Testa: who came by reason the P. (having translated his court to Avinion) was denyed by the princes of Rome, S. Peters patrimonie, & liued then barely: hee had of contribution, and beneuolence, within the first yeare nine thousand, and five hundred markes of siluer, and all his other charges, and expences, (which he largely y<sup>e</sup> were bestowed) clere ly bozne, besides the benefite of Bulles, sent by the said Testa, and the first fruits of al churches being vacant, at any time, or by any man, within the realm of England, Scotland, Wales, & Ireland. And also, the first fruites of all Abbeis, and Prioories, within the said Realmes, &c.

Complaint  
against the P.  
for oppressing  
England.

Whereupon, the king, in the same Parlement, withstood the Legate, charging him (with the consent of the Carles, & Barons) to abstaine from such exactions: and said, he would sende to the pope about the matter: which he did, and thereupon the Pope changed his purpose touching Abbeis: and after that, the first fruites of English Churches was granted vnto the king for two yeres. In which space, he obtained the fruites of the foresaid Churches, &c.

During which Parlement before specified, as mē were talking many things of the Popes oppression, sodeinly fell downe (as it were from heauen) among them, a paper with this superscriptiō. An epistle of Cassiodorus, to the church of England, concerning the abuses of the Romish church. To the noble church of England, seruing in clay, & brick, as the Iewes did in times past, vnder the tyrannie of the Egyptians: Peter, the sonne of Cassiodore, a Catholick souldier, and deuoute Champion of Christ, sendeth greeting, and wisheth to cast of the yoke of bondage, and to receiue the reward of libertie, &c.

An Epistle of  
Cass. to the  
Church of  
England.



The P. still  
reteineth his  
exactions.

What effect this letter wrought in them to whom it was directed, it is not in stories expessed: by the sequele it may be coniectured, that whatsoener was said, the P. retained still his exactions.

Anno 1329. The King of France called a parlement at Paris, about the beginning of December, to conferre of the iurisdiction of the Pope, both in Spiritual, and Temporal things.

P. de Cugne-  
rius.

In which Parlement, a certain wise Pobleman, called Peter de Cugnerijs, being one of the kinges Councell, rose vp, and spake on the kinges behalfe, taking for his Theame, Render vnto Cæsar that which is his, and vnto God that which is Gods: which he prosecuted very effectually, and deliuered a bil of 64. articles, wherin the Spirituality vsurped vpon the tempozaltie: and gaue the Prelates time to deliberate: which was, til the Friday next ensuing.

64. Articles  
against the  
Spiritualtie.

On which day, the B. Edwine, and Archb. of S. Senon, elect, in the name of the whole Clergie, answered for them all befoze the King, and endeouored to proue, that a person ecclesiasticall, might haue tempozall iurisdiction, by the example of Melchizedech, who was k. of Saleim, & Priest, &c. And in the conclusion of his replie, said, because a byl of many articles was exhibited, parte whereof did infringe the whole Ecclesiasticall iurisdiction: to the defence wherof, we wil stand vnto y death (said he:) some other of them, contain onelie certayne abuses, which we beleue none such to be: but if there be, we will see redresse therein, to the quietnesse of the people, and praise of almightie God.

The next Friday following, the Bishop of Eauen (taking the Psalm 89. Lord, thou art our refuge,) extolled the kinges person, sitting with his Barons and Counsellers about him, and prosecuted an answer to the Lord Peter of Cugners ozation, and proued both swozdes to belong vnto the Pope: and answered particularlie the Articles aboue mentioned.

The

## the Acts and Monuments. 247

The next Friday after this the Prelates assembled againe at Wicenas befoze the king, to heare their answer, where the Lord Peter of Cugner (beyng Prolocutor for the king) toke for his Theame, I am peace vnto you, do not feare: wherevpon he signified that they should haue no feare nor be troubled for any thing that there had bene spoken: for that the entent of the King was to keepe the rites of the Church and Prelates, which they had by law, and by good and reasonable custome, but yet proued that the knowledge of ciuill causes belonged not to them, which notwithstanding, he said, the K. was ready to heare the informatiō of the that would instruct him of any custome: and those customes which were good & reasonable he would obserue: which answer liked not the B. Edwin, but he replied again in y<sup>e</sup> prelates defence: and in cōclusion beseeched the K. that it would please him, to giue them a moze comfortable answer, & that they might not depart from his presence all penſiue and sad, whereby occasion might be giuen to the Laitie, to impugne the rites and liberties of the Church. It was answered againe, that the kings intent was not to impugne the customes of the Church.

Knowledge of  
ciuill causes  
belongeth not  
to the clerge.

The Sunday followyng at Wicenas, they had answers and assurance from the King, that they should suffer no damage in his tyme: yea, and that hee would defend their rightes and customes, because it should not bee sayd that hee would giue examples to others to impugne the Church, and that if the Bishoppes and Prelates would see reformation of those things, that were to be amended, whereabout he would take respite betwene this and Christmasse next followyng, his grace would innouate nothing: and if in the foresayd space, they would not refoyme that which was amisse, his Maiestie would appoynt such order as should be acceptable to God, and his subiects. After this, the Prelates and Cleargie had leaue of the King to depart, and went home. This Parlement of the French is to be

Reformation  
to be doone.



referred to the yere, 1329.

1307

The K. dieth.

1310

Crooked  
friars.

Knights of the  
Rhodes.

54. Templars  
burned at Pa-  
ris.

The Tēplars  
put downe v-  
niuersally.

The Pope sel-  
leth the Tem-  
plars landes.

Cistercian  
monks exēpt.

Anno 1307. King Edward marching toward Scot-land died : after whom succeeded his sonne Edward the se-  
cond. About the yere 1310. or the next following, came  
in first the Crooked friars, and also began first the Knights  
of the order of Iohn Baptist, called other wise the Knights of  
the Rhodes, for that they by manly knight hood put y<sup>e</sup> Turks  
out of the Rhodes.

This yere the French K. caused to be burned 54. Tem-  
plars at Paris, with the great Maister of the order : and  
by his procurement Pope Clement the fifth, who succee-  
ded Benedict, called a Councell at Vienna, where the  
whole order and sect of Templars beyng condemned, was  
shortly after, by the consent of all Chzistian kings, deposed  
all in one day. The cause why those vngodly Tēplars were  
put downe, was so abhominable and filthy, that it is not  
with modestie to be named.

After the deposing of the Templars, the King of France  
thought to make his sonne king of Jerusalem, and to con-  
uert to him all the landes of the Templars : but Pope Cle-  
ment would not thereto agrē, transferring all their landes  
to the order of the Hospitallers, for a great summe of mony  
giuen for the same.

In the same Councell it was also decreed by Pope Cle-  
ment, that all religious orders exempted, should be subiect  
vnder the common lawes, as other were : but the Cister-  
cian Monkes with mony and great giftes redeemed their  
pziuiledges, and exemptions of the Pope, and so had them  
graunted. Rob. Auesb.

But the Franciscans sped unhappily with their suite :  
of which Franciscans, when certaine had offered vnto the  
Pope Clement foure thousand flozens of gold, beside o-  
ther siluer, that the Pope would dispence with them to  
haue landes and possessions against their rule, the Pope  
asked them where that mony was, and they answered in  
merchants

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the marchauntes handes. The Pope absolved the marchauntes of their bondes, and commaunded all that money to bee imployed to his vse: declaring vnto the Friers, that hee would not infringe the rule of Saint Francis, lately canonized, neyther ought hee to doe it for anie money. Thus the Friers lost their money, and their indulgence.

The pope consenteth the Franciscan Friers

*Ex eodem.*

Sabellicus writeth, that Clement the fift excommunicated the Venetians, for ayding and preferring of Aroda vnto the estate of Ferrarie: and wrote his letters throught out all Europe, condemning them as enemies of the church, and giuing their goodes as a lawfull pray vnto all men: which caused them to sustayne great harme. So that Francis Dandulus, a noble man of Venice beeing Embassadour, was fayne so to humble himselfe before this proude tyrannicall Prelate, that hee suffered a chayne of yron to bee tyed about his necke, and to lye downe flat before his table, and so to catch the bones and fragmentes that fell, as if he had bene a dogge, til the Popes fury was toward them allwaged.

The Venetians cursed of the popa.

A monstrous tyrannie.

About this time, Rob. Winchelsey Archb. of Canterbury (whom the kings father had banished before) was released, and returned home from Rome.

Great disturbance rose betwixt the king, and the nobles: who hauing their power lying about Dunstable, sent message vnto the king at London, to haue their former acts confirmed: at which time came two Cardinales from Rome, with letters sent vnto the nobles from the pope. The nobles answered to the message of the Cardinals, that as touching themselves, they should be at all times welcome vnto them, but as for their letters (soasmuch as they were men vnlettered, and onely brought vp in seats of warre) therfore cared they not for seeing the same: neither would they speak with the Legates concerning their busines. Yet at the last, throught the mediation of the Archb. and the Earle of Gloucester,



ster, the matter was taken vp betwixt the King and the Nobles.

Walter Renald.

Anno 1313 Robert Winchelsey died, in whose roome Robert Cobham was elected by the King and Church of Cantebury: but the Pope did frustrate that election, and placed Walter Renald Bishop of Worcester.

Clement 5. Dieth.

About this time died Pope Clement the 5. who keeping in Fraunce, neuer came to the sea of Rome: after whose death the Papacie stood void two yeares.

Papacie void two yeares.

Iohn 22.

Pope maketh profite of the variance of princes.

After Clement succeeded pope Iohn the 22. who sent two Legates from Rome vnder pretence to set agrément betwixt the king of Englad and the Scots: they for their charges and expēces required of euery spiritual person iiii d. in euery mark: but all in vaine. For the legates as they were in the North partes about Derlington with their whole familie and traine, were robbed & spoiled of their hozses, treasure, apparel, and whatsoeuer else they had: and so with an euil fauoured handling, retired backe againe to Duresline: where they staid a while waiting for an answer from the Scots. But when neither the popes legacie, neither his curse, would take any place with the Scots, they returned againe to London, where they first excommunicated and cursed as blacke as soote all those arrogant and presumptuous robbers of Northumberland. Secondly for supplying of the losses receiued, they exacted of the clergie to be giuen vnto them 8. pence in euery marke. But the Clergie thereunto would not agree: seeing it was their owne couetousnes, as they said that made them venture farther then they needed: only they were contented to relieue them after 4. pence in the marke: further they would not graunt. And so they departed to the popes court againe.

viii d. in euery marke

Michael house founded in Cambridge. Nicholaus de lyra.

In the time of this king the Colledge in Cambridge, called Michaell house was founded by Sir Henry Stanton knight. About the same time also was Nicholaus de Lyra, which wrote the ordinarie glosse of the Bible: also

Gui

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Guilielmus  
Occham.

Guilielmus Occham a worthe deuine, of a right sincere iudgement, as the times then would eyther giue or suffer.

Among others which the King did trouble, and take reuenge of, for the rebellion of the Barons, was one Adam Bisshope of Hereford, who beyng appeached of treason, with other more, was at length arrested in the Parlement, to appeare, and answer to that should be layd against him. To which the Bisshop answered: I, an humble minister and member of the Church of God, and Bisshop consecrate (albeit unworthy) can not, neyther ought to answer, to these so high matters, without the anthozitie of the Archbishop of Canterbury my direct iudge, and next vnder the high Bisshope of Rome, whose suffragane also I am, and the consent likewise of other my fellow Bisshops. After which wordes, the Archbishop and other Bisshops made humble sute for him to the King.

But when the King would not be won, nor turned with any supplication: the Bisshops together with the Archbishops and Clergie, comming with their crosses, toke him away, chalenging him for the church without any further answer making: charging moreouer vnder the censures of the church, and excommunication, none to presume to lay any further handes vpon him.

The king commanded, notwithstanding, to procede in iudgement, and the iurie of twelue men to goe vpon the inquisition of his cause: who finding, and pronouncing the bisshop to be guiltie, the king caused immediatlie, all his goods and possessions to be confiscate to himselfe. Moreouer, made his plate, and all his household stuffe, to be thzowen out of his house, into the stræte. But yet he remayned still vnder the protection of the Archbishop.

This Archb. was called W. Winchelsey, after whom succeeded S. Mepham, Anno, one thousand, thze hundred, and twentie seuen. R. Auesb. 1301

After P. Clement v, (by whose decease the Romane Sea Rode



Clement 5.

A great heretic.

Ludouicus  
Bauarus Em-  
perour.

Contention  
betwixt the  
pope & Emp.  
24. yeeres.

Pope hath full  
power to cre-  
ate and depose  
Emperours at  
his pleasure,

Marfilus Pa-  
tauinus.  
Defensor  
papis.

And vacant two yeeres and three moneths. Next was elected pope Iohn 22. a Cistercian Monke, who sat in the papacie 18. yeeres, a man so stout, inflexible, and giuen much to heaping vp of riches, that he proclaimed them Heretikes, that taught that Christ, & his Apostles, had no possessions of their owne in the world.

At this time was Emperour Ludouicus Bauarus a worthy man: who with this Pope and other that followed him, had no lesse contention then had Fredericus before: in so much that this contention continued 24. yeeres. The cause thereof rose of the constitution of Clement 5. predecessor to this Pope: by whom it was ordeined that Emperours elected by the Germaine princes, might be called kings of the Romanes: but might not enioy the title and right of the empire, without their confirmation, giuen by the pope. Wherefore, this Emperour, because he vsed the imperiall dignitie in Italie: (before he was authozized by the Pope) he excommunicated him: and notwithstanding, the Emperour did oftentimes offer vp himself to make intreatie of peace, yet the inflexible pope would not bend, mainteining that he had full power to create, and depose kings and Emperours at his pleasure.

In the same time were diuers learned men, who did greatly disallow the B. of Romes doings: among who was Guilielmus Occham, whose Tractations were afterwarde condemned by the Pope, for writing against the Temporal iurisdiction of their Sea: and another named Marfilin<sup>9</sup> Patauinus, who wrote the booke, called Defensor pacis, giuen vp to the handes of the Emperour: wherein, the controuersie of the Popes vsurped iurisdiction, in thinges Temporal, is largely disputed, & the vsurping authozitie of the same sea, set forth to the vttermost.

At length, when the Emperour (after much suite at Auinion) could not obtaine his Coronation. Coming to Rome, he was there receaued with great honoz, where he, with his wife,

## the Acts and Monuments. 253

wife, were both crowned, by the full consent of all the Lords and Cardinals there, and another Pope there set up, called Nicholas the fift.

After which things, the Pope (not long after) died at Avinion in France: whome succeeded Benedictus the twelfth, a Monk of Benedictus order, and reigned by. yeres. Who by the counsell of Philip, the French king, confirmed, and prosecuted the censures that John his predecessor had published against Lewes the Emperour: and deprived him, both of his Emperiall Crowne, & Dukedome of Banaria: that he shold excommunicate, till time that variance fell betwixt this P. Benedict, and the French K. Wherefore, to have some friends to lie to, he began to pretend fauor and absolution. And not long after, died. After whom folowed Clement vi. a man most furious, and cruell.

This Clement vi. renewing againe the former excommunications of his predecessors) caused his letters to be set up on Church doores: wherein he threatened, and denounced, most terrible thunderboltes against the Emperour, except within three dayes he would renounce the Emperiall possession of the crowne: and (resigning up his Empire into his handes) would submitte himselfe, his children, and all his goods, to the will and pleasure of the P. with promise, that he would not receaue any part thereof, but vpon his good grace, as his will should be to referre it ouer.

And besides, the Pope sendeth to the Emperour, a certain forme of a bill, conteyned in writing, with certain conditions, that hee commaunded to be geuen to the handes of the Emperour. Which he gently receiued, and, not onelie with his seale confirmed it, but also sweareth to obserue all the conditions thereof. Which the Pope hearing, greatly marueyled at it, but was nothing mollified.

The Princes, and Electors seeing the bill, with the articles, and conditions, desired the Emperour that hee woulde stande to the defence of the Emperiall Dignitie, as hee had be,

Pope Nicholas v.  
Benedict xii.

Emperour de-  
prived.

Variance be-  
twixt the P.  
and french K.

The Emp.  
must resigne  
all to the P.

The similiar-  
ted pope.



begun, promising their assistance, and ayde. And thereupon, were letters sent to the Pope, desiring him to abstaine from such manner of articles against the State, and Maiestie of the Empire.

Black curses  
against the  
Emperour.

Upon this, the Pope, vpon Maundie Thursday, blustreth out most black curses against him, and also, reneweth all the former Processes: as, both against an Heretike, and a Schismaticke.

Archbishop of  
Mentz de-  
prived.

Commandinge (moreouer,) all the Princes Electors, to procede in chusing a newe Emperour. Which the Archbishop of Mentz refused, to doe, and therefore was by the Pope, deprived of all his dignities.

The Archbishop of Colen took eight thousand markes and the Duke of Saxonie two thousand, and were corrupted by Iohn, King of Bohem, and elected Charles his sonne to be Emperour, whom Pope Clement in his Consistorie, did approue: but hee was repulled at Aquisgrane, where they were wont to be crowned.

Warre with  
the king of  
England.

This Charles, with the French King, and the King of Boheme, by the setting on of the Pope, made warre against the King of England, but were all by him put to flight.

The Emperour  
genueth ouer  
to the P.

Lodowicke (notwithstanding the States of Germanie assembled at Spire, promised to stick vnto him) remembering his oath made before to the Popes Bull, willingly gaue ouer his Emperiall dignitie, and went to Bulgaria. Where shortly after, through the practise of Clement (as Hieronimus Martius doeth wyte) he was poysoned.

The Em-  
perour  
poysoned.

Gunterus de  
monte nigro  
chosen Emp.

The Princes then hearing of his death, assembled themselves to make a newe election: who refusing Charles, elected for Emperour, Gunterus de Monte nigro: who shortly afterwarde falling sicke at Frankford,

by one of his Whistons & eruauntes, was also poysoned, whom Charles had hired to worke that feat, and not dying there-

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thereof, for avoiding bloudshed, thorough countell of the Germans, hee gaue ouer his Empire to Charles: who to haue his sonne set by after him, graunted to the Princes electors of Germany, all the publicke taxes and tributes of the Empire.

Charles cho-  
sen Emperour.

This pope Clement first reduced the yere of Iubile to euery fiftie yere, which first was kept but euery hundred yere: and so he being absent at Auinion, which hee purchased with his money to the sea of Rome, caused it to be celebrated at Rome. Anno 1350. In the which yere were numbred of Peregrines going in and coming out, to the number of 50000. Præmostr.

The Iubile e-  
uery 50. yere.  
From Auinion  
to Rome.

1350

50000. Pil-  
grims.

The Bull of Pope Clement geuen out for this present yere of Iubile, proceedeth in these wordes as followeth.

What person or persons soener for deuotion sake shall take their peregrination to the holy Cittie: the same day when he setteth forth out of his house, he may choose vnto him selfe what confessor or confessors, either in the way, or where else he lusteth: vnto the which confessors wee graunt by our authority full power to absolue all cases papall, as fully, as if we were in our proper person there present.

The forme of  
the Bull of lu-  
bile.

Item wee graunt, that whosoener being truly confessed, shall chaunce by the way to dye, he shall be quite and and absolued of all his sinnes. Moreover, we commande the Angels of Paradise to take his soule out of his bodie (being absolued) and to carrie it into Paradise, &c. And in another Bull: we will (saith he) that no paine of hell shal touch him: graunting (moreouer) to all and singular person, and persons, which are signed with the holy Crosse, power, and authoritie, to deliuer, and release thre or foure Soules, (whom they list them selues) out of the paines of Purgatorie, &c.

The pope  
commandeth  
the angels.

This Clement (as saith Auesb,) tooke vpon him so prodigallie in his popedome, that he gaue vnto the Cardinals of



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of Rome, bishopricks, and benefices, which then were vacant in England, and began to geue them new titles for the same livings, which he gaue them in Englad: wherwith the k. was offended, & vndid all the prouisions of the pope within his realme: commaunding vnder paine of imprisonment and life, no man to be so hardy as to bring in any such prouisions of the Pope, and vnder the same punishment charged the two Cardinals to void the realme. Anno 1343. And in the same yere all the tenths, as well of the Templars, as also of other spirituall men, were giuen and payd to the king through the whole realme.

Against prouisions from Rome.

1343

Tenths to the King.

Oriall colledge and S. Mary hall.

1346

The Abby of Bury spoiled by the townes men.

King Edward the second builded two houses in Wyke for good letters, Oriall Colledge, and Saynt Marie hall.

Anno 1326. the townes men of Bury spoiled the Abbey, of treasure inestimable, and almost burnt vp the whole house: and in one wake burnt vp 22. mannoys belonging to the same, carryng away goodes to the value of 9220. pounds, five shillings and eleuen pence, besides other inestimable treasure. While the Abbot all this space was at London at the Parlement. For which fact, thirtie cartes full of townes men were carried to Forwich; of whom, nineteene were there hanged, and diuers conuid, were put in prison.

The Towne of Bury fined at 120000. pound.

The Abbat of Chevington.

The whole Towneshippe was condemned in fye scoze thousand pound, to be paide for damages of the house. John Berton, Alderman, with two and thirtie Priestes, thirtene women, and one hundredeth, thirtie and eight others, of the same Towne, were outlawed: of whom, certaine confederated, & priuie in the night, burst to the Abbot of Chevington, and toke him, and secretelie conueyed him ouer Sea, to Dist in Babant, where they kept him in great penurie and miserie: till at length, being knowen where he was, hee was brought home with procession, and restored to his house againe. Nich. Trimer. & Flor. hist.

After

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Edw 3

After Edward the 2. succēded his sonne Edward 3. about R. Edward 3.  
the age of 15. and raigned 50. yēres.

An. 1344. The clergy of England graunted to the king a  
tenth for thre yēres: for the which the king againe in re- 1344  
compence graunted vnto them his charter, containing these A charter from  
the king to the  
clergy.  
priuiledges. That no Archbishop or Bishop should be ar-  
raigned before his iustices, *Sine adfectam suam, sine partis.* If  
the said Clarke doe submit and claime his clergie, professing  
himselfe to be a member of the holy Church, who so doing  
shall not bee bound to come to his answere before the Ju-  
stices, and if it shall be layd vnto them to haue married  
two wiues, or to haue married a widow, the Iustices shall  
haue no power to procede against them, to inquire for the  
matter, so that the cause shall bee reserued to the spirituall  
court, &c.

About this age (as before) God rayled by learned men,  
who layd open the abuses of the Church, as Gregorius Ar- Gregorius  
Arminensis.  
minensis, according to Trithemius, who dissented from the  
Papistes and Sophisters, as wee doe in doctrine of free-  
will, counting the Papistes and Sophisters in that point  
worse then the Pelagians. Taulerus a preacher of Ger- Taulerus.  
many in Argentine taught, anno 1350. against mens 1350  
merites, and inuocation of Saints, and was an enemy to  
all superstition: to whom may be added Franciscus Pe- Franciscus Pe-  
trarcha.  
trarcha of the same age, who calleth Rome the whoze of  
Babylon, the mother of errour, the Temple of Heresie, &c.  
and higher, in the yēre one thousand, three hundred, and for-  
tie, Iohannes de rupe Sciffa, was cast in pryson for rebu- Iohannes de  
rupe Sciffa.  
king the Spiritualltie of their great enozmities: hee cal- Rome the  
whoze of  
Babylon.  
led the Church of Rome the whoze of Babylon, and the  
Pope the minister of Antichrist, and the Cardinals false  
Prophetes: beyng in pryson hee wrote a booke of prophe-  
cies, touching the affliction that honge ouer the heades of  
the Spiritualltie, calling his Booke, Vade mecum in tri- Vade mecum  
in tribula-  
tione.  
bulatione.

R.

About



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Conradus  
Hager.

Gerhardus  
Rhiddor.  
Lachryma Ec-  
clesiæ.  
Michael Ce-  
senas.  
Petrus de  
Carbana.

Iohannes de  
Poliaco.

Rome Baby-  
lon drunken  
with the blood  
of the Saints.

Iohannes de  
Castilion.  
Franciscus de  
Alcatara.

1350

Simon Iselip

About the yere 1340. in the cite of Verbipone, was one named Maister Conradus Hager, who is recorde to haue maintained and taught the space of foure and twentie yeres, the Masse to be no manner of Sacrifice: for which his doctrine hee was taken, and inclosed in prison. Not long after this, about the yere 1350. Gerhardus Rhiddor, wrote against the Donkes and Friers, a booke intituled Lachryma Ecclesiæ.

About the yere 1322. liued Michael Cesenas, principall of the Grayfriars, and Petrus de Corbana; of whom writeth Antonius in quarta parte summa, and saith they were condemned in the extrauagant of Pope Iohn, with one Iohannes de Poliaco. Their opinions were, that Peter was no more the head of the Church, then the other Apostles, that the Pope hath no authoritie to depose Emperours: that Priests are equall in authoritie. Michael wrote against the pride, tyrannie, and primacie of the Pope, accusing him to be Antichrist, and the Church of Rome the whoore of Babylon, drunken with the blood of Saints, &c. For this cause hee was depriued of his dignitie, and condemned of the Pope: hee left behind him many followers, of whom a great parte were slayne by the pope, some were burned: as Iohannes de Castilion, and Franciscus de Alcatara. In extrauag. Iohannis 23. With the foresaid Michael was also condemned, Iohannes de Poliaco, (whose assertions were that euery Pastor in his owne Church ought to suffice to heare confession: that pastors and bishops had their authoritie immediatly from Christ and his Apostles, and not from the Pope, &c.

After Simon Mepham Archbishop of Canterburie (who liued not long,) succeeded Iohn Stretford: after whome came Iohn Offord, and liued but ten moneths, in whose roome succeeded Thomas, and raigned but one yere, Anno 1350. and after him succeeded Simo Iselip which was made by Pope Clement 6. who sat seuentene yeres, and builded  
Canter.

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Canterbury Colledge in Oxfoꝛde : which Simon Iselip suc-  
ceeded the Bishoppe of Ely, named Simon Langham, who  
within two yeres, was made Cardinall. In whose steade,  
Pope Urban the 5. ordeyned William Witlesey, Bishop of  
Worcester, to be archbishop of Canterbury, ann. 1366. In  
which yere, William, Bishoppe of Winchester, founded the  
new Colledge in Oxfoꝛd.

Canterbury  
Colledge in  
Oxfoꝛd.

The new Col-  
ledge in Ox-  
foꝛd.

1353.

In the order of Popes, next unto Clement the first, ann.  
1353. succeeded pope Innocent the first. In the first yere of  
which Pope, two Friers Minors, or Franciscans, were put  
to death at Avinion, for certaine opinions, that seemed to  
the Pope and his Cardinals erroneous: whose names were  
one, Iohannes Rochetailada, or Hayabalus, who being  
a frier minoꝛite, beganne first in time of Pope Clement  
the first, Anno 1345. to preach, that the Church of Rome  
was the whore of Babylon, and the Pope with his Car-  
dinalles to be very Antichrist, &c. In the meane time of  
his accusation, it happened, that a certaine priest com-  
ming before the Pope, cast the Popes bull downe before  
his feete, saying: Doe heere take the Bull unto you,  
for it doeth me no good at all. I haue laboured nowe these  
thre yeres with it, and yet cannot get my right. The pope  
hearing this, caused the poore Priest to be scour-  
ged, and imprisoned with the frier. Of Fryer Rache-  
tailada, Froyssard maketh mention in his first volume, chap.  
211. and sayth, that Pope Innocent the first helde him in  
prison in the Castle of Baignour, for shewing that ma-  
nie thinges shoulde fall on the Prelates of the Church  
for greate superfluitie and pride then used amongst  
them.

P. Innocent 6.

Rome the  
whore of Ba-  
bylon.

About the same time, happened a contention be-  
twene the Frenche Prelates and the Friers of Paris,  
because they preached, and hearde Confessions: and after  
much adoo, in fine, the matter comming unto open dispu-  
tation, it was concluded by maister Giles, one of the

Contention  
betwixt the  
French pre-  
lates and the  
Friers.



Augustine Friers, that after his iudgement, the Prelates were moze on the truthe side, &c. *Ex Godfrido de Fontanis.*

1354

The townes  
men of Drford  
spoil the schol-  
lers.

About this time, anno 1354. the Townes men of Drford spoiled the schollers, and brake vntwentie of the doores of their halles, and wounded many of them, and slew and threw into priuies, and cutte their bookes and billes into pieces, and carried away much of their goodes: this was done the twelfth of February: wherefore the whole Towne was interdicted by the Bishoppe of Lincolne. At which time also was graunted to the Wicerehauncelour, or Commissarie, to haue the assise of Bread, Ale, Wine, and all other victualles: the Payor of the towne being excluded. Also it was decreed, that the Commons of the towne shoulde giue vnto the Studentes, 251. poundes sterling, in part of satisfaction: reseruing notwithstanding to euerie one of the Students his seuerall action against any seuerall person of the Towne, &c. The cause of the broyle, was, for that a Student powzed the wine on his hostes head: and broke his head with the pot in a certayne bawle.

Hole holidaves

A priestes wa-  
ger.

1362

Simon Islip archbishop of Canterbury, mentioned before with his letters patent, directed to all parsons, and Vicars within his prouince, straightly charged them and their parishioners, vpon payne of excommunication, not to abstaine from bodily labour vppon certaine Saintes dayes: which were wont before to be hallowed and consecrated to vnchristie idlenesse. Item, that no Priest should haue giuen vnto him moze than thre 3. poundes, sixe shillings eight pence, for his yerly stipend, which made diuers of them to robbe and steale. Anno 1362.

After Simon Islip, succeeded in the see of Canterbury Simon Langham, then William Wittlesey: after whom succeeded Simon Sudbury.

About the yere 1360. the Punnes of Saint Brigers order

the Acts and Monuments. 261

order beganne: about which time also was buylded the **Queenes Colledge in Drford**, by **Queen Philip of England**, wife to **King Edward the third**.

S. Bridgers  
Runnes.  
Queenes col-  
ledge in Dr-  
ford.

Also, in the time of this **Pope Innocent**, **Frier Iohn**, **Bishop of Elie**, moued with certain iniuries (as he thought) done vnto him by the **Ladie Blanche**, made his complaint to the **Pope**: who sending downe his curse to the **Bishop of Lincolne**, and other **Bishops**, to be executed vpon the aduersaries of the **Bishop of Elie**, commaunded them, that if they did know any of the said aduersaries dead and buried, yet they shoulde cause the same to be taken vp: which also they perfourmed accordingly. Of whom, some had bene of the **kings Councell**.

Wherewithall the king being soze displeased, did molest againe the said **Bishops**: which comming to the popes hearing, certaine were directed downe from the court of **Rome**, in the behalfe of the **Bishop of Elie**: who meeting with the **Bishop of Rochester**, the **kings Treasourer**, deliuered vnto him Letters from the **Pope**, the tenure whereof was not knownen. Which done, they incontinently auoyded away. But certaine of the **kings Seruantes** pursued after, and did ouertake them: of whom, some they imprisoned, and other some they brought to **Iustices**, and so were condemned to be burned.

This **Pope Innocent** ordeyned the feast of **holy speare**, and **holy nayles**.

The names of the **Bishops of Canterburie**, from **Lanfrancus**, and their continuance, was this.

holy speare.  
holy nayles.  
The order of  
the Bishops  
of Cant.

34 **Lanfrancus**, ninetene yeares. 35 **Anselmus**, twentie.  
36 **Radulphus**, eight. 37 **Guilielmus Curboyle**,  
thirteen. 38 **Theobaldus**, twenty foure. 39 **Becket**, nine,  
40 **Richardus**, tenne. 41 **Baldwinus**, seuen. 42 **Huber-**  
**tus**, fourteene. 43 **Stephanus Lancthon**, two and twentie.  
44 **Richardus**, foure. 45 **Edmond of Abenden**, seuen.



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The order of  
the bishops  
of Cant.

46 Bonifacius, five and twentie. 47 Kilwarbie, Frier, five.  
48 Pecham, Frier, thirtene. 49 Winchelsey, nineteen.  
50 Reinold, fiftene. 51 Stratforde, twentie nine.  
52 Offord, tenne moneths. 53 Bradwarden, one. 54  
Islep, fourtie seven.

About this time beginneth the losing of Sathan, who  
had bene shutte vp now 1000. yeares.

*The ende of the fift Booke.*



The fifth Booke.



The first persecution of the primitive Church, beginning at the 30. yeeres of Chzist, was prophesied to continue two and forty moneths, that is 294. yeeres.

The ceasing of the last persecution of the primitive Church, by the death of Licinius the last persecutor began, Anno 324. begun from the Nativitie of Chzist, which was from the 30. yeere of his age 299.

The binding vp of Sathan after peace giuen to the Church, counting from the thirtie yeere of Chzist, began anno 294.

And lasted a 1000. yeeres, that is counting from the 30. yeeres of Chzist, to the yeere 1294.

About which yeere pope Boniface sat in the sea of Rome, and made the first booke of the Decretals, confirmed the order of Friers, and priuiledged them with great freedoms, Anno 1294.

Unto the which count of yeeres doth not much disagree, that which Maister Fox saith, hee found in a certaine old Chronicle prophesied, and written in the latter end of a booke: which booke was written as it seemeth by a Monke of Douer, and remaineth yet in the custody of William Cary, citizen of London, alledging the Prophecie of one Haynchardus a Grayfrier, grounded vpon the authoritie of Ioa-achim the Abbot, prophesying that Antichzist should bee bozne, the yeere from the Nativitie of Chzist 1260. which is counting after the Lords passion, the very same yeere when the orders of Friers both Dominickes and Franciscans began first to be set vp by Honorius the third, and Gregorius the 9. which was the yeere of our Lord counting from his

A prophecie.

Haynchardus.



passion, one thousand, two hundred, and twentie six: and counting after the Nativitie of the Lord, one thousand, two hundred, and thre score, whereof the verses in the authoꝝ are wꝛitten, anno 1283.

A propheete of  
Antichrist.

*Cum fuerint anni completi mille ducenti,  
Et Decies seni post partum virginis alma:  
Tunc Antichristus nascetur Damone plenus.*

A complaint of  
the Ploughman  
against the  
clergie.

As diuerse other besoze times opposed themselues against the Pope, so now about the yeeꝛe one thousand, thre hundred, thre score, agaynst the Pope and his Clergie was set out a Prayer, & complaint of the Ploughman, faithfully set fowth by William Tindall, against auricular confession, Christ, penance, long praier, masse, singlenesse of priests, Images, &c.

The church of  
Rome a bird  
decked with o-  
ther birds fe-  
thers.

Not much besoze this Iohannes de Rupe Scissa, vttered a propheticall parable against the clergie of Rome, complaining it to be a byrde decked with the feathers of other foules, whereof because she was proude, and did not acknowledge the benefit, noꝝ from whom she had it, the foules pulled euery one their fethers, and left her naked: and so (said he) it will befall to the church of Rome.

Armachanus  
Archb. of Ire-  
land.

About the same time, also God rayled vp Armachanus agaynst Antichrist, which Armachanus was Primate and Archbishop of Ireland, who in the time that hee liued had no man that excēded him eyther in life oꝝ learning: his name was Richard Fitzrafe: he was brought vp in the vniuersitie of Oxfoꝝd vnder Iohn Badenthorp, who was a great enemy to begging Friers: whose steps also the scholer following, began to doe the like: and being called vp to London, made seven oꝝ eight Sermons, wherein hee propounded nine Conclusions against the Friers, for the which hee was by the Friers cited vp besoze Pope Innocent the sixt: besoze whom he valiantly defended himsele, and continued constant therein vntill his dying day: his sufferings and deliuerances were maruellous great.

Richard Fitz-  
rafe.  
Iohn Baden-  
thorp.

9. Conclusions  
against the  
Friers.

The

## the Acts and Monuments. 265

The controuersie for the Friers helde very long in the church, & they had of popes, some maintainers, & some aduersaries. Maintainers, Honorius 3. Gregory 9, Alexander 4. Clemens 4. Boniface 8. Clemens 5. Against them, Innocentius 3. Innocentius 4. Martinus 4, Benedictus 11.

A long controuersie of the Friers. Their sauouers.

The learned men that disputed against the Friers, were these, which either were condemned by the Popes or caused to recant: Guilielmus de sancto amore, Bernardus super capitulum, *Omnis vtriusque sexus*. Godfridus de fontibus, Henricus de Gandauo, Guilielmus de Landuno, Iohannes Monachus Cardini, Iohannes de Poliacco, who was caused by the Pope to recant at Paris. Armachanus, who wrote a Booke *Defensorium Curatorum*, and for his defense of Curates against the Friers, hee was banished, besides other vexations, seven or eight yeeres, and died in the same, banished at Auinion: of whose death, a certaine Cardinall hearing, openly protested, that the same day a mighty pillar of Christes Church was fallen. Against this Armachanus, wrote diuers Friers.

Their assistants.

*Defensorium Curatorum.*

Armachanus a mighty pillar of Gods church

After the death of Pope Innocent, was Pope Urban 5. who by the fathers side, was an Englishman: he maintained and kindled greates warres in Italie, sending Egidius his Cardinall, and Legate: and after him, Ardiminus a Burgundian, his Legate and Abbot, with a great puissance, and much money against sundry cities in Italie: by whose meanes, Cities and towne, which before had broken from the pope, were oppressed. Also Bernabes & Galeaceus princes of Millaine banquished, by whose example others being feared, submitted themselves to the church of Rome, and thus came that wicked Church by her great possessions, which her patrones would needs father vpon Constantine the godly Emperour,

How Rome cometh by her patrimony.

In the time of this Pope, and in the second yeere of his raigne, about the beginning of the yeere, 1364. vpon the

1364

euen



Nicholaus  
Orem.

even of the natiuitie of the Lord, the fourth Sunday of Advent, one Nicholaus Orem preached a Sermon before the Pope and his Cardinales: in which he rebuked the Prelats & priestes of his time: and threatheneth their destruction not to be far off, by certain signes taken from their corrupt life, &c. His Text was out of the five and fiftie of Esaie: My sauing health is neere at hand to come, and my righteousness to be reuealed.

Jesuits begin.

In the fift yeere of Pope Urban, began first the order of Jesuites.

1367

Offices remo-  
ued from the  
Cleargie to  
the Laity.

Unto this time, which was about the yeare 1367. the offices here in England, as the L. Chancelour, L. Treasurer, and of the priuy seale, were wont to be in the handes of the Cleargy: but about this yeere, through the motion of the Lordes in the Parlement, and partly, for hatred of the Cleargie: all those offices were remoued to the Lordes temporall.

The P. remo-  
ued from  
France to  
Rome againe.

After the death of Urban succeeded Gregorie the eleuenth: who among his other actes, first reduced agayne the papacie out of Fraunce vnto Rome, which had nowe bene from thence, the space of seuentie yerres: being thereto moued (as Sabellicus recozdeth) by a Bishoppe, who being blamed by the Pope, for long absence from his charge, answered: and why are you so long absent from the place where your Church doth lye? Whereupon the pope sought all meanes after that, to remoue his Court out of Fraunce into Rome.

Melitzing a  
Bohemian.

1366

This Pope Gregorie, in a certaine Bull of his sent to the Archb. of Prague, maketh mention of one named Melitzing, a Bohemian, and saith in the same, that he should teach, Anno 1366. that Antichrist was already come, and that the same Melitzing had certayne congregations following him: and in the same congregations, certaine harlots, who being conuerted from their wickednes, were brought to a godly life: which harlots hee vsed to prefer before al y holie religi-

Edw 3

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religious virgins, wherefoze he commaunded the Archb. to excommunicate and persecute the said Melitzing: which hee did, and also imprisoned him.

King Edward the third holding a Parlement in the third yere of this Pope, sent his Embassadors to him: desiring him that hee from thencefozth would abstaine from his reseruatiōs of benefices vsed in the court of England: and that spirituall men within this Realme promoted vnto Bishopricks, might freely enioy their elections within the Realme, and be confirmed by their Metropolitane, according to the auncient custome of the land: whereto the Pope sent an answer (but when) it is not recordeed) sauing that the yere folloving, Anno 1374. there was a tractation at Bruges vppon certaine of the said articles betwixt the King and the Pope, which did hang two yeres in suspence: so at the length it was thus agreed betwixt them, that the Pope should no more vse these reseruatiōs of Benefices in Englande: and likewise the King shoulde no more giue Benefices vppon the *Writte Quare impedit*, &c. But nothing was touched concerning the freedoms of elections confirmed by the Metropolitanes.

1374

The P. should no more vse reseruatiōs of benefices in Englande.

As touching these reseruatiōs, pziouisiōs and collatiōs, with the elections of Archbishops, Bishops, beneficed men, &c. wherewith the Pope vered the lande, the king in the fife and twentie yere of his reigne, enacted (according to the Statute made in the thirtie yere of the reigne of his Grandfather king Edward the first) against the like pillage and rauening, (but not put in practise) reuiued it, and enlarged the same: adding (moreouer) thereunto, other straight and sharpe penalties, against such as offended in any parte of the same.

And in the Parlements holden the 27. and 28. yeaes of his reigne, it was decreed, that whosoever (for any cause of controuersie in law) either Spirituall or Tempozall, whether



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**Præmunire** to make appeale to Rome for any cause.

1370

**Holy Brigit** a great rebuker of the popish clergy.  
**The Pope** compared.

**The 10 commā.**  
**Demētis** turned into 2. words.  
*da pecuniam.*

1379

**Katherina Senensis.**

**Mathias Parisiensis** of Antichrist.

1384

**I. Mountziger.**

**Nilus Archb.**  
of Thess.

ther they were personall or reall, should appeale or consent to any appeale to be made to the sea of Rome, should incur the daunger of a **Præmunire**.

About this time, beyng the yēre of our Lord, 1370. liued holy Brigit, whom the Church of Rome hath not onely canonized for a Saint, but also for a propheteſſe: yet in her bookes of Revelations, she was a great rebuker of the pope, and of his filthie clergie, calling him a murthrer of soules, a spiller, and a piler of the flocke of Christ, more abhominable then the Jewes, more cruell then Judas, more vniust then Pilate, worse then Lucifer himselfe: she prophecieth that the sea of Rome shall be throwne downe into the deepe like a millstone, &c. And that the Cleargy haue turned the ten commandements into two words. *Da pecuniam*: that is, giue money.

About the same time also, 1379. liued Catherina Senensis, which hauing the spirite of prophecie much cōplained of the church of Rome, & prophecied befoze of the great schisme which then folloved in the Church of Rome, and endured al the council of Constance, the space of 39. of yeres, and declared also befoze of the refozmation of religion, that now is.

Also, about the yēre 1370. liued Mathias Parisiensis a Bohemian, who wrote a large booke of Antichrist, and proueth him alreadie come, and noteth the Pope to be the same: besides other abuses in the Romish Church, against which he doeth inueigh.

Shortly after, anno 1384. liued Iohannes Mountziger, Rector of the Uniuersitie of Ulme, who preached against the worshipping of the Sacrament, and was resisted by the Friars, till the Senate, and Council of the Citie was faine to take vp the matter betwixt them.

About this time liued Nilus, Archbishop of Thessalonica, and wrote a large worke against the Roman Church, and layeth the fault of the Schisme betwixt the East and West

## the Acts and Monuments. 269

West Church upon the Pope: and very copiously re-  
ueth manie pointes of Poperie: as, his Supremacie, &c.

About the yere 1371. liued Henricus de Iota, whome  
Gerson doth much commend, and also his companion Hen-  
ricus de Halsia, who in a certaine Epistle which he writeth  
to the Bishoppe of Pozmaria, Iacobus Cartusienfis, doth  
greatly accuse the Spirituall men of euery order: yea and  
the most holiest of all, the Pope himselte, of many and great  
vices.

H de Iota.

H. de Halsia.

He citeth also out of the prophetic of Hildegardis, these  
wordes. Therefore doeth the deuill himselte speake vnto  
you, Priestes: daintie bankets, and feastes, wherein is all  
voluptuousnesse, doe I finde among these men. In so  
much, that mine Eyes, mine Eares, my bellie, and my  
veynes, are euen filled with the froath of them, and so  
foorth.

The deuils  
bellie full of  
the Popes  
voluptuousnes

About the yere 1390. there were buried at Bzinga 36.  
Citizens of Maguntia, for the doctrine of Waldenses, as  
Brushius affirmeth, and Massens reco:rdeth of diuers, to the  
number of an hundred and fourtie, which in the Prouince of  
Parbone, chose rather to suffer whatsoeuer grauous pu-  
nishment by fire, then to receue the decretals of the Romish  
Church, contrarie to the byright trueth of the Gospell.

1390

36. burned for  
the trueth.

140. suffered  
for refusing  
the decretals.

Also foure and twentie suffered at Paris, in the yere of  
our Lord, 1210. And in the same autho: is testified, that in  
the yere, there were 400. vnder the name of heretikes, and  
fourescore beheaded, Prince Armericus hanged, and the la-  
die of Castile stoned to death.

24 suffer at  
Paris.

In the seuentene yere of Edw. the third, the Commons  
found great fault at prouisions comining from Rome, wher-  
by Strangers were disabled within this land, to enioy ec-  
clesiasticall dignities: and shewed how the Pope had graun-  
ted in most couert wise, to two new Cardinals (and name-  
ly to Cardinall Peragoth,) aboue one thousande markes of  
yearelie taxes.

They



They (therefore) required the king, and Nobles, to finde some remedie, for that they neuer coulde, nor woulde, leaue those oppressions, &c. or els, to helpe them to expel the popes authoritie by force.

The Act of  
provision made

Whereupon, the king, Lords, and commons, sent for the acte made at Carlil, an. 35. of the reigne of king Edward the first, vpon like complaint, thereby forbidding, that any thing should be attempted, or brought into the realme, that should tend to the blemishing of the kinges prerogatiue, or preiudice of the Lords, or Commons. And so at this time, the statute, called The act of Prouision, was made, by common consent: which generally forbiddeth the bringing in of bulles, or any such trinkets from the Court of Rome: or vsing, allowing, or enioying, of any such bill, proceste, instrument, &c.

The penaltie of which statute, was, as folowed in the next Parliament, anno regni, 18. the transgressors thereof, to lie in perpetuall prison, or to be forbidden the land: and that all Iustices of Assise, Gaole deliuerie, or Oier and determiner, may determine the same: required withall, that the same act and prouision, should continue for ever. And notwithstanding the bishops were neither named, nor expessed with the other Lords of the Parliament, yet it stood in full force, notwithstanding.

An act to continue for ever  
Decrees against the  
oppression of the  
Pope.

In which Parliament were also diuers points enacted, touching presentments of Ecclesiasticall dignities, and Benefices. Also, in the Parlements, the 20. 25. 38. 40. 50. & 51. of the kings reigne, were enacted decrees against the oppression of the Pope, and his filthie, and rauenuous Cleargie: besides diuers other against them.

Moreover, in the booke of the actes and rolles of the king, it appeareth, that he sent Iohn VVickliffe, (Reader at that time of the Diuinitie Lecture in Oxforde) with certaine other Lordes, and Ambassadors, to treat a marriage betwene his Daughter, and Leonell, Sonne vnto king Edward: whereby is to be noted, the good will which the king bare

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bare to Wickliffe, and what small regard he had of the sea of Rome.

This Wickliffe lived in the raigne of King Edward the third, in the yere of our Lord, one thousand, thre hundred, thre scoze and eleuen: and then withstood greatly the popes proceedings, and the Popish clergy. He was a man very well learned, as testifieth of him Walden his most bitter and cruell enemy: who in a certaine Epistle witten to Pope Martin the fifth, saith that he was wonderfully astonished at this his most strong arguments, with the places of authoritie that he had gathered, and the vehemencie and force of his reasons, &c.

In Wickliffes time, was the worlde in most desperate state, and in greatest blindnesse, and ignorance, both of the power of the Gospell, and all other good learning: and the Church of Rome most cruell, and voyde of all good gift and grace of God: and religion turned to superstition.

Wickliffe first (of matters of religion) began with the Idolatrie committed in the Sacrament: which he did not so soon attempt, but the whole glut of monkes, and begging Friers made against him: and after them Simon Sudburie, Archbishop of Canterbury, toke the matter in hand, and for the same cause depriued Wickliffe of his benefice at Oxforde: notwithstanding, he well supported, and friended of the King, and other: as, Iohn of Gaunt, Duke of Lancaster, and the Lord Henrie Percie, by whom he bare out the malice of the friers, till the yere of our Lord, one thousand, thre hundred, seuentie seuen.

The opinions for which he was depriued in Oxforde, were these: That the Pope had no more power to excommunicate any man, than an other: and that to absolve, is as much in any Priestes power, as in his. That when Ecclesiasticall persons doe sinne habitualiter, continuing in the same still, the Tempozall powers may, and likewise ought

1371

In VVickliffes time þ worlde was in worst case.

VVickliffe against images.

Iohn of Gaunt Lord H. Percie fauourers of VVic.

1377

The opinions of VVic.



to take away from them that which hath béene befoze bestowed vpon them, &c. He touched also the matter of the sacrament, prouing, that in the same the accidents did not remaine without the substance, both by the Scriptures and ancient Doctours.

1376

About the yere 1376. the Bishops still brynging and stirring vpon their Archbishop Simon Sudbury (which befoze had depryued him, and after ward prohibited him not to stirre any moze in those kind of matters) had obtained by proceste and order of citation, to haue him brought befoze them, wherevpon both place and time for him to appeare, after their vsuall forme was to him assigned. The Duke hauing intelligence, that Wickliffe his Client should come befoze the bishops, fearing that he being but one, should be too weak against such a multitude, calleth vnto him out of the orders of Friers, foure Batchelers of diuinity, out of enery order one, to ioyne them with Wickliffe, for the moze surety. When the day was come for Wickliffe to appeare, which was Thursday, the 19. of February, Iohn Wickliffe accompanied with the Friers, and with them also the Duke of Lancaster, and Lord Henry Piercey, Lord marshall of England: the said Lord Piercey going befoze him to make roome, and way where Wickliffe shoulde come: such was the throng of the multitude in Paules Church (which was the place appointed) that the Lordes, for all the puissance of the high Marshall, scarce could with great difficultie gette way thorough. In so much, that the Bishop of London, Wil. Courteney, sonne to the Earle of Deuonshire, seeing the stirre that the Lord Marshall kept in the Church, among the people, speaking to the Lord Piercie, said, that if hee had knowen what masteries he would haue kept in the church, he would haue stopped him for comming in there. Wherevpon grewe words. At last, after much wrastling, they pleased thowow, and came to our Ladies Chappell, where the Duke, and barons were sitting together, with the Archbishops, and other

Wickliffe  
brought befoze  
the Bishops.

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Bishops, before whom stood Iohn Wickliffe to know what should be laid against him. To whom first spake the Lord Percie, bidding him sit downe, saying: hee had many things to answer vnto, and therefore had need of some soft seate. Wickliffe bin sit downe.

But the Bishop of Lincolne cast into a fumish heat, sayd he should not sit there, neither (said he) was it according to law, &c. whereupon grewe great heat of speech among them. The Duke also taking part with the Lord Percie, rebuked the Bishop, who went so farre beyond the Duke in rayling, that the Duke (as the Autho<sup>r</sup> saith) was ashamed because hee could not ouerpasse the Bishop in brawling, and therefore fell to plaine threating: whereupon the contention grew so great, that the councell broken bp with scolding and brawling for that day, was dissolved before nine of the clocke. from brawle to threates.

About this time a proude bishop of Norwich was wounded and sore hurt, with his traine dispersed at the towne of Lennam, for that he presumed to take vpon him to commaund a mace, or tipstaffe, belonging to the chiefe gouernour of the towne, to be carried before him. A proude B. wounded.

Anno 1377. In the moneth of June 21. day, died Edward 3. that after he had raigned 51. yeres, who of all the kings of the realme vnto king Henry the 8. was the greatest brawler of the Popes vsurped power, whereby Iohn Wickliffe was maintained with ayd sufficient. 1377  
K. Edward 3.  
eth, the greatest  
brawler of  
the pope.

Richard the second succceeded his father, being but eleuen yeres of age: and in the same yere of his fathers decease, was crowned at Westminster, anno 1371.

Wickliffe, notwithstanding he were forbidden by the bishops, continued yet with his fellowes, going barefoot, and in long friers gownes, (as their manner was) preaching diligently to the people: out of whose sermons, chiefly these articles were collected: That the Eucharist is the body of Christ, but figurately. That Rome is not the head of churches: and that Peter had no more giuen vnto him then other apostles. Wickliffe go-  
eth barefoote  
preaching.  
Articles out  
of Wickliffes  
preachings.

S.

That



That the pope had no more the heies, then any other within the order of priesthoo: that the Lords tempoꝝ all may take away the temporalities of the clergy, offending habitualiter, & are bound vnder paine of damnation, to take them away fro any Church so offending: That the gospell is the onely sufficient rule of life. That neither the Pope noꝝ any other prelate of the church, ought to haue prisons, wherein to punish transgressoꝝ, &c. Which were collected with diuerse more by the Bishops, and sent to Pope Gregory at Rome, where the Articles beyng perused and read, were condemned by 23. Cardinals, to be hereticall.

Wickliffes articles  
condemned  
foꝝ hereticall.

1378

The Popes  
bull against  
Wickliffe.

An. 1378. pope Gregory sendeth his Bull by the hands of one M. Edmund Stafford directed vnto the vniuersitie of Oxfoꝝ rebuking them sharply, imperiously, & like a pope, foꝝ suffering so long the doctrine of Wickleffe to take roote: which Bull when it came to be exhibited to their hands, the Doctors and Maisters of the vniuersitie, ioyning together in consultation, stood long in doubt, deliberating with themselves whether to receiue the Popes Bull with honour, oꝝ to reiect it with shame.

Beside this Bull sent to the Vniuersitie of Oxfoꝝ, pope Gregory directed mozeouer his letters the same time to the Archbishop of Canterbury Simon Sudbury, and to the Bishop of London William Courtney, with the conclusions of Iohn Wickliffe therein enclosed: commaunding them by vertue of those his letters apostolicall, and straightly inioyning them, to cause the sayd Iohn Wickliffe to be apprehended and cast into prison: and that the King and the Nobles should be admonished, not to geue any credit to the doctrine of Wickliffe, &c. Besides this Bull to the Archbishop of Canterburie, and the Bishop of London, he wrote two other letters concerning the same matter, to the same Bishops, bearing the same date of day, and yere, in the seuenth yere of his papacie. 11. Kalend. Junij.

The Pope diligent  
against  
Wickliffe.

Mozeouer besides all these buls, & letters, he directeth an  
other

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other Epistle bearing the same date unto king Richard the 2. touching the same matter.

The articles included in the Popes letters, that were held for erroneous, were about 18. as first, none hath power but Christ to ordaine, that Peter, and all his offspring, should politikelly rule over the world for ever. God cannot giue to any man for him and his heires any ciuill dominion for ever. All writings of men as touching perpetuall inheritance, are impossible. 4. Every man being in grace, iustifying, hath right ouer all the good thinges of God. 5. A man cannot but onely ministratoiously giue any temporall or continuall gift either to his naturall sonne, or to his sonne by adoption. 6. The temporall Lordes may lawfully take away the riches from the church when they do offend habitualiter. 7. The Pope cannot any way make able, or disable any man. 8. A man cannot take hurt by excommunication, except he be principally excommunicate by him selfe. 9. No man ought but in Gods cause, to proceed to any ecclesiastical censure. 10. An excommunication doth onely binde, when it is against the aduersary of Gods law. 11. Ther is no power giuen to excommunicate any subiect for denying any temporalities. 12. The Disciples of Christ haue no power to exact by any ciuill authoritie, temporalities by censures. 13. It is not possible by reason of the absolute power of God, that any can bind or lose the people, or whatsoever christian he be. 14. The vicar of Christ doth onely binde and loose, when he worketh conformably by the ordinance of Christ. 15. any priest duly ordained, hath power to minister the sacramentes, and consequently absolve any man confessing his faultes being penitent for the same. 16. Agreeth with the 6. 17. Whosoeter haue endued any church with temporalities, it is lawfull for them to take them away by way of medicine, for to auoide sinne; notwithstanding any excommunication &c. For as much as they are not ginen but vnder a condition. 18. The Bishoppe of Rome

18 hereticall opinions against Wickliffe.



# 276 The Abridgement of

Rome, or any Ecclesiasticall minister may lawfully bee rebuked of his subiects, and for the profite of the Church, bee accused eyther of the Cleargy, or of the Laitye. These letters made the Bishoppes marvellous bolde, and bragge: but God by a small occasion, did lightly overthrow their devises, for the day of examination being come, a certaine personage of the Princes Court of no great noble byrth, named Lewis Clifford, entring in among the Bishoppes, commanded them that they should not procede in any definitive sentence against Iohn Wickliffe. By which wordes, they were amazed, and durst not procede: and thus escaped Wickliffe the second time: and was by them cleerey dismissed with a certaine declaration made of his articles, and protestation, that hee would, while hee lived, mainteyne the lawe of Christ: and if through ignoraunce, &c. Iohn Wickliffe was greatly supported by the Londoners: by whose meanes hee escaped the handes of the Bishoppes the second time: and proceeded, publishing, and preaching the trueth: whom also it greatly helped, because in the same yere, or the next following, Gregorie the Pope dyed. After whom ensued such schisme betwixt two Popes, that it continued in the Church nine and thirtie yeres, till the time of the councell of Constance: the occasion of which schisme, was through the pride of Vrban the sixt. From whome (about the same cause) of his Cardinales, the most part, and other Princes shooke, and set up another French Pope against him, named Clement, who raigned eleuen yeres: and after him, Benedictus 13. that raigned sixe and twentie yeres. Again, of the contrary side, after Vrbanus 6. succeded Boniface 9. Innocentius 8. Gregorius 12. Alexander 5. Iohn 13. in this order: Vrban 6. eleuen yeres, and eight moneths. Boniface 9. 14. yeres & 9. moneths. Antipopes, Clement 11. yers. Benedictus the 13. 26. yeres. Pope, Innocentius the 8. two yeres. Gregorius the 12. two yeres, 7. moneths. Alexander 5. 11. moneths. Iohan.

Wickliffe escaped the second time.

Wickliffe greatly supported by the Londoners.

Pope Gregory dyeth.

A schisme betwixt 2. Popes 39. yeres.

Clement. Benedict. 13.

Boniface 9. Innocent 8. Gregory 12.

Popes and Antipopes.

# the Acts and Monuments. 277

Iohannes, 13. five yeres, tenne moneths.

In which miserable schisme fell out many horrible tragedies: as, shedding of blood; imprisonment of priests; murdering of Otho, Duke of Brunswike, Prince of Tarentū; Ioan, Duene of Jerusalem, and Sicilia, his wife, strangled in prison; racking of Cardinals on gibets to death; the beheading of five Cardinals together, after long torments; the slaughter of fiftie thousand, slaine in battaile on both sides: with a number of other cruelties, practised among them, which Theodorick Niem, who was present at P. Urbanus death, doeth most largely discourse.

Crueltie among the clergy during the Schisme.

About thre yeres after, there fell a dissention betwene the nobilitie and commons of the land: in which tumult, the rude people tooke, and beheaded Simon Sudburie, Archb. of Canterbury. In whose place succeeded William Courteney, who was very diligent in rooting out Heretikes: notwithstanding, in the meane season, Wickliffes parte increased priuile, and dayly grew to great force, vntill the time that William Barton, Vicechancelloz of the Uniuersitie of Oxfozd, about the yere, 1380. had the whole rule of that Uniuersitie: who calling together eight Monastical Doctors, with foure other, and the rest of his affinitie, putting the common seale of the Uniuersitie, to a certaine writing, set forth an Edict, declaring vnto euery man, and threatening them vnder greuous penalty, that no man should be so hardie hereafter, as to associate themselves with any of Wickliffes fauourers: and vnto Wickliffe himselfe he threateneth the greatest excommunication, and further imprisonment, and to all his fautoz, vnlesse that they (after thre dayes canonicall admonition) did repent, and amend. Which thing when Wickliffe vnderstode, forsaking the Pope, and all his Cleargie, he thought to appeale vnto the Kinges Maieste. But the Duke of Lancaster forbade him that, and counselled him to submitte himselfe to the censure, and iudgement of his Ordinarie: whereto he granted, and made such qualifying

S. Sudburie beheaded by the rude people.

1380

W. Barton, Vicechancelor of Oxfozd, enemye to Wickliffe



fying of his assertions, that he did mitigate the rigour of his enemies.

Wickliffe mit-  
tigateth his e-  
nemies.

1 3 8 2

The next yeare after 1382. by the commaundement of William Archb. of Canterbury there was a cōuocation holden at London, where Iohn Wickliffe was commaunded to be p̄sent: but whether he appeared personally oꝛ not, it is not in stoꝛies certainly recorded. In which councell Wickliffes articles were some of them condemned foꝛ heretical, and other foꝛ erronious. The articles condemned foꝛ hereticall are these.

Articles of  
Wickl. con-  
demned.

1 There is no transubstantiation after the woꝛdes of consecration. 2. The accidentes remaine not without the substance after the woꝛdes. 3. Chꝛist is not coꝛpozally p̄sent in the Sacrament. 4. If a B. oꝛ P̄iest be in deadly sinne, he can not oꝛder, consecrate oꝛ baptize: (which article seemeth to be falsly taken.) 5 A man truly penitent needeth not outwardly to be confessed. 6. Chꝛist did not ordeine the Masse. 7. If the Pope be an euil man, hee hath no power ouer faithfull Chꝛistians, except it be giuen him from the Emperour. 8 Since the time of Vrban 6. there is none to be receiued foꝛ Pope, but to liue after the manner of the Greeks. 9. That church goods may be taken from the Clergie, if they so deserue. The erronius opinions were these. 10 That no p̄elate ought to excoꝛmunicate any man except he knew him first to be excoꝛmunicated of God. 11 That he which doth so excommunicate, is therby himself excommunicated, oꝛ an heretick. 12 That any person excoꝛmunicating him that hath appealed to the king, oꝛ counsel, is thereby himselfe a traitoꝛ. 13 That they that foꝛ feare leaue the hearing oꝛ preaching of the woꝛd of God, are therefore already excommunicated: and in the day of iudgement shall be counted as traitoꝛs to God.

14 That it is lawfull foꝛ any Deacon oꝛ P̄ieste to P̄eache without licence of the, Pope, oꝛ Popishe Clergie.

15 That

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15. That so long as a man is in deadly sinne, he is neither Bishop or p̄late in the church of God: (which article seemeth to be hardly gathered of them.) 16. That all the temporall Lordes may take away temporall goods from the churchmen if they so deserue. 17. That tenths are pure almesse. 18. That all speciall prayers applied to any priuate or particular person, by any religious man or p̄late, doth no moze profite the same person, then generall or vniuersall prayers doe profite others, which be in like state with them. 19. That whosoever entereth into any priuate religion, is thereby made the moze vnapt to keepe the commaundements of God. 20. That holy men which haue instituted priuate religions, haue grievously offended. 21. That religious men in their priuate religions are not of the Christian religion. 22. That Friars ought to liue by their labour. 23. That whosoever giueth almesse to Friars, is in daunger of curse.

Tenths are  
pure almesse.

Now when the Archbishop, Suffraganes, and p̄lates, &c. were assembled at the Grayfriars in London, vpon saint Dunstons day after dinner, about two of the clocke, and should go about their busines, a terrible earthquake fell thorough all England.

A terrible  
earthquake.

The Archbishop endeouored by all means to abolish Wickliffe and his doctrine, and to that effect wrote both to the Bishop of London, to the commissary of Oxfoꝛd, and also solicited the king against the same.

Vpon Wickliffes conclusions were examined, Nicholas Herford, Phillip Repington, and Iohn Ashton bachelers of diuinitie, who at length with somewhat adoe, confessed Wickliffes articles to be heretical or erronious, after a sort some of them being taken, & in some sense construed: which kind of answer, because it pleased not the p̄lates, they were appointed to be examined againe of certaine speciall points, where their answer was not direct and full before.

In the examination of Iohn Ashton the archb. required,



Persecution.

that he would answer in the Latine tongue, because of the Lay people that stood about him, but Ashton refused so to do: and answered in his mother tongue: and so behaved himselfe that the Archbishop called him hereticke and erroneous: and at the same time the archbishop being desirous (as he pretended) to be informed by Thomas Hilman bachelor of divinitie (there being present & somewhat favouring Iohn Ashton) what his iudgement was touching the said conclusions, assigned vnto him also a deliberation, to appeare with Nicholas Herford, & Phillip Repingdon: at which time Thomas appeared, and pronounced the articles all hereticall or erroneous: Nicholas, and Phillip, for not appearing were excommunicated for contumacie. Against which excommunication y parties excommunicated, exhibited an appeale vnto y B. of Rome, which appeale the archb. utterly reiected, & sent a letter to M. Rigge commissary of Drford, to make diligent search for Nicholas Herford, & Phillip Repington, to apprehend them, & to send them vp personally to appeere at a certaine day prescribed for the same: and solicited the King to ioine his sword to assist him, whereto he also yelded, and directeth his letters to that effect, both to the Archb. and to the Vicechancellor of Drford, which was anno 1382.

1382

The vicechancellor the same time was Robert Rigges, the doctors Iohn Huntman, and Walter Dish, who then (as far as they durst) favoured y cause of Iohn Wickliffe, & that side: in so much that the same time & yere 1382. when certaine sermons publike should be customably appointed, at the feast of the Ascension, and of Corpus Christi, to be preached in y cloister of S. Frisewide, now called Christ church, before the people, by the Vicechancellor, & the Doctors: the doing thereof was committed to Phillip Repington, & Nicholas Herford, so that Nicholas should preach on the Ascension day, & Repington on the Corpus Christi day. In which sermon on Corpus Christi day, Phillip preached, (among other matters) that the Pope and Bishops ought not to be recom-

The favourers  
of Wickliffe  
appointed to  
preach.

## the Acts and Monuments. 281

recommended aboue tempoꝛall Loꝛds, and that in all moꝛal matters, he would defende Wickliffe, as a true Catholike Doctoꝛ. And finally, his sermon concluded, hee dismissed the people with this sentence, saying: I will in the speculatiue doctrine, as pertaining to the matter of the Sacrament of the altar, keepe silence till such time as **G D D** otherwise shall instruct and illuminate the heartes of the Clergy. Against this Philip, Peter Stokes a Carmelite, was a great aduersarie. And a while after, the Wicechaunceloꝛ and Brightwell went vp to London, to purge themselves, and their adherentes of the accusations of this Frier, and being examined vpon the articles of Iohn Wickliffe, they did consent, that they were woꝛthely condemned: and so were with somewhat adoe, discharged, and commaunded seeke out the fauourers of Iohn Wickliffe: whereof Nicholas Herford and Philip Repington, hauing priuy warning by the Wicechauncellour, conueyed themselves away, and fledde to the Duke of Lancaster, who yet forsooke them for feare, oꝛ somewhat else, not expꝛessed. So soone as they were fledde, the Archbishoppe directeth letters to the Wicechancellour, and to the Bishop of London, named Robert Braisbrocke, to excommunicate them, and to lay for them both in Oxfoꝛd, and in London, that they might bee apprehended. This was the fourteenth of July, Anno 1382 after which Repington in the same yeere, the thꝛee and twentieth of October, was reconciled to the Archb. and so was Iohn Aishton.

Stokes an enemy to Wickliffe.

Duke of Lancaster forsoke the scholars of Wickliffe.

About the 23. of September the same yeere, the king called a parlement for a subsidy: and the Archbishops and Prelats a Conuocation, in the monastery of Saint Friswide in Oxfoꝛd, where in the third day of the assembly, in the presence of the prelates, Philip Repington (otherwise called of the brethren after ward Rampington) abiured his former conclusions, and the doctrine of Wickliffe: & immediatly after was brought in Iohn Aishton, who refused to answer, and

Repington reconciled, and so Aishton.

Repington abiureth.



The Londoners  
fauours  
of truth.

and after ward, was cited and condemned by Thomas Arundell Archbishop of Canterbury; but what became afterward of him, it is not certaine. It is plaine by the Chronicle of S. Albons, that the Londoners did hinder the Archb. himselfe sitting in the cite of London, when he would haue made proceſſe against Iohn Aishton, anno 1382. Nicholas Herford, during the time of this Conuocation did not appeare; and therefore had the sentence of excommunication against him: against which he put in his appeale to the King, and his Councell: the Archbishoppe woulde not admitte it, but caused him to bee apprehended, and inclosed in prison: yet hee escaped, and returned to his former preaching in secrete manner. Whereupon the Archbishop thundered out excommunication against him, and wrote letters to the king, requiring his sword to chop of his necke.

Wickliffe banished.

In this meane time, it is not certainly knowne, what became of Wickliffe but as it may bee gathered out of Walden, it appeareth that he was banished: but whersoever he were, at that time hee wrote a letter to Pope Urban the first, purging himselfe therein: and also in the same declareth a brieſe confession of his faith. But this Pope Urban otherwise called Turban, was so hotte in his warres against Clement the French Pope, his aduersarie; that he had neither leysure, nor list to attend vpon Wickliffes matters, by reason of which schisme, Wickliffe was in more quiet.

By reason of  
the schisme  
Wickliffe is  
more quiet.

1383

Anno 1383. Pope Urban employed Henry Spencer B. of Norwich (who was hardly intreated at Lennam, for striuing for the mayors mace) in suppressing of the Antipope, at Auinion in Fraunce: and sent Bulles to the same Henry about this time to Croysſer, whosoever would go w<sup>th</sup> him into France, to destroy the Antipope, that named himself Clement, & to make wars with al those y<sup>e</sup> took his part: which was take in had accordingly, & to y<sup>e</sup> end was giue

to

# the Acts and Monuments. 283

to the Bishop the fiftineth, which was graunted to the king the Parlement befoze, and about the moneth of Maie, being come to Canterbury, & there taryng for a while, in the Monastery of S. Augustine, receiued a writ from the king that he should returne to him, and know further his pleasure. The B. fearing he should be staied: not withstanding the writ, entred the seas, and arriued at Calis, and after ward besieged Grauentie, that held with the Antipope, and toke it, and there slue man, woman, and child. *Ex Chron. Mon. A. cenell Bi. D. Albons.* And after that he had slaine at Dunkirke in the chase, twelue thousand of the French, (of his men only seuen missing,) and had in vaine besieged Ipres, and could not keepe Graueling, returned againe into England.

In this meane time Iohn Wickliffe, eyther being banished, or kept in some secreete place, returned agayne within short space: and repayed to his parishe Church at Lutterworth, whereof hee was parson: and there dyed, in the beginning of the yeere one thousand, three hundred, eightie and foure, vpon Siluesters day, and died olde: of whom Thomas Walden his aduersary testifieth, that the same pleased him in his olde age, which pleased him being young.

This Wickliffe had written diuers and sundry woorkes, which, anno 1410. were burnt at Droghda, the Abbot of Shrewsburie being the Commissarie, and sent to ouersie that matter: and not onely in England, but in Boheme also, the bookes of Wickliffe were set on fire, by one Subincus, Archbishop of Prague. The number of the volumes which he is said to haue burned, being most excellently written, & richlie adozned with bosses of gold, and rich couerings, (as Aeneas Siluius writeth) were aboue 200.

Iohannes Cocleus in his Hist. Hus. recordeth, that there was a certaine Bishop in England, which wrote vnto him, that he had yet remaining in his custody, two mighty volumes of Wickliffes woorkes, which for the quantitie, might

Lutterworth  
VWickliffes pa-  
rish Church,  
1382

VWickliffes  
constance.

1410

W. bookes  
burned.

same



seeme to be equall to the workes of S. Augustine. He wrote also certaine answers to king Richard the second, touching the Title of the King and the Pope: and whether the king may for his defence in time of necessitie withhold his treasure from the Pope. In which he declareth the Popes usurpation, and that Lordly dignitie which by the institution of the Apostles is forbidden him, &c.

Wickliffes fa-  
uourers,

Penance.

Wickliffe had many fauourers, euen of the Nobilitie, as well as of the lower sort. His speciall fauourers were these: Iohn Clenbone, Lewes Clifford, Richard Sturmes, Thomas Latimer, William Neuell, Iohn Mountague, which plucked downe all the Images in his Church. Beside all these, was the Earle of Salisbury, who for contempt in him noted toward the Sacrament, in carrying it home to his house, was enioyned by Badulph Ergon, Bishop of Salisbury, to make in Salisbury a crosse of stone: in the which all the story of the matter should be written: and hee euery Fridaye, during his life, to come to the Crosse barefoote, and bareheaded in his shirt: and there kneeling on his knees, to doe penance for his fact. *Ex Chro. Mon. de albon. In vita Rich. 2*

The Londoners take vpon  
them, &c.

The Londoners at this time, trusting in the mayors authoritie (the cleergy & spirituall men being choked with bribes, and winking at vice) took vpon them the office of the B. in punishing vices belonging to the ciuil law: as, fornication, adulterie, &c. *Ex eod.*

Wickliffes bones  
burned after  
his death.  
Persecution.

Wickliffe had diuers testimonies of his great learning, and godlinesse: as, of the Vniuersitie of Oxford, sealed with the Vniuersitie Seale. But so farre did his doctrine take place, that the Councell of Constance, (to destroy it,) did decree, that forty five of his articles were hereticall, and 41. yerres after his death, commanded his bones to be taken vp, and burned

Thomas Walden, in his booke de sacramentis, & sacramentalibus, saith, that after Wickliffe, many suffered most cruell

cruell death, and many also did forsake the Realme. In the number of whom was William Swinderbie, Walter Brut, John Puruey, Richard White, VWilliam Thorpe, Raynolde Peacock, Bishop of Asaph, and afterwarde of Chichester: John Scotte, and Philip Norris, which being excommunicate by Pope Eugenius the fourth, anno 1446. appealed to a general, or oecumenical Councel. Peter Paine, who flying from Oxfoꝝd into Boheme, did stoutly withstande the Sophisters, as touching both kindes in the Sacrament of the supper: and after ward, (among the rest of the Oratoꝝs) was one of the fourtene that were sent to the Councell at Basil: where, by the space of thre dayes, he disputed vpon the article touching the ciuill dominion of the Cleargie: in the yere 1438.

Also, the Lord Cobham fauoured, and followed VVickliffes doctrine, as did the Bohemians, who (by the meanes of a Bohemian, Student in Oxfoꝝd, of a noble stocke, that carried with him into Bohemia certaine of VVickliffs booke De realibus vniuersalibus, de ciuili iure & diuino, de Ecclesia, de questionibus variis contra Cleru, &c.) had knowledge of the doctrine of VVickliffe.

A certaine noble man in the Uniuersity of Boheme, had founded, and buylded a great Church of S. Matthias, & Mathews: which Church was called Bethelem, geuing vnto it great lands, and finding in it two preachers, euery day to preach (both holy day, and working day) to the people. Of the which Preachers, Iohn Husse was one: who hauing familiaritie with the young noble man, that had bene student in Oxfoꝝd, toke such pleasure in reading the bookes of Wickliffe, and such profite, that hee began to defende the authoꝝ, both in Schooles, and Sermons.

I. Husse.

Anno 1389. VWilliam Swinderbie, Priest, was accused of certaine false poyntes, vntreuely objected against him. The denouncers were, Frier Frisbie, obseruant, Fryer Hinclic, Augustine, and Thomas Baxton, Dominican.

VV. Swinderb.  
1389

Now,



Now, although he neuer preached, or mainteyned the articles objected against him: yet the Friers, with their witnesses, standing forth, declared him to be conuicted, bringing also drie wood with them to the towne, to burne him: and would not leaue him, befoze he had made them promise, and swozne vnto them, (foz feare) neuer to holde them: and that he should goe to certaine Churches, and reuoke the opinions which he neuer affirmed: as, that men may aske their debtes by charitie, but it is not lawfull to imprison any mā foz the same. That a childe is not truely baptized, if y priest y baptizeth him, or his Godfather or godmother, be in deadly sinne, &c. Which penance he did, according to their intun-  
ctions.

1391

Articles a-  
gainst S.

After this was done in the dioces of Lincolne, W. Swin-  
derbie remoued into Hertfordshire, where hee was much  
more vexed by the Friers, and by Iohn Tresuant, Bishop of  
Hereford. The articles which befoze were objected, anno  
1391. at the church of Bodenham, in the same Dioces, were  
these. 1 There is no Transubstantiation. 2 That the  
accidents cannot be without the subiect: and that there re-  
maineth materiall bread. 3 That all Priestes are of like  
power in all things. 4 That auricular confession is super-  
fluous. 5 That inferiour priestes haue power of binding,  
and loosing, onely, and immediatly from Christ. 6 That the  
Pope cannot graunt perclie pardons, &c. Whereof, diuers  
were falslie laide to his charge, as he in his answere did de-  
clare.

In which answere he denied those that were absurd: and  
the other he protested he would mainteine, till such time as  
he were by the word of God other wise informed. This  
answere he should seeme to haue sent in wryting, himself not  
daring to appeare, being cited foure sundrie times. Where  
upon, he was condemned foz an heretike, and his articles,  
& answeres foz heretical. From which sentence, he appealed  
to the k and his Councel, alleadging reasons foz the same.

Wc.

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Bycause the Kings court is aboute the Bishops, because the matter is of death and the Bishoppes (sayd hee) will say, *Nobis non licet interficere quemquam*. It is not lawfull for vs to kill any man, &c. What after became of him it can not certainly be affirmed, whether hee escaped their handes or died in prison, or was burned: but it remaineth out of doubt, that during the time of king Richard 2. no hurt was done him, which was in the yere 1401. At what time the king being wrongfully deposed, Henry the 4. inuaded the kingdome. In the beginning of whose raigne was holden a parlement at London, wherein Wickliffes booke, doctrine, & maintainers were condemned, & his fauourers iudged to be apprehended, and except they recanted, to bee deliuered to the secular power: wherupon a certaine priest is said to haue bin burned in Smithfield for the testimonie of the trueth, which might be William Swinderby also said.

1401

Henry the 4.  
the first perse-  
cuting king in  
England.

Next vnto William Swinderby, his companion Walter Brute was apprehended for the testimony of the trueth. Hee was a laye man, and a Graduate of Oxforde: the chiefe cause that stirred vp the zeale of this man, seemeth to haue bin the impudent pardons & indulgences of P. Urban graunted to Henry Spencer B. of Norwiche to fight against pope Clement: and the wrongfull condemnation of the articles and conclusions of W. Swinderby.

Walter Brute.

The articles laide out against him, were, y he had taught against the reall pcesence of the Sacrament. That he inueighed against the croysing, to fight against Clement, and y he aduouched the P. to be antichrist, & a seducer of the people. That he aduouched VV. Swinderbies articles, and answered to be good. Which articles also, they ministred, and laid to his charge, in the chamber of the Bishop of Hereford, at his Mannour of Whitborne, then being present, M. Raignold, of wolstan, chanon of Hertford, sir Philip Dilester, person of the church of Glanniozim, &c. To the obiections, and articles Brute did cause an answer to be deliuered to the Bi-

Articles a-  
gainst Brute.



Pope Antichrist.

The temporalty taken from the Clergy.

1393

Bishop, which because it seemed to him too obscure, & short, required him to write upon the same matters againe more at large: whereupon W. Walter declareth his minde more amply of the same matters: and confuteth the Popes usurpation, and proueth him very copiously to be Antichrist. Disputeth against the necessitie of tithes: against auricular confession, and the Popes absolution and pardons, against iustification by woorkes, and the reall presence: that Christs body is not left for a sacrifice, but a Sacrament: against exercising of Priests selling of prayers, holy water, purgatorie, selling of pardons, of orders, of hallowings, discipline, and fraternitie, &c. that the cite of Rome was Babilon: & against Images. Against all these things, he most pithily, & learnedly treated: and in the ende of his declaration, he prophesieth that the temporalties shold be taken from the clergy, for the multitude of their sinnes.

After that this declaration was exhibited by Walter Brute vnto the Bishoppe of Hereford, he further appointed him the third day of October, at Hereford, with the continuance of the daies following, to heare his opinion. Which third day, being Friday, anno 1393. Walter Brute appeareth before him, sitting in commission in the Cathedral Church of Hereford at five of the clocke, or thereabouts having assistance in the same place, diuers Prelates, abbots, &c. Among whom was N. Herford.

In which assemblie Walter submitted himselfe vnto them, after they had continued Friday, Saturday, and Sunday, in their informations, and examinations, against him: so as for that time it is like he escaped: what after wards befel vnto him, it is not certaine.

Out of the declarations, and writings of W. Brute, the B. with the monkes, and doctours, did draw out certaine articles, to the number of seven and thirtie: which they sent to the Uniuersity of Cambridge, to be confuted, vnto two learned men, Master Colwel, and Master Newton, bachelers of diuine

diuinitie, which they to their skill did take in hand.

Certaine writings are found in the same register, adioi-  
ned to the histoꝝ of Walter Brute, & one, a letter which hath  
no name, written to M. Nicholas Herford, who beyng at  
the first a great follower of Wickliffe, was now in the num-  
ber of those that sat vpon Walter Brute. The effect of þe letter  
was to warne him, & put him in mind of his sal: & beside that  
epistle, there is found annexed with the same, a certaine o-  
ther letter counterfayted, vnder the name of Lucifer Prince  
of darknesse, to the persecuting Church of the popish clergy.  
Which letter seemeth to some to be ascribed to Occham a-  
boue mentioned, wherein Popish Church is noted to be  
Antichristian, and the abuses of the same laid open, *Ex Re-  
gistro Herfordiensis*: and diuerse other writings of like argu-  
ment, both before and since haue bene deuised: as, one bea-  
ring the title *Luciferi ad malos principes ecclesiasticos*, impzin-  
ted first at Paris in Latine, and vnder the writing thereof  
bearing this date, *Anno a palaty nostri fractione, consortiumque  
nostrorum subtractione 1351*. Which if yee count from the  
passion of Christ, reacheth to the time of Wickliffe 1385.  
that was aboue six yeres afore the examination of this  
Walter Brute. There is also another epistle of Lucifer ad  
Prælatos, mentioned in the Epistle of the schole of Prague,  
to the Vniuersitie of Oxfoꝝ, set forth by Huldricus Hutte-  
nus, Anno 1370.

A turnecote  
persecutor.

A letter of Lu-  
cifer prince of  
darkenes to  
the clergy.

1351

1370

Also Vincentius in his *Speculo historia*, lib. 25. cap. 89. ma-  
keth mention of a letter of the fends of hell to the clergy, as  
in a vision represented before 400. yeres. In which the  
fends giue thanks to the clergy, in that by their not preach-  
ing, they sent infinite number of soules to hel, &c. Also Iaco-  
bus Cartusienſis writing to þe B. of Moꝝmace declareth the  
enozmities of the church: besides an. 1228. at Paris, in a si-  
node of the clergy, there was one appointed to make a Ser-  
mon, & beyng carefull what to say to the people, the Diuell  
appæred to him, and bid him preach, and say to them, the

The fends  
glad of want  
of preaching.

The Diuell  
teacheth what  
should be  
preached.



princes of Hell salute you, yea Princes of the Church, because thorough your negligence all soules go downe to hell, adding moreover that hee was enforced by the commaundment of God to declare the same: yea and that a certaine token was also given the Clergie, whereby the Synod might evidently see, that hee did not lie. Ex catalog. Illyric. fol. 546.

King Richard the second, was by Boniface the 9. stirred up against the professors of the truth: which Boniface directed his Bull, both to the Bishop of Hereford against the professors, and also another unto the King, the first yere of his dignitie Episcopall: whereupon the King gave out straight commission against them that helde of the side of Wickliffe, and specially against Walter Brute hee wrote a letter the two and twentieth day of September, the sevententh yere of his raigne. Albeit during the life of the King none are expressly found by name that suffered burning: notwithstanding some there were which by the Archb. William Courtney, and other Bishops had bene condemned, and divers also abiured, and did penance, chiefly about the towne of Leycester: the names of which persons detected are these: Roger Dexter, Nicholas Taylor, Nicholas Wagstaffe, Michaell Seriuener, William Smith, John Henry, William Parchmenar, and Roger Goldsmith, inhabitants of the towne of Leycester, who for holding against the Keall presence, against worshipping of Images, and worshipping of the Crosse, against the chaunting of Masse, and matins, against pardons, Friars, oblations for the dead, auricular confession to the priest, &c. were of the Romane church condemned for Heretikes: and because Roger and Nicholas appeared not, being cited, on Alhalow day, being the first of November, the archb. celebrating high masse, cursed the & their adherents, with bell, booke, & candell, and did interdict the whole towne of Leicester, and all the Churches in the same, so long as any of the foresayd excommunicate persons should

Abiurers.

Well affected  
about Leyce-  
ster.

Roger Dexter.  
Nich. Taylor.

The towne of  
Leycester in-  
terdicted.

should be there, and till all the Lollards of the towne should turne from their heresie, obtaining at the Archb. hande, the benefite of absolution: at length it was declared, that there was a certaine Anchores, within the Churchyard of S. Peters of Leicester, infected with Wickliffes heresie, named Matild, which Matild being examined by him, & he not finding her answers directly, assigned her a day peremptory, to appeare before him at the monastery of S. James at Northampton, there more fully to answer unto the articles of that heresie, which was the 6. day of the same moneth of November: which Matild was so straitly examined, that she recanted, and did 40. daies penance.

An Anchores  
of Wickliffes  
doctrinne.  
Matild.

Recant.

About that time, there was one Margaret Cailie a Nunne, which forsaking her order, was against her will enforced by the Archb. to enter into the same againe. Whereupon, of the number of the 8. persons before mentioned, 2. recanted, William Smith, Roger Dexter, & Alice his wife, and had imposed penance, to heare masse, & go on procession 3. times before the crosse in their shirts, with Tapers and crucifixes in their hands, and in the open market to do likewise: William singing the anthem, with the Collect. Sancta Katherina, & Roger and Alice a Pater noster, and an Ave Marie: and so also should againe stand the Sunday next, as before in the Church, &c. 1389.

Margaret Cailie  
a Nunne, for  
saketh her or-  
der.

Penance.

1389

About this time, one Peter Pateshull an Austen frier, obtaining by the Popes priuiledge, (through the meanes of Walter Dys, Confessor to the Duke of Lancaster) liberty to change his coate and religion, and hearing of the doctrine of Iohn Wickliffe, and other of that sort, began at length to detect the vices of his order, in such manner, as all men woondered to heare the horrible reciting thereof. which being brought to the eares of his order, twelve of them, while hee was preaching at the Church of Saint Christopher in London, stood vp openly in his preaching: and one of them contraried that which he saide: which, when the

Peter Pateshul



The Londoners  
were zealous.

1388

The K. wife  
hath the Gospel  
in English.

Tho. Arundell.

1393

Articles in the  
be halfe of the  
Gospel.

Londoners did see, they thrust him with his brethren out of the Church, and wounded them; soze beate them, and followed them home: purposing to destroy their mansion with fire also, had not the Sheriffe of London, with two Friers of good report, of the same house with gentle and mylde wordes mittigated their rage. This Peter Patshull was afterwards desired to put in writing, that he did know, touching their wickednesse: which hee did, accusing them of murder, naming time, place, and persons: sodomitrie, treasons to king and realme, &c. Which writing, the Londoners caused to be set up on Paules Church dooze at London: and was read, and copied out of many. This was Anno 1387. the tenth yeere of the raigne of King Richard the second. *Ex Chron. Monast. Albon.*

At the same time, Anne the kings wife, had the Gospels in English, with the foure Doctors upon the same. She was a Bohemian borne, Sister of Vincelaus, king of Boheme: which care of knowledge in her, Thomas Arundell Archbishoppe of Yorke, preaching at her funerall, the 18. yeere of the kinges raigne, greatly commended: and praised for having them in the mother tongue, and blamed sharply the negligence of the Cleargy. Notwithstanding this Tho. Arundell, after this sermon, became y<sup>e</sup> most cruell enemy that could be against English booke, and the autho<sup>r</sup>s therof: soz shortly after the death of the Quene, he with the B. of London, Robert Braybrock, crossed the seas into Ireland, & there desired the kings aide against the heresse of Wickliffe.

Anno 1393. at Westminster was called a Parlement, by the kinges commaundement, to that purpose: in which parlement, certaine articles were put out in the behalfe of the gospel, to the number of twelue; & were fastned upon the Churchdooze of Paules at London, and also at Westminster. 1. The first was against the appropriations, and pride of the Cleargie. 2. Against Papistlicall priesthoode.

3. A-

the Acts and Monuments. 293

3 Against singlenes of Priestes. 4 Against Transubstantiation. Against exorcismes, and blessings of priests. 6 Against ciuill iurisdiction of Ecclesiasticall persons. 7 Against masses for the dead. 8 Against pilgrimages, and oblations. 9 Against auricular confession. 10 Against the purchasing of indulgences, and pardons a poena, & culpa, by Lords, vnto such as doe helpe their armies to kil Christians in foraine Countreies, for temporall gaine. 11 Against Nunnes, and widowes which bow a single life. 12 Against multitude of artes not necessarie, vled in the Church.

Multitude of  
artes not ne-  
cessarie.

To these articles were adioyned reasons in reproue of the practise of the Church of Rome therein. And vnto the articles these verses were thus adioyned.

The English Nation doth lament  
of Sodomites their sinne:

Which Paul doeth plainly signifie,  
by Idols to begin:

But Geritis full ingrate,  
from sinfull Simon sprong:

Rime against  
popish priests.

This to defend, (though priestes in name)  
make Bulwarkes great and strong.

After these articles were thus set forth, the King, not long after returned out of Ireland: and at his returne called certaine Nobles vnto him, Richard Sturie, Lewes Clifford, Thomas Latimer, Iohn Montacute, &c. Whō he did sharpe rebuke, and terrible thzeaten, for that he heard them to be fauourers of that side: and toke an oath of Richard Sturie, that he should neuer fauour any such opinions: swearing that he should die a shamefull death if he brake his oath, Ex Chron. D. Alb.

Fauourers of  
the gospel.

Now Pope Urban was dead sixe yeares before: whom P. Boniface 9. succeeded Boniface the ninth, that laboured by all meanes against the Gospell, and had written sundrie times to King



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Richard, as wel for the repealing of actes of Parlement, against his prouisions, Quare impedit, and premunire facias, as for the persecuting of the professors of the truth: which letter he wrote to the king, anno 1396. which was the yere befoze the death of William Courtney, Archbishop of Canturburie, after whom succeeded Th. Arundel, brother to the Earle of Arundel first B. of Elis. then archb. of Yorke, and Lord Chancelloz of England, and lastly, archb. of Canturb. about the yere 1397.

The K. writeth  
a christian ad-  
monition to  
the P.

Anno 1398. the ninth yere of the Pope, K. Richard 2. wrote a certaine letter to the Pope, full of vertuous instruction, to the quieting of the schisme: and a godlie admonition, very pithilie, and copiouslie: in the ende whereof (the rest being of like sort) he beseecheth him to receiue his counsell effectuellie, that in doing thus, the waters may returne to the places from whence they came: and so the waters may begin to be made swete with salt, least the are swimme on that water, and the wood sinke, and least the fruitfull Oliue degender into a wilde Oliue, and the leprosie of Naaman, the Nobleman, cleaue continuallie to the house of Gehezie, and least the Pope, and the Pharisses crucifie Christ againe. Christ, the spouse of the Church, which was wont to bring the chiefe bishop into the holiest place, increase your Holinesse, or rather, restore it, being lost, &c. Ex lib. cuiusdam Dunelmen. But the Popes being little moued with good counsell, neither of them would geue ouer, to the quiet of the Church, but prosecuted their titles to the vttermost.

Parlements  
holden against  
the P.

Notes of certaine Parlemences holden in the reigne of K. Richard 2. making against the Pope.

In the first yere, at Westminster, that first frutes be no more paid to the P. Item, that no prouision be made from Rome, to procure any Benefice. That none farme any Ecclesiasticall lining of a stranger.

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In which bill it was rehearsed that Frenchmen had six thousand pound a yere, that way in England. Against the Popes reservations of dignities elective: in the second, yere agaynst Aliens, who had the greatest part of Church dignities in their hands.

Item, that the benefices of rebels to Pope Urbane should be seised into the kings hands. That Urbane was true pope and who soeuer sought for any prouision but from Urbane, should be out of the kings protection.

In the third yere the Brelates and Clergie, made a protestation against a certaine new graunt, to wit, their extortion. But the King (notwithstanding their protestation) would not stay to graunt to his Iustices in all cases as was vled to be done in times past, &c. In the 4. yere against the popes collectors, that all priors aliens might be removed and Englishmen placed in their romes. In the ninth yere, that redress might be had against such religious persons, as vnder licence to purchase 10. pound a yere, do purchase 80. or an 100. That clerkes should pay to the king first frutes as they do to the Pope. The 11. yere against impositions gathered of the popes Bulls of *Volumus & Imponimus*, and that they might be bestowed vpon the kings wars against the Schismatikes of Scotland, & that such as bring into the realme such, may be reputed for traitors.

In the 13. yere, that the Popes collector should be commanded to auoid the land within 40. daies, or else to be taken for the kings enemy: and that euery such collector from henceforth should be an Englishman, and swozne to execute the statutes made in this parlement, &c. and in the 14, 15, 17, 20, 21, 25. Decrees, were made agaynst some one point, or other of the Popes authoritie and power in England, and abuses of the Clergie. In the five and twentieth yere, Thomas Arundell archb. of Canterburie in the parlement was proued a traitor, in that he procured the Carles of Arundell, & Warwicke, and the Duke of Gloucester, to en-

Tho. Arundell  
proned a tray-  
tor.



croch themselves royall power, and to iudge to death Symon Burley, and sir Iohn Barnes, without the Kings consent: whereupon it was decreed that he should be banished, his temporalties seized, & his lands, and goods forfeited. The King further prescribed that he should take his passing on Friday, within six weekes of Michellmas at Douer, toward the partes of Fraunce.

King deposed.

1399

Anno 1399. Richard was deposed from his crowne by common consent: after whom succeeded Henry the 4. who returned out of France, with Thomas Arundell the Archbishop before exiled, and by him was led to the seat royall. This was anno 1399.

1400

William Sawtre.

The next after an. 1400. followed a parlement holden at Westminster, in which parlement one William Sawtree priest, desiring to be heard for the commoditie of the whole realme, and the matter being smelt before of the Bishops, they obtained that the matter should be referred to the convocation house: which it was, and the convocation being deferred till Saturday next the twelfth of February, so was his audience also: where, at the day appoynted he appearing, the Archbishop Thomas Arundell objected that he had fallen into certaine hereticall Articles abiured before the Bishop of Norwich, and caused certaine Articles unabiured to be read, and objected against him by Robert Hall Chancellour to the B. thus: sir William Charles, otherwise called Sawtree, parish priest of the Church of Saint Sith the virgin in London, publickly and priuely, doth hold these conclusions underwritten. 1. That he will not worship the crosse. 2. That he would sooner worship a temporall King. 3. That he would sooner worship the bodies of Saints. 4. That he would rather worship a man truly contrite. 5. That he is bound rather to worship a man predestinate, then an Angell of God. 6. That a man is not bound to his vow of visiting the monuments of Saints; but that he may distribute the expences of his vow to the poore.

Objections against Sawtree

7. That

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7. That euery Priest, or Deacon, is more bounde to preach then to say the Canonick houres. 8. That after the wordes of consecration, the substance of bread remaineth still.

To which articles, he in the Charterhouse befoze the bishoppe, and his Councell, exhibited a scroll of answaeres, mainteyning the same: after which answaeres publikey read by maister Robert Hal, the Archbishop inquired of the saide William, whether he had abiured these heresses befoze the Bishop of Norwich, or not, as was alledged against him: whereto he answered no. Then he specially examined him of the sacrament of the altar: who answered, that after the wordes of consecration, there remained bread: wherebpon the Archbishop gaue sentence of heresie against him. The same prouincial Councel being continued vntill the 24. day of the same moneth of February, the Bishop of Norwich presented a certain processe vnto William Sawtre, wherein he had abiured the articles laide against him: which beeing declared, it was demanded of William Sawtre, other wise called Chatris, why he might not be pronounced a man fallen into heresie, and to be disgraded. Whereunto he answered nothing: then the Archbishoppe, and the whole Councell

Relaps.

gaue sentence, he should be taken for a relaps, and disgraded, & so committed to the secular power. His proceeding in his degradation, after that he had put on the apparel, was in this sort as followeth. *In nomine patris, filii, & spiritus sancti,* Amen. The Thomas, by Gods permission Archbish. of Canterbury, primate of all England, and Legate of the Apostolike See, doe denounce thee William Sawtry, other wise called Chawtris, Chaplaine fained, in the habite and apparell of a Priest, as an heretike, and as one refallen into heresie, by this our sentence definitiue, by counsell, consent, & auctoritie to be condemned, and by conclusion also of all our fellow brethren, fellow Bishops, Prelates, Councell prouinciall, and of the whole Cleargie, doe degrade and de-

The maner of  
disgrading.

prue



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prive the of all thy priestly orders, and in signe of degradation, and actual deposition from thy priestly dignitie, for thine incorrigibility, and want of amendment, wee take from thee the Patent and Chalice, and doe deprive thee of all power of celebrating masse, and also wee pull of thy backe, the casule, and take from thee the vestiment, and deprive thee of all priestly honour, and so proceeded they in taking away the vestiment, and stole of a Deacon, and and the albe of a subdeacon, and maniple, and candlesticke, taper and cruet of an Acolouth, the holy water bucket of an exorcist, the Legend booke of a Reader in the Church, the Surplise of a Sexton, the crowne of Ecclesiasticall dignity to bee shaven, and the Priestes cappe taken away, and a Lay mans cappe put on, that they might favourably receive the saide William thus unto them committed. This done, by their solliciting, the king directed a terrible decree against him for his speedy execution to the Mayo: and sheriffes of London: which was perfourmed accordingly. Anno 1400.

The surplisse  
of a Sexton.

The time of  
Henric 4.

The time of Henry the 4. was full of trouble, blood, & misery. He was the first of the kings of England, that put out his hand to the shedding of the blood of Saints, since the conquest.

After the burning of this godly man, the rest of the company beganne to holde themselves more close, for feare of the king, who was altogether bent to hold with the Popes prelacie.

1405

Anno 1405. by the Archbish. of Yorke, named Richard Scroop, with the L. Mowbery, marshall of England (which both conspired against the king) ten articles were set upon Churchmendes, against the king: wherein he was charged to be a traitor, periured, a murderer, a breaker of the orders of the church, a tyrant, a misgouvernor of the commonwealth, an oppressor, &c. But they with their adherents were apprehended, and put to death.

Anno

## the Acts and Monuments. 299

Anno 1409. Thomas Badby a taylor and lay man, was by Thomas Arundell archbishop of Canterbury brought to condemnation for the testimony of the truth. His Articles were: 1. That the sacrament of the Altar is not the reall body of Christ, and that after consecration it remaineth bread still. 2. That it was impossible, that any priest could make the body of Christ. 3. That he said, Iacke Baker of Bristow had as much power to make the like body of Christ, as any priest had. He was pronounced an Hereticke, first by the B. of Worcester in the chappell Caluary of S. Thomas martyr, nigh the cathedrall Church of Worcester, which was after ward approued by the archbishop of Canterbury, Archb. of York, London, Winchester, Chichester, Norwich, (the prince Edmund, Duke of York being also by) &c. and he condemned in Paules Church in London, and so was deli- uered to the secular power to be burned: which when they had done, (like false hypocrits) they desired & tēporall Lords present, very instantly, that they would not put the saide John Badby to death, &c. But this being done in the fore- none (the 15. day of March) on the afternone, & kings writ was not farre off: hee was brought into Smithfield, and there being put in an emptye barrell, was bounde with yron barres fast to a stake, and dry wood put to him, and so burned. At which time, Courtney Chauncellour of Ox- ford, preached and informed him of the faith of holy church. the Prince, the eldest sonne being also present. When the tunne was put ouer his head, and fire put to, he cried mercy, (belike vpon the Lord,) whereat the Prince commanded to take away the tunne, and to quench the fire, promising him pardon (if he would recant) and a yerely stipende out of the kings treasure.

Which when he denied, and refused to recant, hee com- manded the tunne to be put ouer him againe, and fire put to, and so was he consumed.

The Cleargie will persecuted the faithfull, and moued the

1409

Thomas Bad-  
by marty.

Crocodiles  
teares.



The Statute  
Ex officio.

Diuers shynke  
backe.

Articles.

W. Thorpe.

Articles.

the king at the parlement (which yet continued) to enact the Statute Ex officio, which hee yelded vnto: and to fortifie the same, the Archbishop made also a constitution against the professors of the truth: and such was the straitnesse in those times, that although many did constantly abide, yet some did shynke backe: among whom was one Iohn Puruey that recated at Paules crosse, Iohn Edward priest, who reuoked at the Greene yard at Norwiche, Richard Herbert, and Emmot Willy of London, also Iohn Becke at London, Iohn Seynons of Lincolnshire, who was caused to reuoke at Canterbury. The articles which commonly they did hold were these: First, that y<sup>e</sup> office of the holy crosse did containe mere idolatry, and that the crosse wooshippers are mere Idolaters: that there is not the bodily presence in the sacrament. That the Eucharist was instituted for a memoriall onely. That the same Sacrament is a figure of his bodie. That euery Priest ought to preach without license of his ordinary. That it is sinne to giue any thing to the preaching Friers. That we ought not to offer at the burials of the dead. That confession of sins to the priest is vnnecessary. That the infant, although he die vnbaptized, is saued. That neither the Pope, nor any whosoever, can compell any man to sweare by any creature of God, or by the Bible. That no man is bound to giue any bodily reuerence to any prelates, &c.

Anno 1407. was William Thorpe examined of articles before the Archbishop, Thomas Arundell: which William, set forth his examination, written with his owne hand. He was called, and examined the Sunday next after Lammas, hauing bene before imprisoned in the Castle of Saltwood: He was burthened to haue preached in Shrewesburie, in Saint Chads Church. 1 That the Sacrament of the Altar was materiall bread. 2 That Images are in no wise to be wooshipped, 3 that men should not goe on Pilgrimages. 4 That Priestes haue no title to tithes. 5 That it is not lawfull to sweare in any wise.

Which

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Which articles he denied that euer he taught, yet being examined of them particularly, he (first declaring that euery Priest hath power to preach, and ought so to doe,) answered to the first, that Transubstantiation was inuented by Fryer Thomas Aquinas, since the denill was let loose. To the second, that, as in the Church of the Iewes, it was not lawfull, nor put in practise, to make the image of the Trinitie, or of any of the Saints, or Prophets: so neither, in the time of the Gospell. And so to the rest, hee holdeth, and aduoucheth against the Romish Church: saying, concerning the matter of swearing. He saide, he preached that it was not lawfull to swear by creatures, and so not by a booke: and alledged Chrysostome for that purpose, who blameth them greatly, that bringe forth a booke to swear by.

Transubstantiation inuented by Tho. Aquinas.

Against swearing on a booke.

Besides these articles, it was also objected to him, what he thought of auricular confession: which he answered to bee vnnecessarie, but onely a contrite, and penitent heart vnto God. And if any man feele the burthen of his sinnes grieuous, and his conscience disquieted, then were it not amisse, to resort to a good priest: and if he sayled, that a man might lawfullie take counsell, and comfort at a Lay mans hand. The discourse was long betwixt the archb. and him, and very excellently, and conragiously did Thorp maintaine the trueth, against the archbishop. Who, among many arguments of no waight, alledged the examples of P. Rampington (who neuer persecuted the brethren, although he had before professed the truth,) the B. of Hereford, and Puruey, &c. that had relapsed from the trueth which they once mainteyned: but nothing could discourage, or alter the constant hart of the godly mā.

Which the Archb. perceiuing, after many threathnings, and contumelious words, he called a Clarke, and rounded him in the eare, who went forth, and straightway sette the Constable of Saltwood Castle, whom the Archb. commanded to carrie William away: who led him into a foule and filthie prison: where notwithstanding, he felt the exceeding comfort of

A constant confessor of the trueth.



of Gods spirit most plentifully. Besides his examination written in his own hand, there is also extant a treatise, under the title of his will, containing a complaint against vicious priests: their pride, pleasure of this life, neglecting of their duties, &c. What became of him is not in stories specified: but it is most likely (being committed to most straight prison) he was closely made away, or died by sickness.

T. Walden writeth thus of I. Puruey before mentioned, in his second tome. I. Puruey (saith he) was the librarie of the lollards, and glosser upon Wic. He said that the worshipping of Abraham was but a salutation. And tom. 3. he saith: This I. Puruey, with Herford, a doctor of divinity, were grievously tormented, and punished, in the castle of Saltwood: and at last recanted at Pauls crosse in London, T. Arundel then being Archb. of Cant. Afterward againe he was imprisoned under H. Chichester archb. of Cant. 1421. The works of this man which he wrote, were gathered by R. Laungam, his aduersarie. First, as touching the sacrament of the last supper, the sacrament of penance, the sacrament of orders, the power of the keyes, the preaching of the gospel, of marriages, of bowes, of possessions, of correcting of the Clergie, of the decrees of the church, of the state of the P. and Cleargie: of all these generallie, he left diuers monuments, gravelle, and exactly written.

The articles which he taught, and afterward was forced to recant at Pauls crosse, were these. 1 No transubstantiation. 2 No auricular confession. 3 Every godly Lay man, is a priest unto God. 4 That the wicked prelates have not the keyes, and that the cursing of the Pope should doe good, and no hurt: for that they which are so cursed, are dismissed, and freed from his cursed lawes. 5 Against bowes of perpetual chastitie. 6 That priests ought to preach the Gospel freely. 7 That Innocentius 3. with 600. bishops, and 1000. other prelates, which set down in a council, transub. and reall presence, were fowles, blockheads, heretikes, &c. in so doing: and there.

I. Puruey, the  
librarie of the  
Lollards.

1421

Articles re-  
canted.

## the Acts and Monuments. 303

therefoze no man ought to obey their constitutions, except they be grounded vpon the Scriptures, or vpon some reason which can not be impugned.

¶ Besides these, Richard Lauringam collected other articles, out of y<sup>e</sup> bookes of Puruey, as against the chapter of penance, and committing of sinnes, *Omnis vtriusque sexus*. Item that Innocētius the third was the head of Antichrist: against the Sacrament of Orders. And if there were no Pope, yet all the bishops might gouerne the Church by common consent, as once they did befoze, such worldly pride crept in among the Bishops, &c. As touching the authoritie of the keyes no man ought to esteeme Sathan (whom men call the Pope) and his vniust censures, moze then the biting of a serpent, or the blast of Lucifer. Concerning the Sacrament of matrimony, that gossipry ought to be no let. That no vow ought to be made, but in such things as a man may and ought lawfully to perfozme.

Once they did befoze, &c.

The P. curse the blast of Lucifer.

¶ Touching the possessions of the Church, he declareth that the king, and the Lords, and commons, may without any charge at all, keepe 15. garrisons, & find 15000. souldiers, hauing sufficient lands and reuenues to line vppon) out of the tempoꝛalties, gotten into the hands of the Cleargy, & sayned religious men, which neither do that which belongeth to the office of Curats to do, nor yet to secular lords. And mozeouer, the king may haue 20000 pound, to come freely euerie yere to his cofers, and aboue: also, may finde, and sustaine, fifteen Colledges moze, and 15000. Priestes and Clarkes, with sufficient liuing, and an hundred hospitals foꝝ the sick, and euery house to haue one hundred markes in landes: and all this to be taken out of the tēpoꝛalties of the cleargy, wout any charge to the realme, &c. That the law of Siluester the P. which is declared in 2. q. 5. ca. pꝛasul. & cap. Nullam, is contrarie to the law of Chꝛist, and either Testament. And y<sup>e</sup> those decretals of accusations, cap. quando, & qual. which do prohibit any clarks to be bꝛought befoze a secular iudge,

How the tempoꝛalties of the cleargy shoulde be bestowed.



to receiue iudgement, doe containe blasphemy, heresie, and error, and brings great gaines to Antichrists cosers. That punishment of adultery belongeth to secular persons: and furthermore hee maketh an exhortation to the Princes, to iudge the Church of Rome, which hee calleth the great and cursed strumpet, of whom S. Iohn writeth Apocalips. 17. Touching the lawes, & determinations of the popes church, the Christians ought to repeale such of them as are against the word of God: and that the Canon lawes are full of heresies. This was written of him, anno 1396. which seemeth to be before his recantation at Saltwood, before Thomas Arundell Archbishop of Canterbury.

1396

Nowe all this time, the schisme continued betwixt the popes: and so endured, til the Councell of Constance, which was in whole, the space of 29. yeeres: the original whereof, began at Urbanus the first, who dying ann. 1389. next followed Boniface 9. who late 14. yeeres: he in selling his pardons, was so impudent, that hee brought the keyes of S. Peter (as saith Platina) in contempt.

1389

Boniface 9. impudent in selling of pardons.

After him succeeded Innocentius 7. and late two yeeres: who being dead, the Cardinals consulted together, and seeing the inconuenience that grew of the schisme, minded to provide some remedie for the same: and took order, being assembled in their conclave, for the election of a new Pope: and promised among themselves, with a solemn vow made to God, Marie the blessed virgin, to Peter, and Paul, and all the companie of holy Saints, that if any of them within the Colledge, or without the same, should be called to that high place of the Apostolicall preheminance, he should effectually renounce the iurisdiction, and title of his Popedom, if, or whensoever, the contrarie Pope for the time being, would in like manner renounce his place, and title: and his Cardinals in like manner condescended to the cardinals of Rome: So that these two Colledges of Cardinals agreeing together, that one chiefe B. might be chosen, and taken out of the both,

Order against the schisme.

both, to be made y<sup>e</sup> true pope: Provided moreover, that none should seeke absolution or releasement from the said vow and bond once passed among them. Unto all which things every one subscribed with his hand, and so they proceeded and chose Gregory 12. who in the same day of his election, in the presence of all the Cardinals, confirmed the vow, subscribing the same with his hand, in forme as followeth: And J Gregory this day being the last of November, anno 1407. chosen and elected Bishop of Rome, doo vow, promise, and confirme all the premises, &c. This being done, shortly after he was crowned, being of the age of 80. yeres: but the holy Father perjured himselfe, and therefore diverse did forsake him, and sent to Kings and Princes of other lands for their assistance, to appeale the Schisme: and amongst the rest, Cardinall Bituriensis was sent to the King of England, who publishing divers conclusions (which remaine in the registers of Thomas Arundel) disputeth that the pope ought to be subiect to the Lawes and Counsels: by whose motion the King directeth his letters vnto Gregory the Pope, Anno 1409. perswading him to perfoyme his oth, and to giue ouer, for the quiet of the Church, and the quieting of the Schisme: vnder pretence whereof he shewed that 200000. Christians had bene slaine, and that of late thirtie thousand thorough the dissention about the Bishopricke of Leo-  
dium, betwene two set vp: the one by the authoritie of the one Pope, and the other by the authoritie of the other, and further moued him to giue ouer, as the naturall mother did her sonne before Salomon, rather then it should be parted & deuided, according as y<sup>e</sup> harlot would it should be. He wrote also to the colledge of Cardinals, requiring them that if according to their desire and request, Gregory would at the Councell of Vise giue ouer his Popedom, they would take order for the state of the Church

Pope Gregory  
the 12.

1407

Pope Gregory  
12. perjured.

1409

200000. Chri-  
stians slaine in  
a popish quar-  
rell.

The king wri-  
teth to the  
Pope.

This being done, an. 1409. the yere next folowing 1410. The Cardinals of both popes, Gregorius, and Benedictus,

1410

.U.

by



Pope Alexander 5.  
Three popes  
together.

by common advise assembled at Vise, and chose a new pope Alexander the 5. But to this election neither Pope Gregorius nor Benedictus did agree: whereby there were three Popes together in the Romish Church. This Pope scarcely had warmed his triple crowne, but hee giueth full remission of all manner of sinnes, whatsoeuer to all them that would bestow any thing to the Monastery of S. Bartholmeu by Smithfield, resorting to the said Church any of these daies following: On maundy thursday, goodfriday, the feast of the Annunciation, from the first ensuing to the latter. But within the same yeere hee died: and after him

Pope Iohn 23. Succeeded Iohn 23.

Iohn Husse.

In the time of Alexander, great trouble grew in Bohemia, by reason of the booke of Iohn Wickliffe, which were embraced of diuerse, but specially of Iohn Husse, by whose means the people began to grow to great knowledge: whereof complaint was made to Alexander 5. that caused by & by Iohn Husse to be cited vp to Rome: & when he came not, directed his letters to y<sup>e</sup> archb. Swinco, charging him to forbid that way, & condemne such as he should apprehend, for heretikes, except they would recant. Against which Bull, Husse objected many things, & shewed how it stood against y<sup>e</sup> word of God: and therefore (saith he) from this mandate of pope Alexander, I doe appeale to the said Alexander being better aduised. And so as he was prosecuting his appeale, immediately Alexander died. Then Swinco, when he saw that Iohn Husse contemned the bull, and had no hope in Vincellaus the king, of redresse: he w<sup>e</sup>t to complaine to Sigismund king of Hungary, and brother to Vincellaus, with whom after hee had spoken, immediately he died for sorrow. By reason of whose death the Gospell took root among the Bohemians, which held not long, for Iohn the 23. bent all his might against the Bohemians.

An appeale to  
the same better  
aduised.

Pope Iohn 23.  
bendeth all his  
power against  
the Bohemians.

1412

About the yeere 1412. Thomas Arundell brought into England the tolling of Auiers in hono<sup>r</sup> of our lady: with certaine

Auiers

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Auies to bee saide, and daies of pardon to bee giuen for the same: and for the ratifying hereof, he directeth his mandate to the B. of London. He graunted to euery one that shoulde say the Lords praier, and salutation of the Angel, fve times at the mozing peale, with a deuout mind totiens quotiens, (how oft soeuer) 40. daies of pardon.

The tolling o  
Auies.

40. daies of  
pardon for say-  
ing Auies.

This Archb. was so proud, that because the bels of London did not ring at his comming to the cite: he suspended both belles, steeple, and organs, til the ministers of such churches might attaine to the benefite of grace and mercie. For this cause of ringing belles, debate also fel betwæne the B. of Worcester, and Wyor of the towne, insomuch that the Archb. was faine to take vp the matter betwixt them: such was the pompe and pride of Prelates in those daies. Not vnlike was the dealing of William Courtney, Predecessour to Arundell: who, because certaine poze men did not bring litter for his horse in cartes, but in sacks; did call and cite them befoze him, sitting in his tribunal seate *Pro littera*, that is, for litter, after his owne Latine: and after their submission, enioyned them penance, that they going leisurely, befoze procession, euery one of them should carry openly his sacke, or bagge stuffed with hay, and straw: so that the hay and straw might appeare, hanging out of the mouths of the sacks being open: the names of the poze men were, Hugh Pennie, Iohn Forestall, Iohn Boy, Iohn Wanderton, William Hayward, and Iohn White, tenants to the Lorde of Wingham.

Bels, steeple, &  
organs, suspen-  
ded by a proud  
Bishop.

A contention  
*pro littera*, for  
litter.

Penance for  
bringing litter  
in sacks, & not  
in Carts.

In this kings time, diuers actes were established against the authoritie of the Pope, and excesse of his Cleargy.

In the first yere, it was objected against Richard 2. that he procured letters Apostolicall from the Pope, to confirme certaine statutes of his, which samed to the Parlement to tend to the disgrace of the crowne and dignity, and against the liberties of the land.

In the 2. yere, it was required in the Parlement, that



all such persons as should be arrested by force of the statute, made against the Lollards in the 2. yeere of king Henry the fourth. may bee bayled, and freely make their purgation. In the eight yeere it was propounded, that none shoulde sue to the Church of Rome for any Benefice, collation, or presentation of the same, vnder paine of the statute of Prouisoës, made in the 13. yeere of Richard the 2. whereunto the king graunted,

Item, in the same parlement, it was put vp in petition, that the king might enioy halfe of the profittes of any Parsons benefice, not resident thereon: wherevnto the king answered, that Ordinaries shoulde doe their dueties therein, or els he woulde prouide further remedy, or staye their pluralities.

The 9. yeere of the kings raigne, the commons required the king, that none presented shoulde be receiued by any ordinarie, to haue any benefice, of any incumbent, for any cause of priuation, or inhabitation, wherof the proccesse is not founded vpon Citation, made within the realme: and also that such incumbents may remaine in all their benefices, vntil it be proued by due inquest in the court of the k., that the citations wherupon such priuations, & inhabitations are granted, were made within the realme, & if such ordinaries do, or haue presented, or others doe present to the contrary: that they and their procuratores &c. incurre the pain contained in the statute made against prouisoës, ann. 13. Richard, 2.

Also, that no Popes collectour shoulde from thenceforth leuie any money within the realme, for first fruits of any ecclesiastical dignitie, vnder paine of incurring the statute of prouisoës.

A bill in Parliament to take the temporalities from the Clergy.

Besides, in the same parlement, the commons of the land put vp a bill vnto the king, to take the temporalities out of spiritual mens hand. The effect of the bill, was that the temporalities disorderly waisted by men of the Church, might suffice to finde the king fiftene Charles, fiftene hundred knights,

knights, five thousand two hundred Squires, and an hundred houses of almes, moze then were in those dayes in the land. And ouer all these charges, the K. might put yerelle in his Cofers, 20000. l.

Provided, that euery Earle should haue of yerelient, 3000. markes, euery knight 100 markes, and foure plow land, euery Squire 40. markes by the yere, with two plow land, and euery almes house, with ouersight of two true Seculars to enerie house: and also with prouision, that euerie Towship should keepe al pooze people, Towne-dwellers, which might not laboꝝ foꝝ their liuing: with condition, that if mo fell in a towne, than it was able to mainteine, the said almes houses to releuee such townes.

And to beare these charges, they alledged by their bill, that the Tempozalties being in the possession of Spiritual men, amounted to thꝛe hundred and two and twentie thousand markes by the yere: whereof, they affirmed to be in the sea of Canterburie, with the Abbey of Chyistes-church, of saint Augustines, Shꝛewesburie, Coggeshall, and Saint Osiris, 20000. markes by the yere. In the sea of Durham, and other abbeyes there, 20000. markes. In the sea of Worke, and other abbeyes there, as much. In the sea of Winchester, and abbeyes there as much. In the sea of London, and abbeyes there, and other houses, as much. In the sea of Lincolne, with the abbeies of Peterborow, Ramsey, and other, as much. In the sea of Norwich, and abbey of Burie, & other, as much. In the sea of Ely, & Spalding, as much. In the sea of Bath, with the abbey of Dkinburn, & other, as much. In the sea of Worcester, with the abbey of Euesam, Abingdon, and others, as much. In the sea of Chester, wꝝ the pꝛecinct of the same, and the seas of S. David, Salisburie, & Exceter, with their pꝛecincts, as much: with many other abbeyes, bishopricks, &c. Moreover, they alledged, that diuers in Englad possessed so many tempozalties, as might suffice to find yerely 15000. pꝛiestes & clarkes, euery pꝛiest to be al-



loved by. makes by the yere. To this bill no answer was made, but y<sup>e</sup> the k. would take some advise, & deliberatio.

1413

Anno 1413 Henrie the 4. died in a chamber at Westminster, called Jerusalem, and was buried at Canterburie, by the tombe of Thomas Becket. After him succeeded his sonne Henrie the fift, and not long after his coronation a Parliament was holden after Easter, at Westminster, an. 1413. At which time, Tho. Arundel, Archbishop of Canterburie, collected in Paules church at London, an universal Synode of al the bishops, and clergie in England.

In which Synode, among other matters, it was determined, that the day of S. George, and of saint Dunstan, shoulde be double feast. Now, the Popish feastes are thus divided: either they be double feastes, or simple. The double feast is

The kindes of  
popish feastes.

subdivided into principall double; greater double; lesser double; and inferio<sup>r</sup>, or lower double. To the principall double feast belonged eight dayes in the yere: so the greater double had geuen unto him in this Convocation, the day of Saint George, and of S. Dunstan, And albeit it was so decreed, yet

Notes of prin-  
cipall soules  
feast.

by custom it was not so used. The principal double, and the greater double, were known from al other by 4. notes. By service in the kitchen; by service in y<sup>e</sup> church, both the which were double; by ringing in the skaple, with double peale; by copes in the quire, and censing of the altar. For in these two great and principall double feastes, the vi. the viij. and ix. lessons must be read with liken copes: and at the saide feasts, in the time of the Lessons, the altars must be censed: & likewise, the lesser double, and inferio<sup>r</sup> double, had their peculiar service to them belonging. And thus much of their double feasts. The simple is also divided into ether triple inuito<sup>r</sup>ie or double inuito<sup>r</sup>ie, or else single. Of the which moreover some haue thre lessons, some haue 9. &c. And thus much of popish feastes.

The chiefe cause of the Synode was to oppresse the Gospel (as reco<sup>r</sup>deth the chronicle of S. Albons.) And to withsta<sup>n</sup>d the

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the noble and worthy Lord Cobham, who principally mainteyned and receiued the preachers, and set them vp to preach, whom the Bishop had not licensed: which was against a constitution principall of theirs. In the meane time as they were talking and conspiring against the Lord Cobham, there resorted vnto them 12. Inquisitors for heresie, whom they appoynted at Wysoke the yere before, to search out for heretikes, with all Wickliffes booke: who brought 246. conclusions, which they had collected as heresies out of the said booke.

The noble and worthy Lord Cobham.

The names of the Inquisitors were these: Iohn Witnā, a maister in new colledge, Iohn Langdom monke of Christ church in Canterb. William Vfford regent of the Carmelites, Thomas Clayton regēt of the Dominicks, Robert Gilbert, Richard Enthisdale, Iohn Luck, Richard Sindishame, Richard Fleming, Thomas Rotborn, Robert Rowberry, Richard Grafdale: who all concluded that the chiefe fauourers were first to be dealt against: & there present, the noble knight Sir Iohn Oldcastle, K. Cobham, was complained of by the generall doctors, to be the chiefe, principall, and a mightie maintainer of suspected preachers, in the dioces of London, Rochester, and Wysoke, contrary to the mind of the ordinares: and to haue assisted them by force of armes.

Inquisitors for heresie.

And last of all, they accused him to be far other wise in beliefe of the sacrament of the altar, of penance, of pilgrimage, of image worshipping, and of the ecclesiasticall power, then the holy Church of Rome had taught many yeres before.

Vpon this it was concluded among them, that without any further delay, processe should be awarded out agaynst him, as against a most pernicious heretike, and because they considered his great birth, and the fauour he was in with the K.

Processe against the Lord Cobham.

counsell was giuen, & they were aduised, first to know his pleasure who the remained at Kenningstone: which they did. Who although he too much yelded to them, yet required the in respect of his noble stocke, and knighthood, that they

would



The answer  
of L. Cobham  
to the king.

The Pope  
knowne by the  
scriptures to  
be the great  
Antichrist.

The L. Cob-  
ham forsaken  
of the king.

would (if it were possible) without rigour reduce him again to the vnitie of the Church, and promised them also, that in case they were not contented to take some deliberation, himselfe would seriously common the matter with him, which he anon after accordingly did, and sent for the L. Cobham, & whē he was come, he called him secretly, admonishing him betwixt him & himselfe, to submit himselfe to his mother the holy church, & as an obedient child to acknowledge himselfe culpable: vnto whom the Chyristia knight made this answer. You most, worthy prince (saith he) I am alwaies prompt & ready to obey, for asmuch as I know you a chyristian prince, & the minister of God, bearing the sword to the punishment of euill doers, & safegard of them that are vertuous: vnto you next vnto my eternall God, owe I most reuerēce, & submit therevnto (as I haue done euer) all y I haue either of fortune or nature, ready at all times to fulfil whatsoeuer you in that Lord commaund me, But as touching the pope & his spiritualtie, I owe them neither suit nor seruice, for somuch as I know him by the scriptures to be the great Antichrist, the sonne of perdition, the open aduersary of God, and the abomination standing in the holy place. When the king had heard this, with such like sentences more, hee would talke no longer with him, but left him vtterly, and the archbishop resoyting againe vnto him, he gaue him full authoity to cite him, examine him, & punish him, according to their diuinish decrees: whereupon after a priuate citatiō by one Iohn Butler, & the archbishops somner, at the castle of Cowling, about the wednesday befoze the Natyuitie of our lady in September, he commaunded letters citatory to be set vpon the great gates of the Cathedraall Church of Rochester, but thre miles from thence, charging him to appere personally before him at Ledes the eleuenth day of the same moneth and pēre, all hinderances set aside: & these beyng pulled downe, new letters were set vp, on the Natyuitie day of our Lady, which also were rent downe and consumed.

Then,

Then sozasmuch as he did not appeare at the day appointed, at Ledes, where he sate in his consistorie, as cruell as euer was Caiaphas, with his court of hypocrites about him: he iudged him, denounced him, and condemned him of most deep contumacy. And after ward it being reported vnto him, y he laughed and scozned his censure, without iust proof thereof, he excommunicated him, and commaunded him to be cited afresh, to appeare before him the saturday before the feast of Mathew, thzeatning that if hee did not then appeare before him, he would more extremely handle him: & compelled the lay power by most terrible curses to assist him against that seditious apostata, schismaticke, heretike, the troubler of the publike peace, that enemy of the realme and great aduersary of the holy Church: for all these hatefull names did he giue him. The Lord Oldcastell hearing this, and perceiuing in what danger he stood, tooke pen and paper in hand, and made a draught of the confession of his faith, and sealed it with his owne hand: which confession was nothing els but the Apostles Crede, with a brieue declaration vpon the same. In which he answered the 4. chiefest articles, that the Archb. laide against him: and that done, he tooke the copy with him, and went therewith to the king, trusting to find mercy with him, and offered it to him, who woulde in no case receiue it, but comanded it to be deliuered vnto those that should be his iudges. Then he desired in the k. presence, that an hundred knights & esquiers might be suffered to come, as vpon his purgation, which he knew wold cleere him of al heresies.

Moreouer, he offered himselfe, after the law of armes to fight for life or death, with any man liuing, Christian, or heathen, in the quarel of his faith, the kings maiesty, and the Lordes of his Councel, excepted: and furthermore protested, that he would obey al manner of lawes agreeable to y word of God. Yet notwithstanding all this, the k. suffered him to be summoned personally in his own priue chamber. Then said the Lord Cobham to the king, that hee had appealed from the

The L. Cobham maketh a draught of the confession of his faith.



The L. Cobhā  
arrested at the  
kings comma-  
ndement.

the Archb. to the Pope of Rome, and therefore he ought in no case (said he) to be my iudge: & having his appeale there, readie witten, he shewed it with all reuerence to the king: whereat the king was much more displeased, and saide vnto him, that he should not pursue his appeale: and so was hee there arrested at the kings commandement, and ledde forth to the tower of London, to keepe his day (as was then said) which the Archbishop had appointed him befoze, in the kings chamber.

Now the day of examination being come, which was the 23. of September, the saterday befoze the feast of S. Mathew, Tho. Arundell the Archb. sitting in Caiphas rōme, in the Chapter house of Paules, with Richard Clifford, Bish. of London, and Henry Bullingbrook Bishop of Winchester: Sir Robert Morley knight, and Lieutenant of the tower, brought personally befoze him, the said L. Cobhā, and there left him for the time: vnto whom the Archb. (after that hee had exhibited vnto them the confession of his faith, which they did not altogether mislike) required his beliefe on the Sacrament of the Altar: & whether there be a transubstantiating or not? Whether (as concerning the Sacrament of penance) euery man be necessarily bound to confesse himselfe to a Priest ordained by the Church? but he would answere no other wise then he had exhibited in his bill, which was, that he beleued al the Sacraments that euer God ordained in his Church: he beleued the blessed Sacrament of the altar to be Christs bodie in forme of bread: That it is necessarie for euery man to do penance for sinne, with true confession & due satisfactiō, as Gods law teacheth: That who so doth y worship to dead images, y is due to god, he doth therein commit y sin of Mahumetry. That euery mā is a pilgrime in this world, & he that knoweth the holy commandements of God, & keepeth them shalbe saued, althogh he neuer in his life go on pilgrimage, as men doe to Rome, to Canterbury, &c. None other answere could they get of him: which

The L. Cob-  
ham answe-  
reth.

which troubled them greatly, and the archb. bad him take deliberation till the Munday next following, which was the 25. of September, and then iustly to answere: especially whether there remained materiall bread in the Sacrament of the Altar, after the words of consecration or not: and promised to send him the matters clarely determined: which the next day he did, even a blasphemous and foolish writing, made by him and his vnlearned clergie.

Now, when the 25. of September was come, which was the Munday befoze Michaelmas Anno 1413. The archb. commanded his iudiciall seat to be remoued from the chapterhouse of Baules, to y<sup>e</sup> Dominicke friers within Ludgate in London, with diuers Bish. Doct. Friers, monks, priests, chanons, parish clearks, belringers, & pardoners: which rabble al disdained the L. Cobham, with innumerable mocks, and scoznes: reckoning him to be an horrible heretike, and a man accursed afoze God: and after the day spending in reasoning to, & fro, of y<sup>e</sup> sacrament of the altar, of shziuing, of the authozitie of the Pope, of pilgimages, and worshipping of Images, because hee did not beleue in these pointes as the holy Romish Church did teach; the Archbishop stood vp, and read a byll of condemnation against him: after which bill read, the L. Cobham said with a most chærful countenance. Though you iudge my body, which is but a wretched thing, yet am I certaine, and sure, that ye can doe no harme to my soule, no more than Satan could doe to the soule of Iob. And as concerning these articles, I wil stand to them to the very death, by y<sup>e</sup> grace of my eternal god. And after a short instructiõ to the people, he fell there vpon his knees, holding vp his hands, and eyes to heauen, & praised for his enemies: O lord God eternal, I beseech thee for thy great mercies, to forgiue my pursuers, if it be thy blessed wil. And then he was deliuered to sir R. Morley, and so led againe to the tower. This being done, the B. and priestes-fayned an abiuration in the name of the L. Cob. to y<sup>e</sup> end to bleare y<sup>e</sup> eyes of y<sup>e</sup> vnlearned mul.

1413

The L. Cobham mocked of knaues.

The L. Cobham condẽned.

A worthie martir.



multitude for a time; neither did it ever come to the hands of the L. Cobham.

The L. Cobham fleeth and escapeth.

1413

36. martyrs.

The L. Cobham, after he had a certaine space remained in the Towre (sentence of death being giuen vpon him) he escaped (it is not knowne by what meanes) and fled into Wales: where he continued by the space of foure yeres.

Anno 1413. After the common computation of our English counting the yere from the Annuntiation: but after the Latine writers from Chyistes Nativitie, 1414. in the moneth of January, sir Roger Acton knight, Master Iohn Browne, and Iohn Benerley the preacher suffered martyrdom (as some say) in the field of S. Giles, with other more to the number of 36. (if the stories be true) they suffered before the Lord Cobham thre yeres. They were hanged and burnt. Some say, Sir Roger Acton was hanged naked at Wyborne, sauing that certaine partes of him were couered, and after certaine daies, a Trumpetter of the kings called Thomas Cliffe gate graunt of the king, to take him downe, and to bury him.

Thomas Arundell dyeth.

After the decease and martyrdom of these aboue mentioned, in the next moneth following, in the same yere the 20. day of February, God toke away the great enimie of his worde, and rebell to the king, Thomas Arundell Archbishop of Canterburie, who was so stricken in his tongue, that he could neither swale w, nor speake for a certain space before his death. He continued Archb. eightene yeres. After him succeeded H. Chicheley, an. 1414. and late 25. yeres, a great enimie to the gospel.

H. Chicheley.

1414

About the same yere, the king began the foundation of ij. Monasteries: one, of the Friars obseruants on the one side of Thames: and the other on the other side of the same riuer, called Shene: and Sion, dedicated vnto the Charterhouse Monkes: with certaine Brigette Nunnes, or Recluses, to the number of 60. dwelling within the same precinct. So that the whole number of these, with priestes, monks, deacons,

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cons, and nunnes, should equall the number of 12. apostles, and 72. disciples.

The order of these was according to the description of the Apostle, Coloss. 1. Eat not, taste not, touche not, &c. **To** Eat not, taste not, touch not.  
eat no flesh, to touch no money, to weare no linnen, and so forth.

About Michaelmas the same yere, the king began his parliament at Leicester: in which, the Commons put vp their bill againe, which they had put vp before, anno 11. Hen. 4. that the Temporalities wasted so disorderly by the Clergie, might be converted to the vse of the king, and of his Carles, and knights, &c.

In feare of which bill, least the king should geue therunto his comfortable audience, (as testifieth Robert Fabian, and others,) certaine of the Bishops, and other of the head Churchmen, put the king in minde, to claime his right in France. Whereupon, Hen. Chichesley made a long, and solemne Oracion to the king, to perswade him thereunto: offering to him (in behalfe of the Clergie) great, and notable summes: by reason whereof, the bill was againe put of.

*Craft of the Clergie.*

Now, about this time, Io. Husse, preaching at his church of Bethlehem, was accused therfore by some, to P. Iohn the xxij. for an heretike. The Pope committed the whole matter to Cardinall Columna, who hauing heard the accusation, appointed a day for Iohn Husse to appeare in court of Rome. But the king Vincennes sent his Ambassadors to Rome, to desire the bishop to quitte, and clere deliuer Iohn Husse from that sentence, and iudgement.

*Husse accused.*

In the meane season, Iohn Husse also sent before the day appointed, his lawfull procurations to the Court of Rome: who with strong reasons did proue his innocencie, till Columna would accept no reasons: and so his Procurators appealed vnto the high Bishop. But the appeale preuailed not, but that he would excommunicate Iohn Husse, as an obstinate heretike, because he came not at his day appointed,

*Excommunicated for an heretike.*

ted,



ted, to Rome: notwithstanding, by reason of the appeale, they had other Judges appointed vnto them: as, Cardinall Aquildianus, and Cardinall Venetus, &c. Which Judges, after they had deferred the matter a yere and a halfe, they confirmed the sentence of Cardinall Columina: and because his Procurators (being commanded) would not yeld to giue ouer their suite, certaine of them were cast into prison, and grieuouse punished: the other (leauing their businesse vndone) returned againe into Boheme.

The Bohemians (notwithstanding) little cared for this: but increased more and more in knowledge, and lesse regarded the Pope.

Now, after the death of Swinco, the pope placed one Conradus chiefe generall: who with the doctors, and diuines of the Vniuersitie of Prague, greatly conspired, and laboured against the trueth; and drew out articles, whereunto they would haue Iohn Husse to consent. Whereof when I. Husse, and his adherents had word, they also drew out articles in his purgation.

Now, in the meane time of this alteration betwene them: Pope Iohn rayled warre against Ladislaus, king of Naples, (who had besieged the Popes tomes, and territories) and gaue full remission of sinnes to all that would war on his side, to defend the church. Which Bul, when it came into Boheme, the king (that fauoured the Pope) gaue commandement, that none should attempte any thing against those Indulgences. But certaine of the faithfull could not abstaine, but called the Pope Antichrist, and spake against him. Wherefore, they were taken, and beheaded. Their names were, Iohn, Martin, and Stalcon. The people (after their death) tooke their bodies, and with great solemnities, brought them vnto the Church of Bethlehem: at whose funeralls, diuers priestes (fauouring that side) song on this wise: These be the saints, which for the testament of God gaue their bodies, &c. And so they were sumptuously buried

in

Persecution  
in Boheme.

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in the church of Bethlehem. I. Husse preaching at the funerals, and much commending them for their constancie.

Thus the citie of Prague was deuided: the Prelates with the greatest part of the clergie, & most of the Barons which had any thing to lose, helde with the Pope, especially Stephen Paletz, being the chiefe doer of that side: on the contrary part the commons with part of the clergie, and students of the vniuersitie, went with Iohn Husse. Vincellaus the k. fearing the matter would grow to a tumult, caused I. Husse to be remoued out of the citie: and assented to the Popish Clergy, in the 18. articles against Iohn Husse for the maintenance of the sea of Rome. I. Husse now departing out of the citie, went to his countrey, where beeing protected by the Lord of the soyle, he continued preaching: neither yet was he so expelled Prague, but that sometimes he resorted to y church of Bethlehem, and there also preached to the people.

Moreouer, against the decre of the Doctors, Iohn Husse, with his fellowes, replied againe: answering their articles, with contrary articles, and obiections: wherto the Catholike Doctors answered againe with a long and tedious pro- cesse: the scope whereof principally tended to the defence of the principallty of the pope.

Thus then, maister Ioh. Husse being drine out of Prague, and moreouer, being excommunicated, that no masse might be said, where he was present: the people began mightely to grudge, and crie out against the Prelates: laying great, and horrible vices to their charges.

The k. seeing the inclination of the people, being also not ignozant of the vices of the cleargie, began to require great exactions of such as were knowen to be wicked liners.

Whereupon, such as fauoured Iohn Husse, begā to accuse many. In so much, that by this meanes, Husse began to take vnto him more libertie, and to preach in his church at Bethlehem, and none to controll him.

Now, Steuen Paletz, and Andreas de Broda, chiefe doers against

Prague deu-  
ded.

The people  
against the  
Prelates.

None contro-  
leth Husse.



against Husse, wrote vnto him sharpe and cruell letters. The Pope also writeth letters to Vincenslaus the King, for suppressing of Iohn Husse and his doctrine: which was in the last yere of his Popedom, An. 1414.

Councell of  
Constance.  
To pacifie the  
Schisme of  
three Popes.

A Councell  
that lasteth  
four yeres,  
and had 45.  
Sessions.

The Councell  
ought to iudge  
the Pope.

H. repenteth  
of wel doing.

This yere Sigismund the Emperour and Pope Iohn 23. called a sinod for the pacifying of the Schisme at Constance, which was betwix the three popes. The first wherof was Iohn, whom the Italians set vp: the second Gregory, whom the Frenchmen set vp: the third Benedict, whom the Spaniards placed. This councell endured foure yeres, and had in it 45. Sessions. In this councell all the matters were decided, chiefly by foure nations, English, Germaine, French, and Italian: out of which foure nations were appointed and chosen foure presidents, to iudge and determine all matters of the Councelles: the names of which foure, were these: Iohn the patriarch of Antioch, for France, Anthonie, Archb. of Kygen, for Italy, Nicholas, Archb. of Genesensis, for Germany, and Nicholas, Bishop of Bath, for England.

In this Councell nothing was decreed worthy of memorie, but this onely, that the Popes authoritie is vnder the Councell, and that the councell ought to iudge the Pope, and as touching the Communion in both kindes, although the Councell did not denie it, yet by the same Councell it was decreed to the contrarie.

In this Councell Iohn did resigne his Papacie, for the quiet of the schisme: and the Emperour (geuing him thanks) kissed his fete. Afterward, the same Iohn, repenting him y he had so done, sought meanes to flie: wherunto, Frederike Duke of Austrich, did assist him: and when hee was nowe comming to Schafesonse, to goe into Italie, the Emperour pursuing, tooke him and proclaymed Frederike traytor, and for that cause tooke away Cities from him, but was at last reconciled againe.

The Pope being thus deposed, was committed vnto the  
Coun

County Valantine, and by him caried to the castle of Banheim, where hee was kept prisoner by the space of 3. yeres, and after ward he was againe by Pope Martin admitted to the number of the Cardinals.

This pope Iohn was deposed by the decreé of the councel: moze then 40. most grieuous crimes proued against him, as that he had hired Marfilius Parmensis a physicion, to poison Alexander his predecesso: that he was an heretike, a simoniake, a lier, an hypocrite, a murderer, an inchanter, a diceplayer, an adulterer, a sodomite: & finally, what crime was it wherewith he was not infected, &c.

40. articles against Pope Iohn.

In the 14. Session came in the resignatiō of P. Gregory 12.

The 37. Session did publish definitiue sentence against the 3. pope Benedict: & in the 39. they proceeded to elect a new pope, & on S. Martins euen they chose one, & therfoze named him Martin: who according to the custome was honozably brought by the Councell, and the Emper. into the church of Constance, vnto the monastery of S. Austine, to be crowned: the Emp. on foot, leading his horse by the bydle on the right hand: the marques of Brandeburgh prince electo, also leading his horse on the left hand: the P. himselfe riding in the midst on his palfrey. The Councell being dissolued, a cardinall was sent by the P. named Anthony, to declare his Indulgence vnto them: who granted to euery point in that cōcil, full absolution once in their life, so that euery one within 2. moneths after the hearing of this Indulgence should procure the same in forme of writing. Also an other Indulgence was graunted of full remission at the houre of death: & that was aswell vnderstood of the household, as the Paisters themselves: but vnder this condition that from the tūne of notification of the same, they should fast euery Friday for the space of one whole yere, for absolutiō in their life time. And for absolution in the holwe of death, that they should fast an other yere in like sort, except some lawfull impediment: so that after the second yere, they should fast out their lines

Pope Martin,

The Emperoz leadeth the popes horse.

The popes Indulgence.



end, or els do some other good worke. This beyng proclaimed, the Synode brake vp, and euery man departed.

3940. Prelats  
at the Coun-  
cell.

Common wo-  
men belonging  
to the counsell  
450.

The nūber of prelats at this counsell, was 3940. wherof the number of B. & Archb. was 346. Abbots & doctors 564. Secular mē, princes, dukes, erles, knights, esquires 16000. Common women belonging to the counsell, 450. Barbers, 600. Minstrels, cookes, & iesters, 329. So that y<sup>e</sup> whole multitude which were viewed to be in the towne of Constance, betwēne Easter & Whitsonside, were nūbered to be 60500.

Now although this counsell was thought principally to be called to appease the schisme, yet a great part of the cause was the Bohemians, and especially for Iohn Husse. For before the Counsell began, the Emperour Sigismund sent certaine gentlemen Bohemians, which were of his owne household, giuing them in charge to bring Iohn Husse bachelor of Diuinitie to the Counsell, and that vnder his safeconduct, to the entent he should purge himselfe of that which they had to lay against him. Iohn Husse trusting vpon the Emperours safeconduct, sent word to the Emperour that he would come to the Counsell, and with all, caused certaine bills to be written in Latine, Bohemian, and Almaine language, that if any one had to object ought against him, he should come to the counsell, and there he would answer him. The same time also Iohn Husse sent his Procurators to the lord Bishop of Nazareth, ordained by the Apostolicke see, inquisition of heresie in the cities and dioces of Prague, requiring that if he found any error in him, he would declare it openly. But the Bishop gaue good testimonie of Iohn Husse, and signified the same by his letters. Iohn Husse also required of the Archbishop of Prague, that if he knew any error by him, he would signifie the same vnto him: who cleared him before all the Barons of Boheme, that were assembled in the Abbey of S. Iames, for the affaires of the land. Of which testimony the Barons made report by their letters to the Emperour Sigismund, in the towne of Constance.

The Bishop  
giueth good  
testimony of  
Husse.

For

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Bozesner, Iohn Husse required for his further purgatio before he went to the Councel, that he might make profession of his faith before the Archb. and cleargy of Prague, which might not be graunted him, but by excuse was put of.

About the Ides of October, ann. 1414. Iohn Husse being accompanied with 2. noble gentlemen, Wencelat de Duba, & Iohn de Clum, parted from Prague toward Constance, and in euery market towne, as he passed, he set by wrytings: in which he required, that if any could lay heresie to his charge, they should prepare to meet at the Councell: there he would be ready, to satisfie the. When he was passed out of Boheme into Almaine, he was greatly intertained of the Citizens, and Burgeses, and of the people, and founde much fauour, especially at Roimberge.

Wencelat de  
Duba.  
Iohn de Clum.

In this mean time, the greatest aduersary that Ioh. Husse had, Stephen Palletz a Bohemian, was come to the councel: but his companio, Stanislaus znomia was not yet passed the borders of Boheme, when he was stricken with an Impostume, whereof he died. As soon as Palletz was come to Constance, he did associate vnto him, one Michael de Causis, who was sometime Curate of Prague, and (having couened the King Vincellaus of a great summe of money, to renew the mines of gold in Silozroy, fled from thence to Rome) he and Palletz sometime of Hussees acquaintance. These 2. promised the aduersaries of Husse to deale against him: which they did, & drew articles against him, especially out of his booke *de Ecclesia*, & offred them vnto the cardinals, monks, &c. and did so incense them, that they determined to cause Iohn Husse to be laide handes on.

The 26. day, after Iohn Husse was come to Constance, the Cardinales, through the instigation of Palletz and de Causis, sent the Bishop of August, and the Bishoppe of Trident, and with them the Archbrough of Constance, and a certaine knight to Iohn Hussees lodging, which should make report, that the Pope and Cardinales willed him

Iohn Husse  
come to Con-  
stance.



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to come and make account of his doctrine befoze them, as he had oft times desyred: and that they were ready to heare him. Iohn Husse vnderstanding of their minde, went out to the Popes court, and being come befoze them, they required him to declare vnto them the pointes which were repozted of him to bee taught erroneous, and against the Church, which Iohn Husse was willing to doe, and protested that he neuer (by Gods assistance) would mainteine or teach any doctrine that were not sound. The Cardinales said, they liked that answer wel, and so went their way and left him, and maister Iohn Clum, vnder che custody of armed men, till four of the clocke at after none: at which time the Cardinales assembled againe in the Popes court to take counsell what they might do with Iohn Husse. And a litle befoze night, they sent the prouost of the Romaine court, to shew maister Iohn de Clum, that hee might returne to his lodging, so: as so: Iohn Husse they had other wise prouided for him. And after this, Iohn Husse was led by the officers of the Chapter house of the great Church of Constance, where he was kept prisoner by the space of eight dayes. From thence he was carped to the Iacobins, hard by the Rhine, and was shut vp in the prison of the abbey, which was hard by the Bogardes; where he fell soze sicke of an ague, by reason of the stench of the place: where he became so weake that they dyspayred of his life: and so: feare he should die in prison, the Pope sent his physicians to cure him. In the time of his sickness, his accusers made importunate sute to the principals of the Councell, that he might be condemned: and presented vnto the Pope articles. 1. That hee held against transubstantiation. That Priestes can not consecrate being in deadly sinne. That he doth not allow that the church signifyeth, Pope, Cardinales, Bishops, &c. That he sayth, all Priestes haue like power. That the Church being in sinne hath no power of keies. That he feareth not excommunication. That he kepeth not the inuestures

Iohn Husse  
kept in prison.  
Husse falleth  
sicke.

Articles  
gainst Husse.

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tures and institutions of the church. That he holdeth, if a man be once ordeined a Priest or Deacon, he can not be holden or kept backe from the office of Preaching, &c. With diuers other matters which they maliciously objected against him. Upon this occasion they appointed three Judges: The Patriarch of Constantinople: the B. of Cassel: and the B. of Libusse, who recited the accusation vnto Iohn Husse, at which time his ague was seruent and extremely vpon him: and required hee might haue an aduocate to answer for him: but that was plainly and bitterly denyed him, because the matter was of heresy, for which he was called in question. An aduocate denyed to H.

Afterward, when Iohn Husse had gathered a litle strength, there were (by the commaundement of the three commissioners) certaine articles gathered, some by Palletz, and some by them selues.

Thus, Iohn Husse remained in prison of the couent of Franciscans, vntill the Wednesday before Palmesonday, and certaintie appointed to keepe him.

The same day, Iohn the 23. chaunged his apparel, and conueied himselfe secretly out of the towne of Constance. Whereupon Iohn Husse (because the Popes men, who kept him, deliuered by their charge, and followed their maister) was put into the handes of the B. of Constance, who sent him to the castle on the other syde of the river of Rhine, not farre from Constance, whereas he was shut vp in a tower with fetters on his legges, that hee could not walke in the day time: and in the night time he was fastened by to a rack on a wall hard by his bed syde. In the meane time certaine noblemen of Pole and Boheme put by a supplication to the fower nations, Almaine, Italy, Fraunce and England, for the deliuerie of Iohn Husse. Husse cruellie handled in prison.

I 415

to which supplication the B. of Luthoms did answer, with further accusation against Iohn Husse. Which answer of his the nobles of Boheme confuted againe. And when they by long time



time could receiue no answer of this Supplication, which they had already put vp, they determined the last day of May following, (by another Supplication, put vp to the Principals of the Council) to intreat that I. Husse might be deliuered out of prison, and defend his owne cause openly.

They also put vp the testimoniall of the B. of Nazareth, touching I. Husse: to which Supplication they answered, that although there might be a thousand sureties put in, yet they were not to be taken in this mans case, vnto whome, there is no faith, nor credite to bee geuen. How be it, this they wil, vpon the first day of June next, Iohn Husse shal be brought againe to Constance, and there haue free libertie to speake his minde freely before the Councell, and that they would louingly heare him: but in the end, the matter sel out farre contrarie to this promise. The same day, the barons, & Lords, presented a supplication to the Emp. requiring him to further the supplication put vp to the council: to which, what answer the Emp. made, it is not certain: but likely it was, by procelle of the matter, that the Emp. was sayne to breake his promise, touching the safeconduct which he promised Husse: by reason (as they pretended) that no defence of safeconduct might be geuen vnto him, that was suspected, or iudged to be an heretike.

The Emperoz  
breaketh pro-  
mise with H.

The first day of June, the Cardinals, &c. in the Conuent of the Franciscans in Constance, purposed, in the absence of I. Husse, to haue condemned him in those articles which they had drawen against him, but for a potarie, named I. Meadoniewitz, who loued Iohn Husse, and went to M. Vencel de Duba, and Iohn de Clum, and told them the matter: who went and made report thereof to the Emperoz.

The Emp. vnderstanding their intet, sent Lewes, & countie Palatine of Heydelberge, and the L. Frederike, Burgrau of Rozenberg, to signifie vnto them which ruled the council, that nothing should be done in & cause of I. H. before it were hard w equity: & y they would sed him al such articles

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as were laid against the sayd Husse, which were either false or Hereticall, and he would do so much that the said Articles should be examined, by good and learned men: Then according to the Emperours will, the iudgement of the principals of the councell was suspended, vnto such time as the said Husse himselfe were present. Now Iohn Husse being brought forth, & beginning to answer, scarce had he opened his mouth, but they all began to cry out against him, y<sup>e</sup> he had not leasure to speake one word: besides some did outrage in wordes against him, & other some spitefully mocked him: so y<sup>e</sup> he seing himselfe ouerwhelmed, with this rude & barbarous noise, & that it profited nothing to speake, he determined finally to hold his peace & keepe silence. After that time, they cried, he is dumbe, he is dumbe (thinking they had won the field) this is a signe he consenteth to these his errours. But some more moderate then the rest, mistaking the dealing, departed from the councell for that present, and appointed to meete there againe the morrow, to proceed in iudgement.

Husse beginneth to answer for himselfe.

The next day, which was the 7. of June (in which the Sunne was almost wholly eclipsed) somewhat after about 7. of the clocke, the same flocke assembled againe in the cloister of the Friers minozites, and by their appointmēt Iohn Husse was brought befoze them, accompanied with a great number of armed men: thether went also the Emp. whom pp. De Duba, and Clum, and the notarie named Peter, did follow, to see what the end might be. When they were come thether, they heard the accusation of Michael de Causis, who first objected against him, the matter of reall presence, that hee should mainteine, after the wordes of consecration, there remayned materiall bread: which article Iohn Husse denied that euer hee mainteyned. Upon that matter there grew dispute among them.

Husse appeareth againe.

Then was there read an article, wherein was objected y<sup>e</sup> he mainteined Wicklifs errors, which he also denied. Besides, diuerse false accusations were brought against him: which



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done, and Palletz hauing endeououred asmuch against him as malice would serue: Iohn Husse was committed to the custody of the Bishop of Rigen, vnder whom Ierom of Prague was also prisoner: but befoze he was led away, the Cardinall of Cambzay exhorted him to submit himselfe vnto the Councell; and so did also the Emperour: which if he refused to do, he said, he would sooner make the fire with his owne hands to burne him, then he would suffer him to hold such opinions, &c. And so hauing thanked the Emperour for the safeconduit, and proceeding farther to make answer, he was cut of, and led away with the sergeants.

Husse not suffered to proceede in his answer.

39. articles against Husse.

The morrow after, which was the 8. of June, the same company assembled againe at the Franciscans: & in this assembly was Iohn Husse, De Duba, & De Clum, and Peter the, notaryhis friends. In which assembly there were read against Husse 39. articles, the which they said were drawn out of his booke. Husse acknowledged all those that were faithfully collected (of which sort there were but a few) as, That their is but one vniuersall Church, the company of the predestinate. That Paule, nor Peter were euer members of the Diuell, although some their acts did resemble the malignant Church. That no true member of the Church doth at any time fall away from the body. That the Predestinate is alwaies a member of the Church, although not in present iustice. That there is no sensible signe that can make a man the member of the Vniuersall Church. That a reprobate man neuer is a member of the Vniuersall church. That Iudas was neuer a true Disciple. That the congregation of the Predestinate, whether they be in the state of grace, or not according, vnto present Justice, is the holy vniuersall Church. That Peter neuer was, neyther is the head of the vniuersall church. That if he that is called the vicar of Christ, do not walke according to Christ, he is the messenger of Antichrist. That all those that vse simonie do not know the duties of the keyes and censures of the church.

That

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That the papall dignitie is sprung from the Emperours authority. That no man would reasonably affirme, that any man is the head of any particular Church. That it ought not to be beleued, that the Pope may be the head of anie particular Church, vnlesse he be predestinate or ordained of God. That the Popes power of Vicarship, is but vaine, Articles annotated of Hulle. if he do not confozm his life according to Iesus Christ. That the Pope is most holy, onely if he doe follo w Christ in humilitie, gentlenes, patience, &c. That the Cardinals are not the true successors of the apostles of Christ, except they fasten on themselves to y<sup>e</sup> keeping of Christs comandements. That ecclesiasticall censure ought not to procede to execution of death. That the nobles of the world ought to compel the ministers of the church, to keepe the law of Iesus Christ. That the Cleargies ecclesiastical obedience is inuented without warrant of the scriptures. That he appealed from the Pope to Christ, and did not esteeme the Popes curses. That a vicious man liueth vitiously, and a godly man godlily. That if a minister be wrongfully forbidden to preach, he ought not to obey, for any commandement of power to the contrary, because it is a worke not of indifferency, but of expresse commandement. The next article was almost one with this. That the ecclesiasticall censures are antichristia: which Hulle denied to be vttered in that form. That there ought no interditement, or curse to be appointed vnto the people. And these were the articles both alleadged out of his booke of the Church, and by himselfe auouched before them. Besides these, there were other articles brought against him: among which were 19. y<sup>e</sup> brought him into prison. That Paul according to present iustice, was a blasphemer, but the childe of God by predestination. That Christ more loueth a predestinate man, being sinful, then a reprobate, in what grace soeuer he be for the time. That al sinful, according to present iustice, are not faithfull. That y<sup>e</sup> words of Christ touching binding and losing, except they bee well vnderstood, bring much feare



feare, or much presumption That the binding and loosing by God is simply and plainly the principall. That priests do onely heap by those things out of the scriptures, which serue for their bellies. That the Popes power, when he doth wickedly, is not to be feared. That an euil Pope is not the successor of Peter, but of Iudas. That the Pope is the beast spoken of in the Apocalipse. This he denied to haue been vttered by him. That it is lawfull to preach, notwithstanding the Popes inhibition. That the Popes commandement being not agreeable to the Gospel, is not to be obeyed. That the Cleargy and Laitie may iudge of the woorks of prelats. That God himselfe doth suspend euery wicked priest from his ministry. That the Cleargie supplanteth the Laye people, &c.

To these Articles aboue mentioned, were other also annexed, which the Parisiens had set downe against him, to the number of 19. The chiefe authoz wherof, was one Gerson Chancellour of the Uniuerstie of Paris, whereunto hee had no time to answer.

Now when the foresaid articles were read, with their testimonies, the cardinal of Cambzay, with the rest, exhorted Ioh. Husse to submit himself to the councel, & to suffer patiently y they would determine, which was, that he should confesse himselfe to haue erred in the articles, & promise by oath, neither to teach nor mainteine them: & moreover, openly recant all of them. To this, the Emp. moued him also with the rest: to whom he answered, that whatsoeuer were repugnāt to the scriptures, being so proued vnto him: he would recāt & renounce, other wise durst he not do against his conscience, & after much debating, & many false accusations, Iohn Husse was caried to prison again, Ioh. de Clum following & cōsolving him, who after he was carried away, the Emp. mightily inueyed against him, & incited the Councel against him, and his scholer, Hierom of Prague, to all senerity, as also against his friends and fauourers: and so they departed out

Husse will not  
recant.

The Emperour  
against Husse.

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of the cloister, and brake by the assembly for that time.

The day before his condemnation, which was the first of July, the Emperour Sigismund sent unto him foure Bishops, with M. Vincelat de Duba, and Iohn de Clum, to vnderstand of him what he would doe, and when he was brought out to them, and his minde demaunded, he deliuered his resolution, that he was ready to be reformed if it could be proued by the scriptures, that he had erred. Which the Bishops counted an arrogant answer, and commaunded him to be carried to prison againe.

The next day the Emperour with all the spirituall and temporall Lords, held a generall Session in the head church of the city of Constance: in which Iohn Husse was disgraced, condemned, & deliuered to the ciuil power. When Iohn Husse was brought thither, he fell downe vpon his knees, & prayed a long time. In the meane while, the B. of Lundy went vp and made a sermon: when his sermon was ended, the Procurer of the Councell rising vp, named Henricus de Pyro, required that the proceſſe of the cause of Iohn Husse, might be continued, & so proceed vnto the definitiue sentence: then they alleadged other articles against him. And last of all, that he should say, there should be a fourth person in the trinitie: whereto Iohn Husse saide, O miserable and wretched man, which am forced, and compelled to feare such blasphemie, & slander. Afterward the article was read, how he appealed to Christ, and that by name was called hereticall. Whereunto Iohn Husse answered: O Lord Iesu Christ, whose word is openly condemned in this Councell, vnto thee againe I make my appeale: who, when I wast euill intreated of thine enemies, diddest make thine appeale vnto God thy father, committing thy cause to a most iust Judge: that by thy example, we also (being oppressed w manifold wrongs, & iniuries) should flie vnto thee. Last of al, was read y article touching the contempt of his excommunicatio: wherto (after he had yelded a reasonable & lawfull answer) one

Husse disgraced, condemned, and deliuered to the seculars.

H. appealeth to Christ.



one of the iudges read the definitive sentence against him.

Husse prayeth  
for his enemies  
& is derided.

When the sentence and iudgement against him was ended, kneeling downe vpon his knees, he said: O Lord Iesu Christ forgive mine enemies, by whom thou knowest that I am falsly accused, and that they haue vsed false witnesse and flanders against mee, forgive them, I say, for thy great mercies sake. This his prayer, the greater part, especially of the Bishops derided.

At the last the 7. bishops disgraced him, every one taking a peece from him, & when they came to the raising of his shaven crowne, before the Bishops would go in hand with it, there fell a great contentio among them, with what instrument it should be done, with a razor, or a paire of shieres.

The courage  
of Husse.

Cruelty of the  
bishops against  
Husse.

In the meane season, Iohn Husse turning toward the Emperour, said, I marvel much that they being all of like cruell mind, and stomake, yet they cannot agree of their kind of crueltye. Notwithstanding at the last, they agreed to cut of the skin of his head, with a paire of shieres: which being done, they caused to be made a certaine crowne of paper, almost a cubite high: in the which were painted 3. ougly diuels of a wonderfull ougly shape, and this title set ouer their heads. Heresiarcha.

The which when he saw, he saide, My Lord Iesu Christ for my sake did weare a crown of thorns, why should not I then for his sake againe, weare this light crowne, be it neuer so ignominious? Truly I will doe it, and that willingly. When it was set vpon his head, the Bishops said, now we committe thy soule to the deuill. But I (said Ioh. Husse, lifting his eyes toward the heauens) doe committe my spirite vnto thy handes, O Lord Iesu Christ: to thee I commended my soule, which thou hast redeemed. So (after hee was committed to the Secular power,) the Emperour commanded Ludouicus, Duke of Banaria, that he should take Husse of the Bishops hands, and deliuer him to those that shoulde doe the execution.

The

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The place appointed for his execution, was before the gate Gothebian. betwene the gardens, and gates of the suburbs. When Iohn Husse was come thither, kneeling upon his knees, and lifting his eyes up to heauen, he prayed, and said certaine Psalmes, and specially the 51. and 31. psalmes: and they which stood by, heard him oftentimes in his prayer, with a merie countenance, repeate this verse: Vnto thy handes O Lord, I commend my spirite, &c. Which thing when the Lay people behelde, which stood next vnto him, they said: what he hath done before we know not, but now we see, and heare, that hee prayeth very deuoutly, and godly.

When as by the commandement of the tormentors hee was risen up from the place of his prayer, with a loud voice he said: Lord Iesu Christ, assist and helpe me, that with a constant and patient minde, by thy most gracious helpe, I may beare and suffer this cruell and ignominious death. whereunto I am condemned, for the preaching of thy most precious word, and holy Gospel.

So he was tied to a stake, toward the West, because (said they) he was not worthy to looke toward the East: and strawe, and fagots being put to him, Ludouicus Duke of Bawaria, before fire was put vnto the wood, with another with him, the sonne of Clement came, and exhorted him, that he would yet be mindfull of his safetie, and renounce his errors. To whom he said, what errors should I renounce, when as I know my selfe guiltie of none. This was the principall ende, and purpose of my doctrine, that I might teach all men penance, and remission of sinnes, according to the veritie of the gospel of Christ, and the exposition of holie Doctors. Wherefore, with a cherefull mind and courage, I am here redy to suffer death.

When he had spoken these words, they left him, and having shaken hands, they departed. When was the fire kindled, and Iohn Husse began to sing with a loude voice: Iesu Christ,

The behauiour  
of Husse at  
his death.



Christ, the sonne of the liuing God, haue mercie vpon me: and when he began to say the same the third time, the wind droue the flaine so vpon his face, that it choaked him: yet notwithstanding, he moued a while after, by the space that a man might say almost three times, the Lordes prayer.

They cast the  
ashes of Husse  
into y<sup>e</sup> Rhine.

The bodie being burned to ashes, with great diligence they gathered them together, and cast them into the riuer of Rhine, that not so much as any memorie, or remnant of him might be left. Cocleus in his second booke contra Hussitas, thinketh, that the autho<sup>r</sup> that wrotte this hystorie of I. Husse, was called Iohannes Prizibram, a Bohemian, who after succeding in the place of Iohn Husse, at Prague, at last is thought to haue relented vnto the Papistes.

Treatises of  
H. in prison.

And thus much concerning the death of I. Husse, who was burned at Constance, an. 1415. about the moneth of Iulie. Being in prison, he wrote diuers treatises: of the comman- dements of the Lord, of prayer, of mortal sinne, of matrimo- nie, of the knowledge and loue of God, of three enemies of mankind, the flesh, the world, and the deuill, of repentance, of the sacrament of the body and bloud of Christ, of the suffi- ciencie of the law of God to rule the church, &c. He had also many propheticall visions.

1415

Ier. of Prague  
commerth to  
Constance.

An. 1415. April iij. Ierom of Prague, grauouly sorrow- ing for the slanderous reproach, and defamation of his coun- trey of Boheme: & also, hearing tell of the manifest iniuries done vnto y<sup>e</sup> man of worthie memorie: I. Husse, freely, and of his own accoord, came to Constance, & there perceiuing that I. Husse was denied to be heard: and y<sup>e</sup> watch and ward was laide for him on euerie side, hee departed to Aberlinge, a Citie of the Empire, vntil the next day, which Citie was a mile from Constance. From thence hee wrote his Let- ters to Sigismund king of Hungarie, and his barons, requy- ring him of safeconduct: which being denied him, y<sup>e</sup> next day he wrote certain intimations, which he sent to Constance, to be set vpon the gates of the citie, & of the churches, & mona-  
Re-

series, and houses of Cardinals, and other Nobles, and prelates, requiring that if any had ought to charge him with of Heresie, they would repaire thether, where he should be ready to satisfie them, requiring also in the same, safeconduct and free access: which when it would not be graunted, the Nobles, Lords, Knights, &c. especially of Boheme present in Constance, gaue vnto Maister Ierome their letters patentes, confirmed with their seales, for a witnesse and testimonie of the premises: wherewith Ierome returning againe into Boheme, was by treason of his enemies taken in Wirshaw, by the officers of Duke Iohn, and was brought backe againe to the presence of the Duke.

Treason a-  
gainst Ierome  
of Prague.

In the meane time, Palletz and de Causis, & such as were enemies to Iohn Husse, required that Hierome might be cited before the Councel, which was accordingly performed, & maister Hierome cited, by reason of his intimation: and the Duke brought him bound vnto Constance, with a great and long chaine: to whom, after they had objected certaine frivolous matters, they deliuered him (being bound) vnto the officers of the citie of Constance, to be caried to prison, for that night: where he was comforted of Peter the Notary, and one Vitus. Which being knowne, when it drew to wardes evening, y<sup>e</sup> Archb. of Rygen sent certaine of his seruants, which ledde away Hierome, being strongly bounde with chaines, both by the handes, and by the neck: and kept him so for certaine houres. When night drew on, they caried him vnto a certaine towre of the citie, in S. Pauls Churchyard, where they (tying him fast vnto a great block, and his feete in the stocks, his hands also being made fast vpon them) left him. The block was so high, that he could by no meanes sit there upon, but that his head must hang downward: where he lay, (none of his friendes knowing of his conueyance away) two daies, & y<sup>e</sup> nights, releued only with bread & water: wherof M. Peter hauing knowledge by one of his keepers, desired y<sup>e</sup> he might haue leaue to prouide him meat: which was granted.

Hierome car-  
ried to prison.  
Peter the No-  
tary, & Vitus.

Within



Ierom falleth  
sicke.

Within 11. daies after so hanging by the heeles, he used so smal repast, that he fell soze sicke euen vnto death: whereupon he desired to haue a confessor, which was hardly and with great importunitie graunted him. Now he had bene in prison one yere lacking but seven daies.

Ierom abiu-  
reth.

After they had put Iohn Husse to death, about the feast of the Natinitie of Mary the virgin, they brought forth M. Ierom (whom they had kept so long in chaines) vnto the church of S. Paule, and wrought so with feare of death with him, that he abiured in the cathedrall Church in open Session, and gaue assent that Iohn Husse was iustly condemned and put to death: after which they caused him to be carried againe to the same prison, but not so straightly chained as he was befoze. Now Pallerz and de Causis hearing of this and vnderstanding that he made this abiuration, onely to escape their hands, together with certaine Friers of Page, put vp new accusations against maister Hierom: whose malice did appeare so much against him, that the Cardinall of Cambray, and the Cardinall de Vrcons, the Cardinall of Aquilegia and of Florence, with his iudges also: considering the great iniurie done vnto him, laboured befoze the whole Councel for his deliuerie. Which when they were about, his enemies, & among them, one Doctor Naso greatly vrged the matter against M. Hierome, insomuch that he said vnto the, I greatly feare, least that you haue receiued some rewardes eithier of the K. of Boheme, or of these heretikes.

Doct. Naso a  
great enemy of  
Hierome.

The Cardinals thus rebuked, gaue ouer M. Ieroms cause, and his enemies obtained to haue other Iudges appointed: as, the Patriarch of Constantinople, who had condemned M. Iohn Husse, and was a great enemy to M. Hierome, and another Germane Doctor. But Ierome refused those priuate Iudges, and required open audience: which in hope hee would confirme his recantation befoze them, was graunted vnto them.

audience in the cathedra church of Constance, where the commissioners, in the behalfe of his aduersaries, objected against him 107. new articles: and because the time would not suffer to answer, they appointed him the third day after: the residue of the articles, he answered most learnedly, and eloquently, and put to silence his aduersaries. At length came in false witnesses that testified against him: whom he againe most pithily, and eloquently confuted.

Acts articles  
against J.  
Jerome.

All this while the popes counsell did wait whē he should make recantation, and craue pardon. But he persisting still in his constant Oration, did acknowledge no error, neither gaue any signification of recantation. And at last entred into the praise of J. I. Husse, and finally concluded, that all such articles, as I. Wickliffe, & I. Husse, had written, and set forth against the enormities, pompe, & disorder of the prelates, he would firmly and constantly defend vnto the death: greatly condemning his fact, in that he did consent vnto the condemnation of J. I. Husse, & Wickliffe. The counsell whispered together, & said: by these his words, it appeareth, he is at a point with himself. Then was he caried again into prison (having bin in prison before 340. daies) & grienously fettered, by the hands, armes, & feete, with great chaines, & fetters, of yron.

Jerome con-  
fanc.

Jerome grie-  
uouly fette-  
red.

The saturday next before the Ascention day, early in the morning, he was brought with armed men into y church to haue iudgement: where they perswaded him to reuoke the testimony, and praise he gaue of I. Husse, & Wickliffe: which he would not in any sort do: then a certaine B. named the B. of Landy, made a certaine sermon exhortatory, against Maister Hierome, perswading to his condemnation.

After the Sermon ended, J. Jerome againe said vnto them, you will condemne me wickedly, & vniustly: but I after my death, will leaue a remorse in your conscience, and a naile in your harts.

*Et cito vos omnes, vt respondeatis mihi, coram J. I. Iudice, post centum annos.* That is: Here I cite you all, to answer vnto me. before the most high

J. Jerome  
prophcieth.

J.

and



and iust Iudge, within an hundreth yeeres.

Jerome con-  
demned.

Finally, when no perswasions would moue him to recant, they gaue sentence of condemnation against him: which sentence being giue, a great miter of paper was brought, painted about with red Diuels: the which when he beheld and saw (throwing his hood vpon the ground) he toke the miter, and put it on his head: saying, my Lord Iesu Christ, when he suffered for me most wretched sinner, did weare a crowne of thorne vpon his head, and I for his sake, in steede of that crowne, will weare this miter & crowne. And after ward he was laid hold on by the secular power: and when he was led out of the church, with a cheerefull countenance and lowde voice, lifting vp his eies to heauen, he began to sing, *Credo in vnum Deum*: as it is accustomed to be song in the church: after that, other certaine Canticles of the Church.

¶ Jerome  
singeth after  
his condem-  
nation.

At length comming to the place of execution, where as ¶ John Husse befoze had suffered death innocently, kneeling downe by the picture of Maffer John Husse, which was there prepared to burne him, hee made a certaine deuout prayer. Whiles hee was a praying, they toke him vp, and stripped him, and bound him to the Image: and when they began to lay wood about him, he began to sing: *Salve festi- dies*: and the Hymne beyng ended, he song againe with a lowde voice, *Credo in vnum Deum*, vnto the end: that beyng done, hee said vnto the people, in the Germane tongue, to this effect: Deerely beloued brethren, euen as I haue now song, so do I beleue, and no other wise, and this Cræde is my whole faith: notwithstanding now I die for this cause, for that I would not consent and agree to the Councell, and with them affirme & hold, that ¶ John Husse was by them iustly condemned: for I do know well that he was a true preacher of the gospell of Christ.

¶ Jerome  
singeth at the  
stake.

When the wood was begunne to bee set on fire, hee song, *In manus tuas Domine, commendo spiritum meum*. When that was ended, and he beganne vehemently to burne: hee

said

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said in the Bohemian tongue: O Lord God, father almighty, haue mercy vpon me, and be mercifull to mine offences, for thou knowest, how that sincerely I haue loued thy truth. He was by reason of the stoutnes of his nature, long in burning. After he was dead, they brought his bedding, books, hood, &c. & burned them all to ashes in the same fire: which after they did diligently gather, & cast into the riuer of Rhine. Thus much, touching Iohn Husse, and Hierome of Prague: whose historie was written by a Bohemian, who was present, and a beholder of the action.

In the meane time, while Hierome was in trouble, and brought befoze the councel, the nobles of Boheme, and Moravia, (grieved with their dealings) directed letters vnto this barbarous Councell of popishe murderers, greatly blaming them for their fact, and defending both maister Iohn Husse, and maister Hierome, ending their letters in this sort: the premisses notwithstanding, we (setting apart al feare & mens ordinances provided to the contrary,) wil mainteyn & defend the law of our Lord Iesu Christ, and the deuout, humble, and constant preachers thereof, euen to the shedding of our blood: dated at Sternberg, ann. 1415. &c.

Letters of the nobles of Boheme to the Councell.

Round about the same letters, were 54 scales hanging, and the names of them, whose scales they were, subscribed.

1415  
54 scales to the letter.

An. 1414. by Henry Chichley Archb. of Canterburie, much was the affliction and trouble of good men here in England: which cruelty, Iohn Claydon carrier of London, & Richard Turming first tasted of.

1414  
Iohn Claydon.  
Rich. Turming

The 17. day of August, an. 1415. Iohn Claydon did personally appeare, arrested by the mayo: of London, for suspicion of heresie, befoze Henry Chichley Archbishop of Canterburie, in Baules Church: who being demaunded, denied it not, but frankly confessed that for 20. yeres space, he had bin suspected therof: for which also he had suffered 2. yeres imprisonment at Conuey, & thre yeres in the flæte: out of which prison, he (in the raigne of king Henrie the fourth,

Constancy.



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was brought befoze L. Iohn Scarle, then Chancelour to the king, and there did abiure all heresie, and error. And being demanded of the Archbishop, confessed that since his abjuration, he had in his house witten English booke of religion, and had frequented the company of diuers godly re. Which confession being made, the Archb. did command the booke to be deliuered to maister Robert Gilbert Doctor of diuinity, William Lindwood, Doct. of both lawes, and other Clarke to bee examined. And in the meane time, Dauid Beare, Alexander Phillip, and Balthasar Mero, were taken for witnesses against him: and were committed to bee examined to maister Iohn Escourt, general examiner of Canterburie. This done, the Archb. continued his session til monday next in the same place, which was the 20. day of the same moneth, and maister Escourt pablikely exhibited the witnesses: which being read, there were after that read diuers tractations, found in his house: out of which, especially out of a booke called, the Lantern of light, (that Claidon at his owne costs, caused to be witten by one, called Ioh. Grime) being examined, diuers points were gathered, and noted for heresie. First, that the Pope was Antichrist, and the enemy that solwed fares among the lawes of Christ. That Archbishops and Bishops, speaking indifferently, are the seats of the Beast Antichrist. That the Bishoppes license, for a man to preach the worde of God, is the Character of the Beast. That the Court of Rome, is the head of Antichrist, and the Bishoppes the bodie. That no reprobate is a member of the Church. That Christ did neuer plant priuate religions. That the materiall Churche shoulde not bee decked with golde. That Priestles vnlawfully keeping temporall goodes, and vnstiable begging of Friers, were the two chiefe causes of the persecution of Christians. That almes were to be giuen to the honour of GOD, onely of goodes iustly gotten, to bee giuen to one that is in charitie, and to those that haue neede. That

often

The Lanterne  
of light.

Articles.

The causes of  
persecution.

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often singing in the Church, is not founded on the scripture. That bread and wine remaine in the Sacrament. That all Ecclesiasticall suffrages doe profite all godly persons indifferently. That the Popes Indulgences bee vnprofitable. That the Laytie is not bound to obey the prelates, in what so euer they command except the prelates doe watch, to geue God a iust accompt of their soules. That Images are not to bee sought to by pilgrimages.

For these articles, the archb. with the rest, did condemne and burne I. Claydons booke, and proceeded to a definitive sentence of condemnation against him: and shortly after, hee was had to Smithfield, where meekly he was made a burnt offering vnto the Lord, an. 1415.

R. Fabian addeth, that Richard Turning, Baker, was the same time also burned in Smithfield.

The next yere, 1416. the archb. of Canterburie in his Conuocation holden at London, maketh sharper constitutions then were before, against the Lollards. During the time of which Conuocation, two priestes, noted for Heretikes, were brought before the Bishops: the one, Iohn Barton, and the other, Robert Chappel. Barton, because he had bene excommunicated, and so stode 6. or 7. yeres before, vpon articles of religion, & yet sought no reconciliation: which being proued against him, he was committed to Philip, B. of Lincoln, to be kept in prison, til other wise it were determined. R. Chappel, other wise Holbeck, sometime chaplen to the L. Cobham, because he (being vnder excommunication 3. or 4. yeres) did yet in contempt of the keyes, continue saying masse, & preaching, & sought no reconciliation. So the session brake vp for y<sup>e</sup> time, which was about y<sup>e</sup> end of May, 1416.

The 12. of Iulie next following, Chappel appeared againe, and (submitting himselfe) with much a doe, receiued pardon: and was (in stead of penance) enioyned certayne articles to publish at Paules Crosse. As, that Prelates might lawfullie holde Temporal Lawes. That it were

1415

Sharper constitutions then before.  
Iohn Barton.  
Robert Chappel.

1416

Chappel submitted.

Articles enioyned Chappel.



vnjust, and vnlawfull for tempoꝛall men, vpon any occasion to take away the Prelates tempoꝛalties, notwithstanding the abuses of them. That peregrinations are auailable to the remission of sinnes. That, to worshipping Images, doth profite Christians. That auricular confession is necessarie. That, though a priest be in mortall sinne, yet may he make the body of Christ. That Priestes ought not to preach, without the Bishoppes licence. That priuate religions are profitable to the vniuersall Church. That hee would promise, and sweare, neuer to holde any thing against the premisses.

Diners caused  
to abiure.

After the setting out of the constitutions of H. Chichesly, Archb. of Canterburie, diuers godly men were soze bered, and caused outwardly to abiure: as, Iohn Tayler, of the parish of S. Maries at Duerne, William James, Master of art, and Phisitian, who had long time remayned in prison: also, Iohn Duerfer, Iohn Gourdeley, of Lincolnshire, wel commended for his learning, Katherin Dertford, a Spinster. the Parson of Hyggley, in Lincolnshire, named M. Robert: William Henrie of Tenderden, Iohn Gall, a Priest of London, Richard Monke, Vicar of Chesham, in Lincolnshire, with other mo.

Collection for  
the P. to war  
against the  
Bohemians.

During the time of the Conuocation prouinciall, Pope Martin had sent down to the cleargie of England, for a subsidie, to be gathered of the Church, to mainteine the Popes warre, against the Hollards of Bohemia. Also, another subsidie was demanded, to persecute William Clarke, master of arte in Oxfoꝛd, who sayling out of England, was at y<sup>e</sup> counsell of Basill, disputing on the Bohemians side: and thirdly, another subsidie was also required, to persecute William Russel, which was Wardē of the Gray Friers in London, who the same time was fledde, and there escaped out of prison.

W. Clarke.  
W. Russel.

R. Mungin.

Among the rest which were at this time troubled for theiꝝ faith, was, Radulph Mungin, priest: against whom, it was  
ar

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articulated at the Bishops conuocation. First, that it should not be lawfull for any Christian to fight against the Heretickes of Bohemia. That hee should keepe companie with Maister Clarke aforesaid. That hee should disperse certaine bookes of Wicklifs, as Trialogus, &c. That he spake against the Popes Indulgences: which points he refused to abiure, and therefore by the Archbishop was condemned to perpetual prison: after whose condemnation the Sunday next following the recantation of Thomas Granter, and Richard Monke, priestes aboue mentioned was read openly at Paules church: after which Granter was put to seuen yers imprisonment, vnder the custody and charge of the Bishop of London. Edmund Frith also recanted, who was the butler of Sir Iohn Oldcastell.

Recantation:

Besides these, many other, who likewise for religion were greatly vexed, especially in the Dioces of Kent, in the towne of Rumney, Tenterden, Woodchurch, Cranbroke, Staplehurst, Beninden, Halden, Roylnenden, and others: where as whole householdes, both man and wife, were driuen to forsake their houses, and towne, for danger of persecution. Among whom in the certificate of Burboth the Archbishops official: these are named, William White priest, Thomas Grensted priest, Bartholmew Chronemonger, Iohn Waddon, Ioan his wife, Thomas Euerden, William Euerden, Steuen Robin, William Chineling, Iohn Tame, Iohn Facolin, William Somer, Marian his wife, Iohn Abrahā, Robert Munden, Laurence Cooke: which persons because they would not appeere, were excommunicated by the Archbishop, and what hapned after vnto them, it doth not appeere, but like it is, they were at length forced to submit themselves.

Kent well affected.

About the yere 1417. the L. Cobham hauing now bene in Wales the space of foure yeres (the King proclaiming a great summe of mony to him that could take sir Iohn Oldcastle either quicke or dead) the L. Powes brought him vp to

1417



The L. Powes  
taketh the lord  
Oldcastle in  
Wales.

The lord Cob-  
ham condemned.

All mischief  
imputed to the  
Lollards.

Bohemians  
cited to the  
councell of  
Constance.

24. lawes to  
bridle the Bo-  
hemians.

London, about the moneth of Decēber: At which time there was a Parlement assembled at London, for the releefe of mony to be sent to the K. whom the bishops had set to worke to fight in France: the recozds of which parlement do thus say: that on tuesday the 14. of Decēber, and the 20 of the parlement, sir Iohn Oldcastell of Cowling, being outlawed in the Kings bench, and excommunicated befoze the Archb. of Canterburie for heresie, was brought befoze the Lords, and hauing heard his said conuictions, answered not thereto in his excuse: vpon which recozd and processe, it was adiudged that he should be taken as a traytoz to the king, and carried to the Tower of London, and from thence drawne thorough the citie vnto the new gallowes in S. Giles without temple barre, and there hanged, and burned hanging.

After the martirdome of sir I. Oldcastle, motiō was made in the parlement, that the L. Powes might be thāked, & woorthily rewarded for his great labour in apprehending him.

In this time all horrible mischiefs and facts, if any were done, were imputed to the poze Lollardes.

The nobles of Bohemie, which befoze wrote vnto the councell of Constance, were therfoze cited vnto the councel. The letter of Sigismund answereth in y name of the whole councell: excusing himselfe of Husses death. Secondly, he requireth them to be quiet, and to cōforme themselues peaceably vnto the orders of the Romish church.

Also the Councell hearing, and fearing some stir to arise among the Bohemians, did make lawes to bridle them, to the number of 24. As that the king of Bohemia should bee swozne to giue obedience, and defend the liberties of the church of Rome. That all Masters, Doctors, & Priests, shall be swozne to abiure the doctrine of Wickliffe, and Husse, in that councell condemned: the rest being of like sorte.

The Bohemians, notwithstanding these cruell articles, condemning the baine deuises of the Prelates & Fathers of the councell, ceased not to procede in their league & purpose begun,

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begun, ioyning themselues moze strongly together.

This yere, after the deposing of Pope Iohn, & spoiling of his goods, which came to 75. thousand pounds of golde, and siluer, Pope Martin was elected. Now the Pope coming vpon his palfrey, trapped with scarlet down to the ground, and the Emperour on the right side, and the Prince Elector on the left, playng the footmen, and holding the horses byidle, vnto the market place: there the Iewes according to the manner, offered vnto him their lawes, and ceremonies: which the Pope receiuing, cast them behind him, saying: *Recedant vetera, noua sunt omnia*: that is, Let old things passe, euery thing is new. *Ex histor. Alba. Ex Paralip. Vrspurg.*

The Popes goods. 75000. li.

The Iewes offer their ceremonies to the Pope.

The Pope now confirmed, threateneth very grieuously the Bohemians, both with apostolicall, and secular arme: but the Bohemians nothing moued therewith, assembled together, and first agreed to celebrate a solemne memoriall of the death of Iohn Husse, and Hierome: decreeing the same to be celebrated yeerely: and afterward obtained certayne Churches of the king, where they might freely preach & minister the sacraments vnto the congregatiō. This done, they suppressed diuers monasteries, beginning first with the great monastery of the blacke friers 7. miles distant from Prague, driving the vitious priests and monkes out of them: and so their number encreased vnder their Captaine, called Nicholas.

Pope threateneth the Bohemians. A solemne yearly memoriall of the death of Husse and Ierome. Monasteries suppressed. Captaine Nicholas.

Their number encreasing now moze and moze, they went vnto their k., requiring to haue moze ample churches: the king seemed willingly to giue eare vnto Nicholas, intreating for the people: and commaunded them to come again the next day. The people being departed, the king turned himselfe to Nicholas, remayning stil behind, & said: Thou hast begun a web to put me out of my kingdome: but I will make a rope of it to hang thee. Ther vpon, the k. presently departed into the Castle of Wisegarde, and within a while

The King threateneth Nicholas.



while after, entred into a new castle, which he himselfe had builded, 5. stones cast from thence, sending Embassadors to his brother to require ayde.

These protestants being assëbled in the towne of Prague, holding their conuentions, the king sent forth his chamberlain with three hundred horsemen, to run vpon them: but he hauing respect vnto himself, fled. When the news was brought vnto the king, his cupbearer (standing by) said, I knew these things would thus come to passe: for which words, the king would haue slaine him with his dagger, had not they which stood by dissuaded him, with much ado. Immediately the king being taken with a palsey, fell sicke, and within 18. daies daies after, hauing marked the names of them, whom hee would haue put to death, departed his life, before the Princes, vnto whome hee had sent, were come. Hee ha-  
 The kings cru-  
 el determinati-  
 on disappoint-  
 ed by his own

uing reigned 55. yeeres, and being of the age of seven and fiftie yeeres. Immediately after the death of Wenceslaus, there was a noble mā, named Zisca, borne at Trosnomia, who gathering together a number of men of warre, spoiled the Abbeyes and monasteries, and his number increasing to 4000. toke the Castles of Vizegrade, and Pelzina, swan the bridge, and the nether part of the lesser Prague, which vpon conditions hee rendred againe.

About Christmas, Sigismund the Emper came down, and by reason of execution done at Wratoslania, the head cite of Slesia, was had in such iealousie, that they stopped him from entring into the cities of Bohemia, and counted him an enemy vnto the kingdome.

Tabor builded  
by Zisca.

In the meane time, Zisca toke Ausca, a towne situated vpon the river of Lusintius, and rased it: and forasmuch as he had no fenced towne to inhabite, chose a playne, fenced by nature, about eight myles from Ausca, and compassed the same with walles, and there builded houses, & called the same Tabor. Afterwarde, hee surprised Nicholas, maister of

## the Acts and Monuments. 347

of the Emperours Hunte, whom the Emperour had sent with 1000. horse into Boheme to set things in order.

In this meane time the Emperour gathering together the nobles of Slesia, entered into Boheme, and allured one Chenco with large promises (who had before revolted once to the Protestantes) to render by againe the castle of Prague vnto him, and there placed himselfe to annoy the towne: Which done the citizens sent for Zisca, who went with his Tabozites, and receiued the citie vnder his gouernement: which the Emperour did besiege, but was compelled to raise it: and to be short, Zisca put the Emperour to flight, subuersts the abbey of Bellina, and as he layed siege to Kaby, hauing but one eye before to see, hee lost the same beeing stricken with an arrow: which yet notwithstanding, he would not forsake his army, but after that, toke diuers towne, caused the Barons his enemies to retire, and againe puts the Emperour to flight, and toke Bzoda.

Zisca putteth the Emperour to flight.

Zisca loseth his other eye.

At these troubles, the consuls of Prague, being griened, called for Iohannes Premonstratenis, and nine other of his adherents, whom they supposed to bee the principalles of of this faction, into the Councel house, as though they wold conferre with them of the common wealth: and when they were come, they slue them, and departed home, euery man to his owne house, thinking they had made the citie quiet. But their seruantes, not circumspect inough, washing the houses, did wash down with all the bloud of those that were slaine, into the sinkes, and chanel. The which being once scene, the people knew what was done. By and by, there was a great tumult, the Councell house was straight way ouerthrowen, and eleuen of the principall Citizens, which were thought to be the authoꝝ thereof, were slaine, and diuers houses spoiled. Zisca in the meane while, very valiantly behaued himselfe. But, betwixt him and the Citie of Prague, at the length fell great dissention. In so much, that they prepared an armie against him, and caused him to

Iohan. Premostratenis and his companions put to death.



# 348 The Abridgement of

Dissention be-  
twixt Prague  
and Zisca.

Reconciliation.

Zisca dieth.

The epitaph  
of Zisca.

to die: who at last finding opportunitie of place, caused his  
standard to stand still, and fought with them of Prague, and  
slew 3000. of them, and put the rest to flight, and went to be-  
siege Prague, but by the wisdom of one named Iohannes  
de Rochezana, reconciliation was made betwixt Zisca and  
them of Prague: Which when the Emperour understood, &  
perceiued all things fell out according to the mind of Zisca,  
and that vpon him alone the whole state of Boheme did de-  
pend: he sought priuy meanes to reconcile, and get Zisca in-  
to his fauour, promising him the guiding of all his army, the  
gouernante of the whole kingdome, and great yearly reue-  
nues, if he would proclaim him king, and cause the cities  
to be sworn vnto him: vpon which conditions, when as Zis-  
ca, for the performance of the covenants, went vnto the em-  
perour, in his iourney at the castle of Prisconia, he was stric-  
ken with sickness, and there died.

It is written, that beyng demaunded in the time of his  
sickness, where he would his body should be buried: he com-  
maunded his skinne to be plucked off, his dead carcase, and  
the flesh to be cast vnto the foules and beastes, and a drum  
to be made of his skinne, which they shoulde vse in their  
warres: affirming, that when the enemies shoulde heare  
the sound of the drumme, they woulde not abide, but take  
their flight. The Taborites despising all other images, yet  
set vp the picture of Zisca ouer the gates of their Cities.

The Epitaph of Iohn Zisca, the valiant Captaine  
of the Bohemians.

I Iohn Zisca, not inferior to any Emperour, or Captaine, in  
warlike policie: a seuerer punisher of the pride, and aua-  
rice of the Clergie, and a defender of my Countrey, do lie  
here. The same which Ap. Claudius in geuing good coun-  
cell, and M. Furius Camillus did for the Romans, in vali-  
antnesse, the same I (being blinde) haue done for my Bo-  
hemi-

## the Acts and Monuments. 349

hemians. I neuer slacke oportunitie of battaile, neither did fortune at any time faile me. I being blinde, did foresee all oportunitie of well ordering my businesse. Eleuen times, in ioyning battell, I went victor out of the fiede. I seemed worthilie to haue defended the cause of the miserable, and hungrie, against the delicate, fatte, and gluttonous priestes; and for that cause, to haue receiued helpe at the handes of God. If their enuie had not let it, without doubt I had deserued to be numbred amongst the most famous men. Notwithstanding, my bones lie here in this halowed place, in despite of the Pope. Iohn Zisca, a Bohemian, enemie to all wicked, and couetous priestes, but with a godlie zeale. Ex Æn. Sil.

In despite  
of the P.

All this while the Emperoz, with the whole power of the Germanes, were not so busie on the one side, but Martin the Pope was as much occupied on the other: who, about the same time, directed out a most terrible Bull against all those that took part with Wickliffe, Husse, or Ierome: and set forth certaine articles, whereof examination was to be had: with a certaine manner also, how they were to be dealt withall, set downe.

A Bull.

Not long after Ziskas death, certaine Bohemians set forth another contrarie writing, against the pestiferous Sea of Rome: bearing the names of Procopius, & Conradus, Captains of the Bohemians.

Procopius.  
Conradus.

Now, after y<sup>e</sup> Zisca was dead, immediatlie followed diuision in the hoste: the one parte choosing Procopius, surnamed Magnus, to be their Captaine: the other part saying, there was none worthe to succede Zisca. Whereupon, they, choosing out certaine to serue the warres, named themselves Diphanes. And albeit there was oftentimes dissention among them, yet they ioyned, and defended themselves against foraine power.

Diphanes.

These two armies obtained great victozies, in so much, that



that Sigismund the Emperoz sent for the Nobles of Bohemia, vnto Posonium, a towne of Hungarie, in the borders of Austria: but they would not enter into the towne, but remained in their tents without the towne: whether the Emperoz going to them, and promising them kindenesse, they objected againe, the falsifying of his safeconduct to Iohn Husse, &c. So nothing being finally concluded, the Emperoz returned home.

Pope Martin, perceiuing the Gospell to increase more and more, sent the Cardinall of Winchester, an Englishman, bozne of a noble house, into Germanie, to moue them to warre against the Bohemians: whereunto the Emperoz also did assist him.

3. Armies.

There were iij. armies prouided: in the first were the Dukes of Saxonie, and the lower cities. The second armie was gathered of the Francomans, and was vnder the conduct of the Marques of Brandenburg. The thirde was led by Otho, the archbishop of Treuerse, whom the Rheneneses the Bauarians, and the Imperiall Cities of Sweuia, followed.

The 3. armies  
flee befoze they  
see their ene-  
mies.

These armies ioyned together, and pitched befoze Misna, & vnderstanding that the Protestants drew neere, they fled befoze they saw their enemies. Then (all lettes set aside) they vanquished Thraconta, and hauing obtained great store of warlike Engines, they destroyed Misna: and when they would haue returned home by Franconia, they had great summes of money sent them, that they would not destroye the Countreyes of Bramberge, and Pozemberge, whereby the Hoste of the Bohemians was greatlie enriched.

Sigismund the Emperoz hauing newes of these thinges, went straight vnto Pozemberge, and there gathered newe aide. Also, Pope Martin sent Iulian, the Cardinall of Saint Angell, into Germanie, with ambassage, to make warre vpon the Bohemians, who went straightway to Pozemberge,

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berge to the Emperour, where many nobles of Germanie were assembled, and a decre made of a new expedition against the Bohemians, against the 8. of the Calends of July. It is said, the company of the aid of Swenians, which they called the company of S. George, and the Magistrates of the Imperiall cities, the Bishops of Mentz, Treuers, and Colen, and the Chieftaines of their Prouinces were aboue forty thousand horse, but their footemen not fully so many.

40000. horse  
against the  
Protestants.

After this, the Cardinall entered into Bohemia with a large army, and on the borders of Boheme destroyed many of the Protestants towne, and spared neither man, woman, nor child. But the Bohemians making toward them, there fell such a feare among the popish armie, that they fled before any enemy appeared: whom the protestants pursuing, had a great pray, and spoyle of them: not withstanding Albertus prince of Austrich, who was appointed to bring his army through Moravia, hearing tell that the Cardinall was entred into Bohemia, with all speed, came out of Austrich, with his army, and besieged the towne of Brezozabia, but when he vnderstood how the cardinal was fled, he left of his purpose, and returned through Moravia, which was not yet subiect vnto him: and destroyed aboue 50. towne with fire and sword, and so afflicted them that they promised him subiection, on condition, that he would be bound to doe that, which the Councel of Basil should determine.

The popish army  
fled, be-  
fore they see  
their enemies.

50. towne de-  
stroyed.

Then was there an Ambassage sent out of Boheme, vnto Basil, where Sigismund held the Councell: who during the time of the wars, held himself at Roemberge, & wrote vnto the Bohemians, what law he had of them, and exhorted them to repaire vnto the Councel of Basil, where their griefes should be heard, and remedie provided. The Councell of Basil also wrote their letters to the Bohemians, that they should send their Ambassadors, which should shew a reason of their faith, promising them safeconduct to go and

Councell at  
Basil.

come.



An Embassage  
of the Bohemi-  
ans to Basill.

Peter an En-  
glishman.

4. points wher-  
in the Bohe-  
mians dissent  
from y<sup>e</sup> church  
of Rome.

The disputa-  
tion continued  
fifte daies.

come, and free libertie to speake what they would. The Bo-  
hemians stood in doubt, considering how Iohn Husse, and  
Hierome of Prague had been handled by them at Constance:  
But the Nobilitie followed the mind of Maynardus, prince  
of the New house, who perswaded them to go. And after his  
councell an Ambassade of 300. horse was sent to Basill: the  
chiefe whereof was William Cosca a valiant knight, and  
Procopius surnamed Magnus, a man of worthy fame for  
his manifold victories, Iohn Rochezana preacher of Prague,  
Nicholas Galerius minister of the Thaborites, and one Pe-  
ter an Englishman, of excellent, prompt, and pregnant wit.  
These Bohemian Embassadors were gently receiued.

The next day after, the Cardinall Iulianus sending for  
them vnto the Councell house, made a gentle, long, and elo-  
quent Oracion vnto them, exhorting them to peace, and uni-  
tye: saying, that the Church was the spouse of Christ, &c.  
This Oracion the Bohemians answered, clearing them-  
selues of crimes laid to their charges, and required open au-  
dience, wheras the laity might also be present, to manifest  
their innocencie: which request was granted vnto them, and  
so they propounded foure points, wher in they dissented from  
the Church of Rome. First, that all that would bee saued,  
ought of necessity to receiue the Communion vnder both  
kinds. Secondly, all ciuill rule and dominion to be forbid-  
den vnto the Clergie, by the law of God. Thirdly, that the  
preaching of the word of God, is free for all men, and in all  
places. The fourth was, as touching open offences:  
which are in no wise to be suffered, for the auoiding of grea-  
ter euill.

These were the pointes, objected in the name of y<sup>e</sup> whole  
Realme. The Bohemians chose out foure Diuines, that  
should declare their Articles to be taken out of the worde of  
God. Likewise, on the contrarie parte, there were foure  
appointed by the Councell. This disputation continued fif-  
te daies.

An

In the time, while the Bohemians were thus in long conflicts with Sigismund the Emperour, King Henry the fifth likewise fighting in France died: who was so deuout the Prince of to the Pope, and Prelates, that hee was called the Prince of Priests.

*The names of the Archbishops  
of Canterbury.*

54. Symon Iselip seuentene yeres. 56. Symon Lang- The names of  
ham two. 57. William Witlesey five. Symon Sudbury six. the archb. of  
59. William Courtney fiftene. 60. Thomas Arundell eigh. Canterbury.  
tene, 61. Henry Chichesly nine and twentie.

*The ende of the fift Booke.*



Z.



# The Abridgement of The sixt Booke.

1442

The first part  
of the Section.  
W. Taylor.



Henry the first succeeded his Father, Anno 1422. In the first yere of his raigne, was burned a constant witnesse of Chyistes truth, William Taylor a Priest, vnder Henry Chichesly Archbishop of Canterburie. Hee was first apprehended in the dayes of Thomas Arundell, and abjured after ward in the daies of Henry Chichesly, Anno 1421. which was the yere before his burning. The said William Taylor appeared againe in the conuocation before the Archbishop, being brought by the Bishop of Worcester, hauing bene complayned of, to haue taught at Wyke these articles following.

Articles.

That whosoever hangeth any Scripture about his neck dishonoreth God, and giueth it to the Diuell. That God onely is to be adored. That Saints are not to be worshipped nor inuocated.

These Articles hee denied that hee preached of, but onely communed of the same: especially vpon the second and third, onely in way of reasoning, and so brought out of his bosome a Paper, conteyning certayne Articles, with testimonies of the Doctors alledged, and exhibited the same vnto the Archbishop: who deliuered it vnto Maister Iohn Castell, and Rikinhale, the two Vicechancellours of Oxfozd and Cambridge, and to Iohn Langdon Bonke of Canterburie, who the Munday following, presented the said articles to the Archbishop and Prelates as erroneous: Wherevpon William Taylor being called, in conclusion was content to reuoke the same, and for his penance was condemned to perpetuall pryson: whereof notwithstanding, through fauour, hee was also released, putting in  
sufficient

Recant.

sufficient sureties in the Kings Chauncery, and swearing that he would neuer hold, or fauour any such opinions after that. And so he being absolved, and taking his oath, hee was committed to the B. of Worcester, to be released vpon conditions aforesaid: yet so, that hee should appeare at the next Conuocation, whensoever it should be before the Archb.

In the mean time, while William Taylor was in the custody of Worcester, there passed certaine writings betwæen him, & one Tho. Smith, priest of Bristow: in the which writings, William Taylor replying against the said Thomas, concerning the questions of worshipping of Saints: which being brought to the hands of the B. of Worcester, William Taylor began anew to be troubled, ann. 1422. the 11. of February, & being brought before the conuocation, his writings were brought before him, which he would not denie.

The Archb. caused it to bee deliuered to the 4. orders of Foure heret. friers in Londō, to be examined: who found out these 4. here- call points. ficall points in them. 1. Every prayer, which is a petition of some supernaturall gift, or free gift, is to be directed onely to God. 2. That praier is to be directed to God alone. 3. To pray to any creature, is to commit idolatry. 4. Much like the rest, but to fill the number of their orders, they made a fourth.

When the Saturday was come, which was the 20 day of March, the orders of Friers hauing declared their censure in the Chapterhouse of Paules, touching Taylors articles: hee was vpon the same, forthwith condemned as a relapse: Taylor condē. first to bee disgraced, and after burned: who being had to ned & burned. Smithfield, the first day of March, did finish his martir dom. Anno 1422.

Anno 1424. Iohn Florence a Turner, appeared before Ioh. Florence. William Bernam, Chancellour to William, B. of Poerwich, for these articles. 1. That the Pope, & Cardinals, haue no Articles. power to constitute lawes. 2. That onely the Sunday is to bee kept holie. 3. That men ought onely to fast



the *quatnor temporum*. 4. That Images are not to be worshipped. 5. That Curats ought not to exact tithes. 6. That al they that sweare by their life and power, shalbe damned, except they repent. But being thzeatned, he submitted himselfe, and abiured, and was enioyned this penance. : three Sundaies in a solemne procession in the cathedrall Church of **Roꝛwich** he shoulde be displaid befoze all the people, The like also shoulde bee done about his parish Church, of **Shelton**, thze other seuerall Sundayes, he being bare-headed, barefoote, and barenecked, after the manner of a publike penitentiarie, his bodie being couered with a canuase shirt, and breeches, carrying in his hand a taper of a pound weight.

Submission.

Penance.

Rich. Belward.

1424

Articles.

Ann. 1424. Richard Belward of **Crissam**, abiured these articles befoze the B. of **Roꝛwich**, the 24. of July, & purged himselfe by his neighbours, and sware that he would neither teache, noꝛ assist any against the church of **Rome**. His articles were these. 1. That ecclesiastical ministers haue no power to excommunicate. 2. That he held the opinions of **ſir Ioh. Oldcastle**. 3. That me ought not to go on pilgrimage. 4. That the Curats sel God on Easter day, when they receiue offerings. 5. That he gaue counsel against offerings foꝛ the dead, & foꝛ women that were purified. 6. That saints ought not to be praied vnto, &c. He denied these Articles, and purged himselfe by thze of his neighbours: yet because the bishop greatly suspected him of **Lollardy**, he sware him, that he should neuer teach any thing against the **Romish Church**, and so dismissed him.

Iohn God de Sell.

Str Hugh Pic.

In like manner, was Iohn God de Sel, of **Dichingham**, Parchment maker, foꝛ the same articles, faine to purge himself, and sweare, and so was set at liberty, til ann. 1428. Sir Hugh Pic, also Chaplaine of **Ludney**, in the diocess of **Roꝛwich**, was accused befoze the Bishop, ann. 1424. foꝛ holding these points: first against pilgrimages: Itē, that almes is only to be giuen to the needy beggers at their doꝛs. That

That no Image is to be worshipped. And that he cast the crosse of Bomehold into the fire. These articles he denied, purged himselfe by witness of 3. Lay men, and 3. Priests: was swozne, and so dismissed.

Anno 1428. King Henrie the first sent downe most cruel letters of Commission vnto Iohn Exetor, and Iacolet Germain, keeper of the castle of Colchester, for the apprehending of sir William White, Priest, and others, suspected of heresie. By vertue of which commission, it is found in olde Monuments, that within short space after, Iohn Exetor, who was appointed one of the Commissioners, attached six persons, in the towne of Bongay, in the Dioces of Norwich, & committed them to William Day, and William Row, constables of Bongay, to be sent within tenne dayes following, vnder safeconduct, to the castle of Norwich: where by reason of the antiquitie of the record, these names remaine only to be read: Iohn Wadden of Tenderden, in the Countie of Kent, Bartholmew Monke of Ersham, in the Countie of Norfolk, Coztleader, a married man, William Skuttes. These three were in the custodie of the Duke of Norfolke, in his Castle of Fremingham.

1428

W. White,  
Priest.

Besides these, there are found in old monuments, in the dioces of Norfolk and Suffolke, especiallie in the townes of Beckles, Ersham, and Ludney, a great number, both of men and women, to haue bene caste into prison, and after their abiuration, brought to open shame, in Churches, and Markets, by the Bishop of Norwich, named William, and his Chancellor, William Bernham, Iohn Exetor being Register: So that within the space of three or foure yeres, that is, from the yere 1428, vnto 1431. about y<sup>e</sup> number of 120. men and women, were examined, and suffered great vexation for the profession of Christian faith. Of whome, some were taken onely vpon suspition for eating of meates forbidden, vpon Wigill dayes: Who, (after their purgation made) escaped moze easilie away. Whose names followe

Great vexation for the  
truth of  
Christ.



here subscribed.

Robert Skirring of Harlestone, William Skirring, John Terry of Ersham, John Aibre of Ersham, John Middleton of Valuergate, John Warde of Ersham, Richard Clark of Hething, Thomas VWhite of Bedingham, Master Robert Beert of Berrie, and Richard Page of Clepshie.

The other were moze cruellie handled, and some of them burned: among whome speciall mention is made of these 3. Father Abraham, of Colchester, VWilliam VWhite, Priest, and John VVaddon, Priest: The residue abiured, and suffered penance: as, John Beuerley, I. VVardon, Io. Middleton, John Baker, I. Knight, Margerie Baxter, John Skillie, John Godhold, Tomas Albeck, John Pierce, Nicholas Cannon, of Cy. Thomas Pie, John Mendham, Io. Middleton, Thomas Chatris, Thomas VVade, VWilliam Taylour, John Capper, Vicar of Lunstall, with thre scoze and two other.

The articles which they held, were these. Against auricular confession. That there remayneth bread and wine after the wordes of consecration, and that no priest can make the bodie of Christ. That euery true Christian is a Priest to God. That no man is bound to Lent, or any dayes prohibited by the Church of Rome. That the pope is Antichrist. That (necessitie byging) it is lawfull to doe bodilie labour on holie-daies. That Priestes may marrie. That Ecclesiasticall censures of the Prelates, are not to be regarded. Against swearing in priuate causes. Against Pilgrimage. Against honouring of Images. Against holy water. That the death of Becket was neither holy, nor meritorious. That Reliques ought not to be worshipped. That prayers in all places are acceptable vnto God. That no Saint is to be prayed vnto. That Bel-ringing was ordeyned to fill Priestes purses. That it is no sinne, to withstand the Ecclesiasticall processes. That the Catholike Church is only the congregation of Gods elect.

In

Father Abraham, William White priest, I. Wad priest, burned.

Articles.

In these articles they all agreed, and it seemeth, they had the doctrine from William White, who was scholer and follower of Iohn Wickliffe.

William White  
scholler to  
Wickliffe.

1428

This William White gave over his priesthood & benefice, and took unto him a godly woman to his wife, named Ione: yet ceased not he from his dutie of teaching, but preached continually, wrote, and instructed the people at Canterbury. Before time, he had recanted these points: That men should seeke for the forgiveness of sinnes onely at Gods hands. That the wicked lining of the pope and his holy ones is a diuelish and heauy yoke of Antichrist. That men ought not to worship images, nor holy men after they be dead. That the Romish church is the fig tree which Christ accursed. That such as weare coules, or be annointed, or shorne, are the launce-knights of Lucifer, &c. Which articles he abiured An. 1424. before Henry Chicheley at Canterb. but now being stronger in the truth, endured to the end, & was condemned of 30. articles, & was burned at Norwich, in the moneth of September 1428. hauing labored diligently before in teaching the people of Norfolk. He was a man very godly, & deuout, in somuch that all the people had him in great reuerence: & were wont to desire him to pray for them. When he was come vnto the stake, thinking to open his mouth to speake vnto the people, to exhort and confirme them in the truth, one of the Bishops seruants strooke him on the mouth, thereby to force him to keepe silence: and so there patiently he ended his course, being made a witnes of Christ Jesus. His wife Ione followed her husbands footsteps, and confirmed many in the truth: and therefore suffered much trouble, & punishment at the Bishops handes, the same yere.

White burned  
in Norwich.

Cruelle.

About the same time also, suffered by burning father Abraham of Colchester, and Iohn Waddon priest, for the like articles.

Iohn Beuerley, alias Batild was enioyned that the Friday and Saturday, next after his dismission he should fast



bread, and water, and vppon the Saturday to be whipped from the Palace of Norwich, goyng round about by the Tomlands, and by S. Michaels Church, by Cottell Row, and about the market, hauing in his hand a waxe candle of two pence, to offer to the Image of the Trinitie, after hee had done his penance, &c. and this done, hee should depart out of the Dioces, and neuer come there any moze. Besides, the same yēere diuerse did penance and abiured: and the yēere following, 1429, diuerse did the like penance, to the number of 16. or 17.

1429

Rich. Houedō.

1430

1431

Thom. Bagley.

An. 1430. R. Houedon a woolwinder & citizen of London, was burnt at the Towzehill, for the doctrine of Wickliffe.

Anno 1431. Thomas Bagley a Priest, vicar of Monenden beside Malden, beyng a valiant disciple of Wickliffe, was condemned of Heresie by the Bishops at London, about the midst of Lent: was disgraced and burned in Smithfield.

Paule Crawe.

The same yēere also Paule Craw a Bohemian, was take at S. Andzeues, by the Bishop Henry, & deliuered ouer to the secular power to be burnt, for holding against the faith of Rome, touching the sacrament of the Lords supper, worshipping of Saints, auricular confession, with other of Wickliffes opinions.

Tho. Rhedon  
at Rome.

1436

Articles.

Eugenius  
Pope.

An. 1436. Th. Rhedon a Frenchman, and a Carmelite frier, was burned at Rome for these articles, which notwithstanding they gathered falsly against him. That the church lacketh reformation, and that it shall be punished and reformed. That Infidels, Jewes, Turkes, and Mozes, shall be couerted vnto Christ in the later daies. That abominations are vsed at Rome. That the vniuersal excommunication of the Pope is not to be feared. Eugenius at this time was Pope, and succeded Pope Martin a litle before. After sundry torments he was condemned for an heretike and was burned. He was accused by William of Roan cardinall of S. Martins in the mount, vicechancellor of the court of Rome.

About

About the same time, diuers other suffered in the places about Germany, as Henry Grunfelder, priest of Ratisspone, ann. 1420. Henry Rodgeber, priest in the same citie, anno 1423. Ioh. Draendorf a priest, & of noble birth, at Wormes ann. 1424. Peter Thraw, at Spire. ann. 1426. Mathew Hager also suffered at Berline, in Germany, not long after. *Ex Basilei Centur. sepr.*

Persecution a-  
bout Germany  
1426

After the death of pope Martine, who reigned 14. yeres: succeeded Eugenius the fourth. about the yeere 1431. He began first to celebꝛate the Council at Basill: which Council Martine had befoꝛe intended.

1431

Eugenius be-  
ginneeth the  
Council at  
Basill.

In the 39. session of the council of Constance, it was decreed, & pꝛouided, concerning the orders and times of such general councels, as shold after folow, The first that shold next ensue, to be kept the 5. yere after y<sup>e</sup> council of Constance. The 2. 7. yeres after that, & so orderly al other to folow successiue-ly frō x. yere, to x. yere. Wherefoꝛe, according to this decre, fol- lowed a general council 5. yeres after the Council of Con- stance holden at Sene, vnder pope Martin, an. 1424. but that soon brake vp. 7 yeres after another Council was holden at Basill, ann. 1431. which was the most troublesome Coun- cell, that euer was: and continued 17. yeres. Wherin it was concluded (as befoꝛe at Constance) that the general councels were aboue the Pope.

Order for the  
times of gene-  
ral councels.

1424

The trouble-  
some Council  
at Basill conti-  
nued 17. yeres.

When pope Martin the 5. had appointed Iulian, Cardinall of S. Angell, to hold a general council at Basill, for rooting out of Heresies, he died: and Eugenius 4. succeeded: who confirmed the same authoritie to the Cardinal Iulian. Unto this Council, came the Emperour Sigismund, and during his life, protected the same.

After his death, Pope Eugenius altering his mind & pur- pose, would transport the Council vnto Bonony: & thereby hindꝛed the successe of the council of Basill: and first he held a contrary Council, at Ferraria, and after ward at Flo- rence. Eugenius the Pope pretended that the Græks, who should



Contention  
betwixt the P.  
and the fathers  
of the Councell.

should come to y<sup>e</sup> councel, wold not passe the Alpes: & that he himself could not go so long a iourney, & that y<sup>e</sup> Germanes in their own countrey, wold be so vntactable, that nothing could there be attēpted for their reformation. Where vpon he cited the fathers of the councel vp to Ronony, vpo great perill. They againe cited the pope, that either he should come himselfe, or send his ambassadozs, vnder great penaltie.

For the appealing of this dissention, the Ambassadozs of Albert, king of the Romans, & of the other princes of Germany, assembled together; first, at Pozimberg, where they could determine nothing, and againe at Frankfozd, to appease the dissention betwē the Councel and the Pope. In the meane time, the Emperours Ambassadozs, and the Ambassadozs of the electozs, went to Basil, and conferring with the Ambassadors of other Princes, there they earnestly desired the fathers of the Councell, that they wold transport the councel to another place (the which only thing pope Eugenius seemed alwaies to seeke and desire) that either he might therby deuide the fathers of the Councel, or take away their liberties. Notwithstanding, the Synode thought good, neither to deny the princes request, neither graunt that which Pope Eugenius desired. During this doubt, the Emperours Embassadozs, and the B. of Batania, and Augusta, (being much required therevnto) appointed a noble Baron, named Conrade Weinsperg, by the R. commādemēt, to be the protectoz of the Councel, & the fathers: but by means of a great pestilence, which beganne to grow, the assembly that should haue been holden at Frankfozd, was transported vnto Mentz. The Ambassadozs of the Princes thought good also to go thither, if by any meanes they might finde unity. The assēbly was very famous: for there were present, the Archb. of Mentz, Collen, and Treuers, electozs of the sacred empire: and al the Embassadozs of the other Electozs. Notwithstanding, the Archb. of Collen was the chiefe fauourer of the Councel in this assembly. The sacred Synode  
also

also thought good to send thether their Embassadour the patriarch of Aquileia, the Bishoppe of Venice, and the Bishop of Argen, diuines: Iohn Segonius, and Thomas de Corcellis, with diuerse others. There was no mā there present that would name himselfe the Embassadour of Eugenius. But the chiefe Hercules of the Eugenians was Nicolaus Casnanus, a man singularly well learned, and of great experience.

Nicholaus  
Casnanus.

After diuerse consultations had, the electors of the Empire, and the Embassadours of the other Princes of Germanie thought good, to giue forth commaundement through out their whole countrie and natiō, that the decrees of the councill of Basill should receiued and obserued.

While these thinges were thus debated at Bantz, there rose by a doubtful question among the diuines, which remained at Basill, whether Eugenius might be called an heretike, who so rebelliously contemned the commaundement of the Church. Among these diuines, the chiefe st both in learning, and authoritie, was the Bishop of Churum, Ambassadour to the king of Castile, and a certaine Scottish abbot: to whose reasons, the rest did consent or giue place: and so Eugenius was pronounced both an heretike, and a relapse. Eight conclusions were there determined, and allowed amongst them, which they called verities: the copie wherof they did diuulgate thorough al Christendome.

Eugenius pronounced an heretike & relapse

The verities were these. That the Councell hath authoritie aboue the Pope. That the Pope cannot transport, nor proroge the general Councell, lawfully assembled, without the consent of the whole. That he that resisteth those verities, is to be counted an heretike. That Eugenius the fourth had resisted those verities. That Eugenius, being admonished by the sacred Councell, did recant the errors repugnant to those verities. That the dissolution, or translation of the Councell, attempted the second time by Eugenius, is against the foresaide verities. That Eugenius, in going about

8. Verities.



about to dissolue and transport the councell againe, is fallen into his first renoked errorrs. That Eugenius beyng warned by the councell to giue ouer, and notwithstanding perseuering and erecting a councell at Ferrara, shewed himselfe thereby obstinate.

When the Embassadors of the councell were returned from Mentz, and that certaine report was made of the allowing of their decrees, the Fathers of the councell thought good to discusse the conclusions and verities of the diuines more at large: whereupon by commandement of the deputies, all the Maisters and Doctors of the clergie, with the residue of the Prelates, were called together into the chapter house of the great Church, there openly to dispute and discusse the heresie of Eugenius.

A disputation  
of 6. daies a-  
gainst Pope  
Eugenius.  
Panormitane a  
defender of  
Eugenius.

This disputation continued 6. daies, both for enone, and after none. Among whom, Cardinall Ludouicus Archb. Arelatenfis was the iudge of the whole disputation. They concluded according to the former verities, and all in a maner allowed them, except Panormitane, Archbishop, who much disputed against them. Likewise did the bishop of Burgen, the king of Aragon's Almoner: yet did they not gainsay the 3. first conclusions, but only those wherein Pope Eugenius was touched. Panormitane greatly contending with the B. of Argen, Iohn Segonius, and Francis de Felix, Diuines that Eugenius was not relapsed, wrought so, that the worde Relapse, was taken out of the Conclusions, and in steade thereof, the word Relapsus put in. Neither durst Panormitane himselfe altogether excuse Eugenius of heresie, but defended more the first resolution, than the second: yet departed he not without answer, for Iohn Segonius, an expert Diuine, fullie answered him, and scarce could finish his oration without interruption: for Panormitane oftentimes interrupting him, went about (disorderly) to confute, now this, and now that reason.

I. Segonius.

Whereupon, the B. of Argen interrupted Panormitan,

in

in his arguments, and put him from his purpose. Yet they passed so farre, that that they did not abstain from opprobrious taunts: & when y<sup>e</sup> B. of Argen said, that the pope ought to be the minister of the Church, Panormitan could not suffer that, but so farre forgot himselfe, that he saide, the Pope was Lord ouer the Church. Segonius, on the contrary part, answered, y<sup>e</sup> it was y<sup>e</sup> most honorable title the P. had, to be called the seruant of the seruants of God: and alleaged why they ought not to seeke after so raine Lordshippe, because Christ himselfe came not to be ministred vnto, but to minister, &c. With whose answeres, he being some what disquieted, the Councel brake vp, and departed.

Panormitane wil haue the P. Lord of the Church. Seruant of seruants, the P. honorablest title.

The next day after dinner, they returned all againe, where the Archb. of Lions, the Kings Orator, requested to speake his minde. After he had by diuers reasons proued Eugenius to be an Heretike, he bitterly complayned, detesting the negligence, and slouthfulnesse of those, which had preferred such a man to the Papacie: and so moued all their hearts that were present, that they al with him, did bewaile the calamitie of the vniuersal church.

The Councel about the P.

The Bishop of Burels, Ambassadoz for the King of Spaine, did excellently proue, that the Councell was about the Pope: yet doubted hee whether they were verities of faith. The B. of Arragons Almosiner (being a craftie, and subtile man) did not directly dispute vpon the conclusions, but picking out here and there, certaine arguments, sought to hinder the Councell: against whom, an Abbot of Scotland and Tho. de Corcellis, did largely dispute in defence of the Conclusions.

When the Disputation was ended, and a small conclusion of those matters euen at hand, the Archbishops of Milaine, and Panormitane, armed themselues to let the matter, and exhorted all men of their faction, to withstande it. And first of all, as soone as the congregation was assembled, the Bishop of Burgen exhorted them to deferre the conclusion,



Ludouicus,  
Cardinal A-  
relatensis.

tion, and to tarie for the Ambassadors of other Princes, who would shortly returne from Henty.

After him Panormitane spake also to the same end, and so did Ludouicus the Prothonotarie of Rome. But Ludouicus, the Cardinall Arelatensis, made an eloquent, and pithe Oration, and perswaded them to constancie, and to the maintenance of the conclusions.

And when he had made an end of his Oration, there was a great noise, crying out, and brauling euery where. Which when Ludouicus the Patriarche of Aquileia perceined, hee saide vnto Panormitane, and vnto Ludouicus Prothonotarie: doe not thinke the matter shall so passe, you knowe not yet the manners of the Germanes: for if you goe forth on this fashion, it will not be lawfull for you to departe out of this countrey with whole heads.

But Iohn, Earle of Dierken, (who then supplied the Protector's place) and the Citizens of Basill, gaue assurance of safetie, and the Earle willed them to bee of good cheare: who, neuer discouraged at the Patriarches wordes, and by an Interpreter declared, that his minde was not to threaten, but to nourish the Fathers: they should see, that they should not depart from the councel, nothing being done, and furthermore, desired pardon, if his wordes had offended the Councel, Panormitane, or any man. Yet for al this the noises and cries, could not be stayed: for, as often as mention was made of reading the Concordatum, great noise, and rumors were still made to stoppe the same: so that Amideus Archbishop of Lyons, and Primate of all Fraunce, a man of great reuerence and authority, was moued to speake in the behalfe of the Conclusions, and to admonish them, not to geue eare vnto the disturbers of conoord. In the end, the Concordatum of the xij. men, concerning the articles, were required to bee read by the Cardinall Arelatensis, many whispering him in the eare, that he should goe forward, and not alter his purpose.

Then

Then Panormitane, as one as the concordatum began to be read, rising up with his companions, & the Aragon, cried out with a lowde voice, saying: you fathers do contemne our requests, & despise prelates: you would conclude, but it is not your part to conclude: we are the greater part of the prelates: we make the counsell, and it is our part to conclude. And I in the name of the rest do conclude, that this is to be deferred and delayed. With this word there sprang such a noise and rumour in the counsell, as is accustomed to be in battle when two armies toyne: some cursing that which Panormitane went about: other some allowing the same.

Great dissentis  
in the counsell.

Then Nicholas Amici, a diuine of Paris, according vnto his office, said: Panormitane, I appeale from this your conclusion, to the iudgement of the Council here present, neither doe I affirme any thing ratified, which you haue done, as I am redy to proue, if it shall seem good. The contrary part seemed now in better place, for they had already concluded. The other part, neither had concluded, neither was it seen how they could conclude among so great cries and uprores. Notwithstanding, amongst all these troublous noises, Ioh. Sigonius, a singular diuine, of the Uniuersitie of Salamentine, had audience, and reprovved Panormitane, in that he had concluded, without deciding of the Deputies, and without examination of twelue men, or any rite, or order: and so proceeded to exhort them to constancie, & not to depart without finall conclusion.

Nicholas Amici.

In the meane time, many graue men exhorted Panormitane, to geue ouer his conclusion: but neither was he minded so to doe, nor the fathers determined to depart without a conclusion. All things were disturbed, neither did the prelates sit in their seates: but as affection led them, some went to the Cardinall Arelatenfis, some to Panormitane. Then Arelatenfis seeing the matter to be in danger, and that there was no readie way to make a conclusion, thought to vse some policie to appease the multitude: and tolde them all,

Panormitane  
is obstinate.

bee



A policle of  
Arelatenfis.

Arelatenfis  
concludeth.

he had nelwes to declare them, wherewith they were maruellous attentive, and kept great silence. Eugenius messengers (saith he) hath filled all France, preaching a new doctrine, extolling the authoritie of the Bishop of Rome above the sacred councill, and therefore the Councell must of necessitie provide remedy: and to conclude, at the least vpon the three first verities, which the fathers had done, euen as I also (saith he) doe here conclude, in the name of the Father, Sonne, and Holy ghost. And when he had finished his oration, with a cherefull and mery countenance, rising vp he departed: some of the kissed him, some of them kissed the skirtes of his garments, and commended his wisdom.

It is reported, that Panormitane, when he came to his lodging, and was gone to his chamber, complained with teares, that hee had both wittingly and willingly impugned the trueth.

After this, there was a great consultation among the Eugenians, what was best to doe in this matter. Some thought to leaue the Councel, other some to tarry, & to resist, that nothing should farther be done against Eugenius: and this opinion remained among them.

The next day after, being the 25. of Aprill, the Archb. of Lyons, and the Bishoppe of Burgen calling together the Prelates into the Chapter house of the great Church, began many things as touching peace. The Bishop of Burgen perswaded, that there should be deputations appointed that day, vnto whom, the Archbishop of Lyons should geue power to make an agrément. Vnto whom it was said, there could be no agrément, before the aduersaries confessed their fault, and desired pardon therefore. Anon after, the fathers of the Councel had drawn out a forme of a decree vpon the former conclusions, and had approued the same in the sacred deputations. By this time the Princes Oratores were returned from the assemblie at Mentz: and holding a Councel among them selues, they had determined to let the decree.

The

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The 9. day of May, there was a generall conuocation holden, wherunto all men resorted. The princes Embassadors were called by the B. of Lubecke, & Conrade de Wintersperg the proctor, into the quire, and there kept: where they tarried so long, that (the forme of the decree beyng appointed to be concluded that day) the Cardinall perceiuing the cōgregation to be full, and that the twelue men had agreed, and that there was great expectation with silence, thought good not to delay it for feare of tumult, but commaunded by and by the publike Concoydances to be read. Wherein this was also contained, that the Cardinall Arelatenfis might appoint a Session, whensoever he would: which hauing read, and beyng desired by the promoters, concluded as the manner and custome is.

Whereof when the Princes Embassadors which were in the quire vnderstood, they brake of their talke, and beyng much vexed, they imputed all to the B. of Lubecke, which of purpose had kept them in the quire, and protracted the time. The Bishop of Lubecke. Whereupon they entring into the congregation, filled the house full of cōplaints, & greatly blamed Arelatenfis: which diuerse others did also, especially the bishop of Millane, railing vpon him, calling him another Catiline, vnto whom all desperate and naughty persons had refuge.

To whom after Arelatenfis had made answer, he commaunded the forme of the decree to be read. Then Panormitane and those that were of his part, would needs haue a certaine protestation first to be read. There was great contention on euery side: notwithstanding, at the last, Arelatenfis preuailed, and the forme of the decree was read vnto this word Decernimus, that is, we decree. Then Panormitane rising vp, would not suffer it to be read any further, and the Bishop of Batania said, that it was vncomely, that Arelatenfis with a few Bishops by name, should conclude the matter: the like did also all they that fauoured Panormitane. The Cardinall of Terraconia also did grienously

Aa.

rebuke



rebuke his partakers, that they did not reade the protestation: and commaunded one of his familiars to read it. But the fathers of the Councell would not giue place to the reading of the protestation. Which when Albinganensis did consider, he commaunded the writing to be giuen vnto him, and as he began to speake, suddely Arelatenensis rose vp, with a great number of the Fathers to depart: but by the means of George the Prothonotary of Bardarina, the multitude which were departing, were called backe againe, and the Cardinall and the Patriarch were required to sit downe againe, and that they should not leaue the church void & quiet for the aduersaries: whereupon suddenly all the whole multitude sat downe, and the gates were shut againe.

In the meane time Matthæus Albinganensis a B. read the protestation, to none else but to himselfe alone, for it could not be heard for noise: which being ended, the Lombards and Cathelans confirmed the protestation: and afterward by reason the Cardinall of Terraconia said, he agreed to that dissention, because the Embassadors of his king dissented from them, with him almost all the Arragons, Lombards, & Cathelans departed: all the other staid still. So Arelatenensis seeing the cōgregation quiet, willed the cōclusions & forme of the decree to be read againe (There remained in the congregation the Embassadors of the Emperre, and of France, talking together of their affaires) Notwithstanding the B. of Turnon heard mention made of the conclusions, & turning himselfe to the B. of Lubecke, said: Lo the matters of faith are now in hand againe, let vs go hence I pray you, that we be not offence to others, or that we be not said to dissent from the Embassadors: the B. of Lubecke answered

The Bishop of sary father, sary here: are not the conclusions most true? Lubecke fauorith the truth.

Arelatenensis after all things were read, which he thought necessarie, at the request of the deputies concluded: and so making an end, dismissed the congregation.

After

After this, it was determined betwene the Lombards, & Arragons, to abstaine from the deputations for a certayne time. which they did not long obserue: notwithstanding the deputations were holden very quietly for a certayne space, neither was there any thing done worthy of remembrance, untill the 15. day of May. During which time, al means possible was sought to set a concord betwixt the fathers, but it would not be. Then Nicholas Amici required Arelatenfis, to appoint a Session against the morrow after: which he did according to his motion. The B. of Lubecke made protestation in his owne name, and in the name of his protectoꝝ, that he would not consent, that there should be any session, if it should in any part derogate fro the agreement had at Mentz. George Miles also, his fellow Ambassadoꝝ, consented to this protestation: but the protectoꝝ of the Councell would in no case consent vnto the protestation of the B. of Lubecke, and saide, that hee did not know any thing of their doinges at Mentz.

After the other, the Bishop of Concese made his protestation, and after him followed Panormitane, who reprobued the promoter of the faith, because he required the prelates to haue a session, and instantly required, there might be no session as yet holden.

Vnto whom, Arelatenfis answered: that the promoter of the faith, ought by his office to call the prelates to determine a matter of faith, especially, for so much as the deputation of the faith and the whole Councell had so giuen him in commaundement: and further, confuted Panormitane, and required him to consider, in this standing for Eugenius, whether he spake according to his conscience, or not: for (saith he) conclusions which now shalbe decreed, are most general, neither is there any mention in them of the pope, & moreover, the veritie of faith is contained in them, against the which, if Eugenius did contend, it were more meete, that the pope should be corrected, then the veritie omitted.



making an end, all were warned to come the next day to the Session.

When the 16. day of May was come, all they whom the Session pleased, assembled at the houre: the Ambassadors also of the princes were come together into the Church quire, to attempt further what they could doe: and sending the Bishops of Lubeck, and Concense, and the Deane of Turnon, an excellent learned learned man, they offered themselves to be present at the Session, if the deposition of Eugenius might be deferred yet 4. moneths: who when they had received a gentle answer of Arelatenfis, and the other principals, returning againe, the Ambassadors would haue onely the first conclusion decreed: and there vpon sent againe vnto Arelatenfis, vnto whom answer was made, that the chiefe force did consist in the two other conclusions, and that the Councell would specially determine vpon them: with which answer they departed, and the Session began to be celebrated, and Arelatenfis caused prayers and lamentations to be made, with lamentations and teares, that God would direct them. Although there were not many Bishops, yet all the seates were filled, with Bishops, Doctors, Archdeacons, Presidents, Priors, &c. to the number of 400. or more, all in great peace, exhorting one another to the profession of the faith. The B. of Bassilia, a Noble man, read the decree, which was attentiuely hearkened vnto, and not one worde interrupted: when it was ended, *Te Deum laudamus* was song, with great ioy and gladnes: and so the session dissolved, which was the 33. Session; and amongst all the rest, most quiet and peaceable.

Prayers with  
teares.

The 33. session  
most quiet.

The Princes  
Ambassadors  
excused.

The day following being the 22. of May, the Princes Ambassadors, without al mens expectation (it was thought being touched with remorse of conscience, euen now to detest, and abhorre that which they had done before) came vnto the generall congregation, and excused themselves of their absence: namely, the Bishoppe of Lubecke, and the

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the Bishop of Turnon: who, after he had made an end, Cardinall Arelatenſis gaue thanks to God, that had ſo defended his Church, &c. Having declared the neceſſitie of the decree, he roſe vp, and the Congregation was diſſolued.

Eugenius  
depoſed.

Now, after that Gabriel Condulmarius, called Eugenius the fourth, was depoſed from the Biſhopricke of Rome, by the aduiſe of Iohn Segonius, they ſtayed two monethes, beſore they proceeded to elect another Pope. In the meane time, Letters were ſent to the Princes, to declare the depoſing of Eugenius, by the Synode: & to publiſh it abroade.

During this time, many died of the peſtilence, at the council: as, Ludouicus, the Prothonotarie, Ludouicus, the Patriarch of Aquileia, the Abbot of Dora.

Death of the  
peſtilence at  
the Council.

About the ſame time, died alſo the K. of Arragons Almoſiner, in Switzerland, the Abbot of Virgilia, at Spire, and Iohn, the B. of Lubeck, betwene Vienna and Buda. Yet, Arelatenſis would not depart, but kept conſtant, and helde out the Council. And after that the time of the decree was paſſed, and Gabriel depoſed, the Fathers proceeded to the election of another P. And firſt of all, they nominated thoſe that (together with the Cardinals) ſhould elect the Pope.

The firſt, and principall of the Electors, was Cardinall Arelatenſis: the reſt of the Electors were choſen out of the Italian, French, Germaine, and Spaniſh Nations.

The next day after there was a ſeſſion holden, wherein Marcus, a famous Diuine, made an Oration, and reckoned by the manifold vices of Gabriel, and deſcribed what kinde of man he ought to be that ſhould ſucceede: euen one quite contrarie vnto him in all reſpects. The Electors receaued the Communion together, and afterwarde tooke their oath, and the Cardinall Arelatenſis (opening the booke of Decrees) read the forme of the oath in the audience of all men, and firſt of all tooke the oath himſelfe: which was, that hee would onely haue reſpect to the ſaluation of Chriſtians people, and proſite of the vniuerſal church: and after him, in

Thoe ath that  
the Electors  
of the Pope  
take.



like manner, all the other Electors did take their oath: then they went with great solemnitie vnto their conclaue, where they remayned seuen dayes.

The manner  
of electing  
the pope.

The manner of their election was on this sort: Besoꝛe the Cardinals seate was set a deske, wherein there stode a Bason of siluer. Into the which Bason, all the Electors did cast their Schedules: which the Cardinall receiuing, read one by one, and soure other of the Electors wrote as he did reade them.

The tenure of the Schedule was in this manner.

I George, Bishoppe of Vienna, doe choose such a one, or such a one, for Bishoppe of Rome, and peradventure named two. Every one of the Electors subscribed his name vnto the Schedule, that he might thereby know his owne, and say nay, if it were contrarie to that which was spoken: whereby all deceit was vtterly excluded.

The first scrutinie thus ended, 17. of diuers nations were nominated: notwithstanding, Amideus, D. of Sauoy (who had bene married, a man of singular vertue) surmounted them all: soꝛ in the first scrutinie he had the voice of 16. Electors. In the next scrutinie, which was holden in 5. nones of Nouember, he had 21. voices, and so likewise in the 3. and 4. scrutinies. And soꝛasmuch as there was none in all the scrutinie, found to haue two partes, all the other Schedules were burnt. And, because there lacked but one voice to the election of the high B. they fell to prayer, desiring God, that he would direct their mindes to the vnitie of the Church.

Amideus, Duke  
of Sauoy.

The next scrutinie the matter was ended, and when the scrutiny was opened, it was found, that Amideus, the most deuout Duke of Sauoy, was chosen Pope.

Then the Cardinall Arelatensis published vnto them the name of the elect Bishop. After this, they gaue thanks in the great Church, and declared the election again to the people, and hauing song an himne, departed.

Amideus thus being elected about Nouember, was called

Fe-

# the Acts and Monuments. 375

Felix v. and was crowned in the citie of Basill, the moneth of July. And thus much hether to touching the counsell of Basill, which endured 17.yeres.

About the 6.yere of the counsell, Sigismund the Emp. died: after him succéded his son in law, Albert second duke of Austrich, a soze aduersary of the Bohemiás: he was made Emp. an. 1438. and raigned Emperour but 2.yeres. After whom succéded his brother Frederick 3. duke of Austrich.

Emp. Sigismund dieth.

1438

Now to returne to the Embassadors of the Bohemians, who came to the counsell of Basill, the ninth of January, to whom when cardinall Iulian had made an vnpleasant oration, Rochezanus one of the Bohemians made also an oration, and required to haue a day appoynted to be heard, which was appointed the fiftenth day of the same moneth, upon which day Iohn Rochezanus hauing made his face, began to propound the first Article, touching the Communion to be ministred in both kindes, and disputed vpon the same thre daies, alwaies afoze none.

Rochezanus.

Disputation vpon the Bohemians articles.

Then Vincelaus the Thaborite, disputed vpon the second article, touching the correction and punishment of sinne, by the space of two daies: After whom Vldericus Priest of the Dyphanes disputed vpon the third Article two dayes, touching the free preaching of the word of God. Last of all Peter Paine disputed thre daies, touching the ciuill dominion of the clergy, which was the 4. article. And after ward gaue copies of their disputations vnto the Counsell in writing, with hartie thanks, that they were heard. The thre last did somewhat inueigh against the counsell, comending I. Husse, and I. Wickliffe for their doctrine. Wherto Iohn Rhagusius a Dalmatian, & a diuine, did so reply, that the Bohemians would needs depart from Basill, & could scarcely be appeased. Certaine of y Bohemiás would not heare Rhagusius finish his disputation, which endured vpon the first article 8. daies in the forenone. After him Egidius Carlerius answered vnto the second article by the space of foure daies.

Vincelaus.

Vldericus.

Peter Paine.

Rhagusius.

The Bohemians offended.

Popish dissenters against the Bohemiás.



To the third article answered one Henricus, surnamed Frigidum Ferrum, thre daies together. Last of all, one Iohannes Pollomarius, master of the requestes of the Palace, answered vnto the fourth article thre daies together: so that the long time, which they vsed in their disputations, seemed tedious to the Bohemians.

Notwithstanding this answer, the Bohemians still defended their articles, and especially the first: in so much that Iohn Rochezanus did strögly impugne Ragusinus answer by the space of 6. daies. But for so much as one disputation bred another, & it was not perceined, how that means could make concozd, the protector of the councell, William duke of Bavaria, attempted to bring the matter to a friendly debating: but agrément could there be none, for the Embassadors of the Bohemians said: they came to propound those foure articles in the name of the whole kingdome of Boheme, & to speake no more. Whereupon William the protector of the councell, found means that the councell decreed, to send a famous ambassade with the Embassadors of Boheme vnto Prague, whereas the people should assemble vpon the Sunday. And vpon 14. day of April, there were 10. chosen out of the councell, to go with the Bohemian Embassadors vnto Prague.

Embassadors  
from the coun-  
cell to Prague.

After the coming of these Embassadors much contention began to rise betwixt the parties. The Bohemians standing to their 4. articles, & refusing to yield, except they were first accepted of, or iustly reprov'd: which when the Embassadors saw, they desired to haue these articles deliuered vnto them in a certaine forme, which they sent vnto the councell by 3. Bohemian Embassadors. Afterward the councell sent a declaration into Boheme, to publish vnto the people in the common assemblies of the kingdome, by the embassadors which were commaunded to report vnto the Bohemians in the name of the councell, that if they would receiue the declaration of those thre articles, and the vnitie of the church, there should be a meane found, whereby the matter touching the fourth

# the Acts and Monuments. 377

fourth article, of the communion vnder both kinds, should be passed with peace and quietnes.

After the Bohemians had taken deliberation vpon these declarations, they said, they would giue no answer vnto the p[re]misses, befoze they vnderstood what should be offered them touching the communion: wherto the council: declared that licence should be giuen vnto the Bohemians, to cōmunicate vnto the people vnder both kinds, to such as bee of lawfull yeeres, & discretion: this alwaies obserued, that the ministers shal say vnto those that communicate, that they ought firmly to beleue, not the fleshy only to be contained vnder the forme of bread, & the blood onely vnder the forme of wine, but vnder ech kind, the whole & perfect Ch[ri]st. Moreover, other doubts were so answered by the council, that after much communication had to and fro, at last a concord was concluded, & confirmed by sentence of their handes. The Bohemians promised to receiue the peace, & vnitie of the church, and the declaration of the 3. articles. This was done, ann. 1438. about the feast of S. Martin.

Licence to the Bohemians to cōmunicat vnder both kinds

1438

It was after ward agreed both by the Ambassadors of the Council, and of the Bohemes, that whatsoeuer remained, should be determined, first at Ratispona, after ward, at B[ug]ain, in the dioces of Olym[en]tus, then at Alba in Hungarie, befoze the Emp. Sigismund: but the matter coulde bee ended in no place. At last, a concord was concluded by writing, with their seales at Ing[er]ling, a citie of Moravia: the 5. day of July in the p[re]sence of the Emperour.

Concord betwixt the Bohemians and the Council.

Anno 1438. in the moneth of Nouember, the Bohemians put vp certain petitions to the Council that it might be free for al in Boheme, and the marquesdom of Moravia, to communicate vnder both kinds. That they might haue good pastors. That the Gospels & Epistles, and Creed, might bee song in the bulgar tongue. That the University of Prague might be increased by Prebends, and certaine Benefices of cathedrall churches. That they would provide for the refo[r]mation

The University to be increased with Prebends, &c.

mation



mation of the Churches of Boheme. To these demaundes, answeres were made ready by the Councell, but were kept backe, it was not knowne wherefore.

At this Councel of Basill the 36 session holden the 17 day of September, ann. 1439. the feast of the conception of our Lady, was ordained to bee holden, and celebrated yearly. Likewise, in the 44. Session of the same Councell, holden the first of July, ann. 1441. was ordained the feast of the visitation of our Lady, to be celebrated yearly in the moneth of Julie.

1439

The feast of  
the conception  
of the virgin.

1441

The feast of  
the visitation.  
Good lawes  
ordained in the  
council of Ba-  
sill.

24. Cardinals.  
Jewes to be  
converted.  
Stipend for  
the tongues.

This Councel did ordaine diuers wholesome lawes for the Church, as, that met ministers might be appointed in every church to shine in vertue & knowledge: wherto expecta-  
tive graces of benefices were an hinderance: and so toke the away, that no actions of controuersie should be brought to Rome, beyond 4. daies iourney from thence, & that no friv-  
olous appeales should be made to the Pope. That the Cardi-  
nalles should not be of kinne to the pope, and not exceed the  
number of 24. That the first frutes should no more be paid  
to the Pope. That meanes should be provided for y<sup>e</sup> conuer-  
sion of the Jewes. That the Heb<sup>2</sup>ne, Greeke & Latin tongues  
might be maintained, & stipends provided for the teachers of  
them. Against priests keeping of Concubines.

During the life of Sigismund the Emperour, no man  
resisted this Councell, also during the time of Charles  
the seventh, the Frenche King, the Councell of Basill  
was fully and wholly receiued through all Fraunce.

After the death of Sigismund, when Eugenius was  
deposed, and Felix Duke of Sauoy elected Pope, greates  
discordes arose, and much practise was wrought, but espe-  
cially, on Eugenius part: who beeyng nowe excommuni-  
cate, by the Councell of Basill, to make his part more  
strong, made eighteen newe Cardinales. Then hee sent  
his Oratours vnto the Germanes, labouring by all  
meanes to dissolue the Councell of Basill.

18. new Car-  
dinals.

The

## the Acts and Monuments. 379

The Germans were at that time so deuided, that some of them did hold with Felix, & the counsell of Basill, others with Eugenius & the counsell of Ferrara, & some were neuters. After this the French K. being dead, which was Charles the 7. about the yere 1444. the Pope began to stirre by the Dolphin of Fraunce by force of armes, to dissipate that counsell collected against him. Who leading an armie of fiftene thousand men into Alsatia, did cruelly wast & spoile the countrie: after that laid siege vnto Basill, to expell and driue out the Prelates of the Counsell. But the Heluetians with a small power did vanquish the Frenchmen, and put them to flight. Although Basill by the valiatnes of the Heluetians was thus defended: yet the Councel could not continue, by reason of the Princes Ambassadors, which shooke away, & would not tarie: so that at length Eugenius brought to passe, partly through the helpe of Fredericke, labouring for the empire, and partly by his Orators (in the number of whom, was Eneas Silvius) among the Germanes, that they were content to giue ouer both the Councel of Basill, and their neutralitie.

The Dolphin of France against the counsell of Basill is vanquished.

This Frederick of Austrich, being toward the Empire, brought also to passe, that Felix, which was chosen of the counsell of Basill to be Pope, was contented to renounce, and resigne his papacy to Pope Nicholas, the successor to Eugenius. Of the which Nicholas, Frederike was confirmed at Rome to be Emperour, and there crowned, an. 1451.

Pope Nicholas the 5.

1451

As these things were doing in Basill. in the mean season Eugenius brought to passe in his Conuocation at Flozence, that the Emperour, and Patriarch of Constantinople, with the rest of the Grecians then present, were perswaded to receiue the sentence of the church of Rome, concerning the proceeding of the holy Ghost. Also, to receaue the communion in unleavened bread, to admitte Purgatorie, and to yeld themselves to the authoritie of the Romish Church. Whereunto (notwithstanding) other churches of Grecia would in no wise

The Greeks abhorre the Romanes.

wise



wife consent at their comming home. In so much that with a publike execration they did condemne after ward all those Legates that had consented to those articles, that none of them should be buried in Christian buriall: which was Anno 1439. *Ex Gas. Pencer.*

11. battels  
wonne by the  
Protestants  
against the  
Papists.

Thus much concerning the councell of Constance, Basil, and the Bohemians, who in the quarrell of Iohn Husse, and Hierome of Prague, fighting vnder Zisca their captaine, had eleuen battels with the popes side, and euer went away victors, *Ex paral. Abb. Frsp. in Epitap. Ioh. Zisc.*

Moreouer in the history of Pencer, it is testified that Pope Martin the 5. sending for the Bishop of Winchester the Cardinal, had leuied three maine armies, intending to ouercome all the Bohemians: one armie of th Sarons, vnder the Prince elector. The second of the Francons, vnder the Marques of Brandenburg. The third, of Renates, Bauarians, and Swechers, vnder Otto Archbishop of Treuers.

With these, Sigismund also the Emperour, and Cardinall Iulian, the Popes Legate (who at last was slaine in warre: and being spoyled of all his attire, was left naked in the fiede) ioynd all their force, who ioyning together five times (sayth the storie) with five sundrie battailes, innaded the Bohemians. At euery which battel 5. times, the said aduersaries (daunted with a sodain feare) ran away out of the field, befoze any stroke was geue. *Gaspar. Pencer. lib. 5.*

Five times  
the papists ran  
away befoze  
any stroke was  
geuen.

And so they continued inuincible during the life of Zisca, and Procopius: after whose death, Maynardus, a captaine, and a traytoz to the Bohemians, found meanes, by a Proclamation, made as though hee would warre against other Countreys of their enemies, bordering about them, craftely to traine all thein which were disposed to take wages, into certaine barnes, and houels, prepared for the same purpose: and so shutting the dozes vpon them, set fire to them, and burnt

Crueltie, and  
treason against  
the Bohemi-  
ans.

# the Acts and Monuments. 381

burnt of them diuers thousandes, and so brought the rest by that meanes, vnder the subiection of the Emperoꝝ, during his life time: which lasted not long. Ex Æn. Sil.

About the yere 1439. the eightene yere of the reigne of Henrie the first, one Richard Wiche, Priest, was burned at Tower hill. It is testified of him, that he, befoze his death, prophesied that the Porterne of the Tower shoulde sinke: which afterwarde came to passe. In so much, that the people counted him foꝝ an holie man, and made their prayers to him after he was dead, and reared a great heap of stones, and set vp a crosse there by night: so that a great clamor ran vpon those that put him to death. Foꝝ appeasing of which rumor, the king gaue commandement to punish all such as went thether on Pilgrimage. And by that meanes, the concourse of people was stayed. He was burnt about the month of June.

1439  
R. Wich.

In the same yere about Nouember, Henrie, archbishop of Canterburie, called a Conuocation: wherein, the Prelates toke aduise ment to make a Supplication to the king, foꝝ abolishing the law of Premunire facias.

To which supplication the king made answer, he would pause vpon the matter, and in the meane time, hee woulde send to all his Officers, and Ministers in the Realm, that no such bꝛief of Premunire shoulde passe against any of them, til the next Parlement, an. 1439.

About the yere 1440. Eleanor Cobham, Dutchesse of Glocester, and Roger Only, Priest, were condemned: the one to perpetuall Prison, (which was the Dutchesse) foꝝ the profession of the trueth: and the other vnto death, (although treason were pretended against the, of practising the kings death, which was not likelie: but rather, their profession, and the malice which the Cardinal of Winchester bare vnto the good Duke Humfrey, Duke of Glocester, who complained of the Cardinal to the k. in 23. articles, as also, of the archb. of Yorke, That Winchester presumed to be Cardinal.

1440

Duches of  
Glocest. con-  
demned to  
perpetuall pri-  
son.

R. Only bur-  
ned.

Articles of D.  
Humfrey a-  
gainst the  
Cardinal.



dinall against the mind of K. Henrie the fift. That he was in danger of Premunire, for bringing a Bul from Rome, to hold his Bishoprike, though he were a Cardinal. That he intended himself to be the Kings gouernor. That hee defrauded the King of his iewels, &c.

The hearing of which accusations the K. committed vnto his Councel, whereof the most part were spirituall persons, so that nothing was said thereto. But vpon the necke of this, ensued the condemnation of the Duchesse, and with in six yeres after, the destruction of the Duke himselfe.

The destruction  
of D. Hūfrey.

1445

Penance.

Anno 1445. H. Chicheley, Archb. of Canterbury, died, by whom the Ladie Eleanor the Duchesse, was condemned in S. Steuens Chappel at Westminster, for penance, to beare a taper through Chepseyde thre sundry times, and afterward outlawed to the Ile of Man, vnder the custodie of Sir Iohn Standley knight.

Alsoln, and  
Bernard Col-  
ledge of Ox-  
ford.

1447

Duke Humf.  
imprisoned.

D. Humfrey  
found dead in  
prison.

This Henrie Chichelesly builded in his time 2. Colledges in Oxford, the one called Alsoln colledge, and the other called Bernard colledge. About the yere 1447. Henry Bewford Cardinall, and William de la poole duke of Suffolke with the Quēn, conspired duke Humfreyes death, & deuised how to trappe him: and for the more speedy furtherance thereof a parliament was summoned to be kept at Berry, far from the citizens of London: whither resorted all the Peeres of the Realme, and amongst them the Duke of Glocester, who on the second day of the Session was by the Lord Beaumont high constable of England, bring accompanied with the duke of Buckingham, and others arrested, apprehended, and put in prison, and vpon the same, all his seruantes put from him: of whom 32 of the principall being also vnder the arrest were dispersed into diuers prisons. After this arrest thus done, and the duke put into ward: the night after (saith Hall) five nightes (saith Fabian and Polychronicon) he was found dead in his bedde the twenty fourth of February, and his Bodie shewed vnto the  
Lords

# the Acts and Monuments. 383

Lords and commons, as though hee had bene taken naturally with some suddaine disease. This was the end of the good Duke, after he had politikelly by the space of 25. yeeres governed this realme.

Good Duke  
Humphrey.

1448

The next day after, the Cardinall died, an. 1448. in great impatientie, saying, he, will not death be hyzed, nor will mony do nothing? &c.

The desperate  
Cardinall.

Mary Magda-  
lens colledge  
in Oxford.

After the Cardinall succeded William Wainfleet, in the Bishopricke of Winchester, who founded the colledge of Mary Magdalene in Oxford.

Anno 1450. William de la Poole, beyng accused of treason to the land, and endeavouring to flee into Fraunce, was encountred with a ship of warre, belonging to the tower: whereby hee was taken, and was brought into Douer rode, and there on the side of a shipboat, one stroke off his head: and this ende had the other of the good Dukes enemies.

The yeere 1450. printing was first inuented, by one Ioh. Faustus, a goldsmith, dwelling first at Argentine, after ward a Citizen of Mentz: who perceiuing the inuention to come wel to passe, made one Iohn Guttemberg, & Peter Scafford of his counsell: binding them by oath to keepe silence for a while. After five yeeres, Iohn Guttemberg Copartner with Faustus, beganne then first to brooch the matter at Strasborough, Vlricus Han, in Latin called Gallus, first brought it to Rome.

1450

Printing in-  
uented.

This printing was after the inuention of gunnes, which were inuented in Germanie, an. 1380. 130. yeeres.

Printing later  
then gunnes  
130. yeeres.

Anno 1453. Constantinus Paleologus being Emperour of Constantinople, the great Citie of Constantinople was taken by the Turke Mahumet, after the siege of 54. dayes: which siege began in the beginning of Aprill. Within the citie beside the Citizens were but onely 6000. rescuers of the Grækes, and 3000 of the Venetians, & Genowayes. Against these, Mahumet brought an army of 400000. collected

1453

Constantino-  
ple taken by  
the Turkes.  
out



One neighbour  
destroyeth an  
other for gayne

Cruelty of the  
Turkes.

out of the Countries and places adioyning nere about : as out of Grecia, Allyrica, Wallachia, Dardanis, Triballis, Bulgaris, out of Bithinia, Galatia, Lidia, Cicilia, and such other : which places had yet the names of Christians : thus one neyghbour for luker sake helped to destroy another. The Emperour Palæologus seeing no way but to flee, making toward the gate, either was slayne or troden downe with multitude. The citie beyng thus got, the Turkes sacking and ranging about the streetes houses, and corners, did put to the sword most vnnmercifully whosoever they found, both aged, and yong, matrons, virgins, children, and infants, sparing none : the Noble matrons & virgins, were horribly rauished, the goods of the citie, and treasures in houses, the ornaments in Churches, were all sacked and spoiled, the pictures of Christ opprobriously handled, in despite of Christ. The spoile and hauocke of the citie lasted thre daies together. These things thus being done, and the tumult ceased, after thre daies, Mahumeres the Turke entereth into the Citie, and first calling for the heads and ancients of the Citie, such as he found to be left aliue, he commanded to be mangled and cut in pieces. It is also saide (as the authour reporteth) that in the feasts of the Turkes, honest matrones and virgins, and such as were of the kings stocke, after other contumelies, were bewen and cutte in pieces for their dispozt.

This end had the noble Citie Constantinople, which continued befoze flourishing equallie with Rome, 1120. yeres. Ex, Hist. Wittenberg. Peucer.

1445

1453

After the death of Henrie Chichesley, next succeeded Ioh. Stafford, an. 1445. who continued 8. yeres. After him came Iohn Kemp, anno 1453. who late but thre yeres. Then succeeded Thomas Burthor.

In the time of which archbishop, Raynolde Peacock, bishop of Chichesley, was afflicted by the Popes Prelates, for his faith, and profession of the Gospel : and being cited vp to

Lam

# the Acts and Monuments. 385

Lambeth was caused to recant these points. That we are not bound by necessitie of faith, to beleue that our Lord Jesus Christ after his death descended into hell. That it is not necessarie to saluation, to beleue in the catholike church. That it is not necessarie to saluation, to beleue the communion of Saints. That it is not necessary to saluation, to affirme the body materially in the Sacrament. That the vniuersall Church may erre in matters which pertain to faith. That it is not necessary for the Church, to hold that which euery generall councill shall ordaine. With this Pe-cocke, were diuerse mo condemned for heretikes: and notwithstanding his recantation, he was deteyned still in prison, where some say, he was priuily made away by death.

Pope Nicholas 5. made Felix, who renounced his Pope-  
dome vnto him, a cardinall: & crowned Fredericke for wor-  
king the seat, and confirmed him to be full Emperour: for  
before they be confirmed by the Popes, they are not Empe-  
rours, but are called kings of the Romanes.

The Emp. not  
Emp. but king  
of the Romans  
before the pope  
confirmed him.

This Pope for to get great summes of mony, appointed  
a Iubile in the yere 1450. Also in his time one Math.  
Palmerius wrote a booke De Angelis, in defending whereof  
he was condemned by the Pope, and burned at Crona, An-  
no 1448. Ex Tritemio.

1450

A Iubile.

1448

After him succeeded Calixtus 3. who amongst diuers other  
things, ordained both at none & at euening the bel to toll the  
Auiers, as it was vsed in y popish time, to helpe the souldiers  
that fought against the Turkes: for which cause he ordained  
the feast of the transfiguration of the Lord, solenising it with  
like pardons and Indulgences as was Corpus Christi day.  
Also, this pope proceeding contrary to the counsels of Con-  
stance and Basill, decreed that no man should appeale from  
the Pope to any Councell: by whom also S. Edmund of  
Canterbury, with diuers others were made Saints.

P. Calixtus.

Auiers doth  
helpe the that  
fought against  
the Turkes.  
The feast of  
transfiguratio.

Pert vnto Calixtus, succeeded Pius Secundus, otherwise  
called Aeneas Silvius, who wrote the 2. bookes of comenta-

S. Edmund of  
Canterbury  
made Saint.

Pius Secundus  
Pope.

B b.

rics,



ries, vpon the councell of Basill. This Aeneas at the writing of these his booke, seemed to be a man of indifferent & tolerable iudgement and doctrine, from the which after ward being Pope, he seemed to decline and swarue, seeking by all meanes possible, to abolish the booke which befoze he had written: & whereas befoze he preferred generall councils befoze the P. now being P. he did decre, that no mā should appeale from the B. of Rome to any councils: & likewise for priests mariages, whereas befoze he thought it best to haue their wiues restored, yet after ward he altered his mind otherwise. There was great discord betwixt this P. & Dorotheus archb. of Mentz: & vpon the same betwene Frederike the Palatine, & the duke of Wittenberg, with others: by occasion wherof, besides the slaughter of many, the citie of Mentz which was befoze free, lost the freedome & became seruaile.

Pope Pius altered his former iudgement.

Mentz looeth his freedome.

Discord betwixt P. Pius & Dorotheus.

1458

Paulus Secundus Pope.

The pope for mariages of Priests.

Pope Sixtus 4. Stewes at Rome.

The yeere of Iubile altered once againe.

The causes of the discord betwixt Pius and Dorotheus, were these: 1. Because that Dorotheus would not consent vnto him in the imposition of certaine tallages & taxes within his countrie. 2. For that Dorotheus would not be bound vnto him, requiring that the said Dorotheus being prince elector, should not call the electors together without his license. 3. Because hee would not permit vnto the Popes legates, to conuocate his Clergie together after his owne lust. This Pius began, Anno 1458.

After Pius 2, succeeded Paulus Secundus, a pope wholly set vpon his belly, and ambition, and a hater of all learned men.

This Paulus had a daughter begotten in fornication, whom because he saw her to be therefore hated, began (as the stories report) to repent him of the lawe of the single life of Priests, and went about to refozme the same. Ex Stanisl. Ruthen.

After this Paulus, came Sixtus the 4. which builded by in Rome a stewes for both kinds, getting thereby no small reys & reuenues. This pope among other his acts, reduced the yeere of Iubile, from the 50. to the 25. He also instituted the

the feast of the conception, and of the presentation of Marie, and Anna her mother, and Ioseph: also he canonized Bonaventure and S. Francis, for Saints.

By this pope also were brought in beades, and he instituted to make our ladies psalter, thzough the occasion of one Alanus, and his order: who were wont (by putting beades upon a string to number their prayers.

Brades & Ladies Psalter.

This pope made 32. Cardinals in his time: of whom Petrus Renerius was the first: who, for the time he was Cardinal (which was but 2. years) spent in luxurious riot 200000 Florens, and was left 40. 0. in debt.

A prodigall Cardinall.

Weselius Groningensis, in a certaine treatise of his, *de indulgentijs Papalibus*, writeth of this pope Sixtus: that at the request of this Peter Cardinal, and of Hierom his brother, he graunted vnto the whole family of the Cardinal S. Lucy, in the 3. hot moneths, June, July, & August, free liberty to vse Sodomitry: with this clause, *Fiat vt petitur*. That is, Be it as it is asked.

Liberty for Sodomitry.

Next after this Sixtus, came Innocentius the eight, a man verie rude, and farre from all learning. Amongest the noble actes of this Pope, this was one, that in the towne of Paulus Equicolus, hee caused 8. men, and 6. women, with the Lord of the place, to be apprehended, and iudged for heretikes, because they said that none of them were the Vicars of Christ, which came after Peter, but onely they which followed the pouerty of Christ.

Innocentius 8. Pope.

Also he condemned of heresie, George, the K. of Boheme, and depriued him of his kingdome, and procured his whole heme condemned, to be vtterly reiecte: giuing his kingdom to Matthis as king of Pannonia.

King of Bo. ned of the P.

1461

Anno 1461. king Henry the 6. was deposed by Edward the 4. after he had raigned 38. yeeres and an halfe.

Henry the 6. founded the colledge of Eaton, and another Colledge of house, hauing then the title of S. Nicholas in Cambridge, Eaton, and now called the kings Colledge. *Ex scala mundi*.

W b 2

This



This king Henrie reiected the popes bulls; which graunted to Lewes, Archb. of Roane, the profits of the Bishopricke of Ely, after the death of the Bishop, by the name of the administration of the said bishopricke.

Anno 1461. (Henry the 6. being deposed) Edward the 4. was crowned king.

1471

Henry the 6. to  
be canonized a  
Saint, for suc-  
cessive change.

An. 1471. Upon the assentiō eue, k. Henry being prisoner in the tower, departed this life, & was brought by Thames, in a bote to the abbey of Chertsey, & there buried. Polydor after he had described the vertues of this king, recozde that king Henry the 7. did afterward translate the coopes of him from Chertsey, to Windsor: and addeth mozeouer, that by him certaine miracles were wrought: for the which cause, Henry the 7. laboured with pope Iulius, to haue him canonized for a Saint: but the death of the king was the let. Edward Hall writing of this matter, declareth, that the cause of the let, was the excessive fees, which were so great, of canonizing a king aboue any prelat, that the king thought best to keepe his money in his chest.

1465

An heresie to  
hold Christ  
was a begger.

About the yere, 1465. There was here in England, a Frier Carmelite, who preached in Michalemas terme at Pauls crosse, in London: that our Lord Iesus Christ was in pouertie, and did begge in the world. Which question was so stirred here, that it came to the Popes eares, Paulus 2. the next yere following: who eftsoons sent downe his bul, signifying to the Prelates, that this heresie, that pestiferously doth affirme, that Christ did openly begge, was condemned of old time by the Bishop of Rome, and his Councils: and that the same ought to be declared in al places for a dangerous doctrine, and woorthy to be troden downe vnder all mens fete.

1473

John Goose  
martyr.

Anno 1473. in August, one Iohn Goose, or Husse was condemned, and burned for the trueth, at Tower hil: so that, since the time of Richard the 2. there was no king hitherto, in whose raigne, some godly man or other had not suffered the

the paines of fire, for the testimonie of Christ. This godlie man being entertained in the Sherifes house, befoze he wēt to execution, desired some meate: and (eating) he said to those about him: I eat now a good and competent dinner, for I shall passe a little sharpe shower, befoze I go to supper. And hauing dined, he gaue thanks, and requested that he might shortly be led to the place where he should yelde his spirit to God, Ex Polychro.

Anno 1437. died Sigismund the Emperoz, in Bozania, after whom succēded Albert, D. of Austrich, who in the second yere of his reigne died. After whom succēded Fredericus 3. Duke of Austria, an. 1440.

1437

1440

After Fred. (vnto whome the Germanes complayned in pain of y<sup>e</sup> oppressions of y<sup>e</sup> P.) succēded his sonne Maximilia.

An. 1476. the B. of Verbipolis, condemned, and burned for an heretike, one Iohn, a neat-heard, because he held y<sup>e</sup> the life of the clergie was abhominable befoze God. Ex Munst.

I. a neat-heard.

1479

An. 1479. one Ioh. de Wefalia, was forced to reuoke these articles, being greatly hated by the Thomistes. That men be saued frælie thorough mēre grace, by faith in Christ. That fræ will is nothing. That only the word of God is to be beleued, and not the glosse of any man, oz fathers. That the word of God is to be expounded, by comparing, & wey-ing one place with another. That Prelates haue no power geuen them to expound Scriptures by any peculiar right, moze than another. That mens traditions, as, fastings, pardons, feasts, &c. are to be reiected. That extreme vntiō, & cōfirmatiō, are to be reiected. That confessiō with satisfaction is to be reprehended. That the primacie of y<sup>e</sup> P. is vaine, &c.

I. de Wefalia  
recanteth.

He was complained of by the Thomistes (who were re- als, and greatly hated the nominals) vnto Diethrus, archb. of Mentz. His articles being examined by the Diuitines of Heydelberge, and Colen, were condemned, and he compelled to recant, Ex Ost. Grat.

Nominals, & B  
Reals.

An. 1484. died P. Sixtus the fourth, a very monster of nature,

1454



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ture: of whom writeth Platina, that vniustlie he vered all It-  
talie with warre and dissention. Agrippa writing of him,  
saith, that among all the Baudes of these other later dayes,  
which were buylders of Brothelhouses, this Sixtus 4. sur-  
mounted all other: who at Rome erected Stewes of double  
abomination, not only of women, but also &c.

Reuenes of the  
Pope from the  
stewes of  
Rome.

Whereupon, no small gaine rebounded to his cosers, for  
euery such common harlotte in Rome, paid to him a Julie  
pice, the sum wherof grew in the yere some while to 20000  
at length to 40000. duckets. He was a man rather bozne to  
war, then to religion, as saith Carion, for he warred against  
Vitellius Tiphernates, against the Florentines, & Venetians,  
whom he excommunicated, and absolued not till he died. Al-  
so, against Colonienfes, against Ferdinandus, K. of Apulia,  
and Duke of Calabria: also, against other nations and prin-  
ces. Ex Ioh. Laziardo.

Begging fri-  
ers.  
Alanus de  
Rupe.  
The Rosarie  
of our Ladies  
Psalter.  
Fraternitas  
coronariorum

This Sixtus was a speciall Patrone of begging Friers,  
granting them to enioy reuenewes in this world, and in the  
world to come everlasting life. Among which Friers, there  
was one named Alanus de Rupe, a black frier, which made  
the Rosarie of our Ladies Psalter, and erected a new frater-  
nitie vpon the same, called Fraternitas Coronariorum, per-  
taining to the order of the Dominikes: of which order, Ia-  
cobus Sprenger, one of the condemners of Iohannes de We-  
salia, was a great aduancer: and especially this Sixtus the  
fourth. who gaue vnto the saide Fraternitie large Priui-  
ledges.

1480

The institu-  
tion of the  
Rosarie.

Concerning the institution of this Rosarie, there was a  
booke set forth, about the yere 1480. In y beginning where-  
of it is declared, that the blessed virgin entered into the Cell  
of Alanus, and was so familiar with him, that she did there  
espouse him for her husbände, and kissed him with her hea-  
uenly mouth: opened vnto him her Wappes, and poured  
great plentie of her owne milke into his mouth. For the  
confirmation whereof, the saide Alanus did sweare & depelie,

cut.

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curſing himſelfe, if it were not, thus as he had made relation. This booke being in Latine, & printed, beareth this title: Roſarez Auguſtiſſimæ Chriſtiſeræ Mariæ Corona. And in the front it ſheweth the name of Iodocus Biſſelenis, a noble man of Aquine.

After y<sup>e</sup> this pope Sixtus had vnderſtanding, that Hercules Eſtenſis duke of Ferrara, had ioined peace with the Venetians againſt his will, he was ſo grieved thereat, that for ranco<sup>r</sup> of mind, within ſiue daies after he died. About which time alſo died Platina, a ſhameful flatterer, and bearer with the wicked liues of the Popes.

Sixtus dieth  
for anger.  
Platina a  
ſhamefull flat-  
terer of the  
Popes.

Anno 1483. Edward 4. died, after he had raigned two and twentieth yeeres, whom ſucceeded Edward 5. who with his brother Richard was ſlaine, by one Iames Tyrell, Iohn Dighton and Miles Foreſt, by the ſuborning of Richard the third, uſurper, who proclaimed himſelfe King, Anno 1483. in the moneth of June, & the ſixt of Iuly was crowned. Richard raigned but two yeeres and two moneths, being ouerthrowne of Henry 7. who ſucceeded him, an 1485. and raigned 23. yeeres and eight moneths.

Richard 3. the  
uſurper.

1483

Henry 7. King.

1485

1494

Anno 1494. died Frederike, who had raigned 53. yeeres, after whome ſucceeded Maximilian his ſonne, who raigned ſeuene yeeres with his father Frederike.

Maximilian  
the founder of  
the vniuerſitie  
of Wittemberg.

This Maximilian ſet by the vniuerſitie of Wittemberg, and was excellently well learned himſelfe, & was the cauſe why diuerſe gaue themſelues to learning, namely to ſearching out of Hiſtozies, whereto the Empero<sup>r</sup> was giuen himſelfe, & wrote diligently in the Latine tongue his owne acts, as did Iulius Caſar. The men who flouriſhed by his meanes, were: Cuſpinianus, Nauclerus, Córadaus, Pentingerus, Máti<sup>u</sup>s, & others. In that age alſo excelled Baptiſta mantuanus, Angel. Politianus, Hermolaus Barbarus, Picus Mirandula, and Franciſcus his coſin: Rodulphus Agricola, Pontanus Philippus, Beroaldus, Marſilius Ficinus, Volaterranus, Georgius Valla, with infinite other.

Learned men  
flouriſhed in  
Maximilianus  
time.



1490

Veselus a learned man called  
Lux Mundi.

Amongst whom also is to be numbred Veselus Groningensis, other wise named Basilius, who was not long after Iohn de Wesalia: both much about one time, and both great friends together. This Veselus died, anno 1490. he was so notable and so worthy a man, that of the people he was called Lux mundi, the light of the world: he did disallow the popish doctrine, of confession and satisfaction, in the matter of repentance: likewise he did disproue both at Rome, and at Paris, purgatorie, supererogation of workes, and pardons, and Popes Indulgentes: he disallowed Masses, and praying for the dead, and supremacie of the Pope: he held that the Pope might erre: he disallowed the great riches of the Clergie: that the Popes keyes do not open, but shut heauen gates, &c.

1494

Ione Boughton  
martyr.

Not long after the death of this Veselus an. 1494. and the 9. yeere of Henry the 7. the 28. of Aprill, was burned a very old woman, named Ione Boughton widdow, and mother to the Lady Young: which Lady was also suspected to be of the same opinion that her mother was. Her mother was foure score yeeres of age, and held right of Wickliffes opinions, for the which she was burned in Smithfield. The night following that she was burnt, the most of her ashes were had away, of such as had loue vnto the doctrine for the which she suffered.

1497

Faggots borne.

An. 1497: the 17. of January being Sunday, two men one called Richard Milderall, and the other James Sturdy, bare faggots befoze the procession of Paules, and after stood befoze the preacher in the time of his Sermon.

And the Sunday following stood other 2. men at Paules crosse, all the sermon time, one garnished with painted, and written papers, the other hauing a faggot on his necke.

After that in Lent season, vppon Passion Sunday, one Hugh Glouer bare a faggot befoze the processio of Paules, and after with the faggot stood befoze the preacher all the Sermon while.

And

And on the next Sunday following, foure men stood, & did their open penance at Pauls, and many of their books were burnt before them at the crosse.

Anno 1498. in the beginning of May, the king being then at Canterburie, there was a Priest burnt, which was so strong in his opinion, that all the Clearks, and Doctors, being there present, could not remoue him from his faith: whereof the king being informed, caused the priest to be brought before his presence: who, by his persuasions, could not cause him to reuoke, and so he was burnt immediately.

Anno 1499. a certaine godly man, and constant martir of Christ, named Babram, was burnt in Norfolk, in the month of July, as Fabian reporteth: yet the printed Fabian reporteth it to be the yeere, 1500. In the the yeere next following, the 20. day of July, was an olde man, burnt in Smithfield.

This yeere, Hieronimus Sauanorola, a monke in Italy, with two other Friers, named Dominicke and Siluester, which sauoured Sauanorolas learning, were condemned to death at Florence: the articles wherefore they suffered, were these. 1. Free iustification by faith. 2. The communion vnder both kinds. 3. Indulgences & pardons of the pope, are of no effect. 4. For preaching against the filthy life of the cleargy. 5. For denying the Popes supremacie. 6. The keys were not giuen to Peter alone, but vnto the vniuersall Church. 7. That the Pope was Antichrist, because he did attribute more to his own indulgences, and pardons, then to Christs merites. 8. That the Popes excommunication is not to be feared. 9. That auricular confession is not necessary. 10. That he had moued the citie to vp202e. 11. That he contened the Popes citation. 12. That he had slandered the Pope. 13. That he said, Italy must be cleansed with Gods scourge, for the manifold wickednes of the Princes and Cleargy. They were first hanged vpon openly in the market place, and after burnt

1298

A priest burnt.

1499

Babram martyr.

1500

An old man burnt.

Sauanorola burnt.

Articles.

The Pope Antichrist.

burnt



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burnt to ashes, and the ashes cast into the river of Arum, the  
25. day of May, *Ex Catalogo, testium Illirici.*

Spirit of pro-  
phesy in Saua-  
norola.

Philip Norice.

This Ierome Sauanorola had the spirit of prophesie, and  
foreshewed many things to come, which fel out accordingly.  
He suffered vnder pope Alexander 6.

About this time, was one Philip Norice, an Irishman,  
professor at Driford, long vexed and troubled for his profes-  
sion of the trueth.

Suite of the  
Germans to y  
Emperour a-  
gainst y church  
of Rome.  
Ten griuan-  
ces.

The Germanes had twice befoze sued to Fredericke the  
Emperour, to be a meanes to ease them of their manifolde  
grievances, from the Church of Rome, and were repulled: &  
now againe, made the same suite to Maximilian his sonne:  
vnto whom they deliuered x. grievances, whereby y Ger-  
manes had been long oppressed: shewing also remedies a-  
gainst the same, with certaine aduiselements, how the Emp.  
might auoide the popes subtleties. The grievances were  
these: 1. That the Bishops of Rome, do at the request of e-  
uery vile person, withstand the covenants of their predeces-  
sors buls, priuiledges, &c. 2. That elections of Prelates are  
oftentimes put backe. 3. That election of Presidentships  
are withstood, notwithstanding the graunts haue bene pur-  
chased befoze, to the Chapterhouses. 4. That greatest eccle-  
siastical dignities, are reserued for Cardinals, and head po-  
taries. 5. That expectatiue graces, called *Wolsons*, are  
graunted without number. 6. That yeerely reueneues are  
eracted without delay, or mercy: and oftentimes more extor-  
ted then ought to be. 7. That rule of Churches is given at  
Rome, to such as are more fitte to keepe mules, then to go-  
uerne and instruct men. 8. That new pardons, with reuoca-  
tion of the olde, are granted to scrape money. 9. That tithes  
are eracted, vnder pretence of making warre against the  
Turkes, when as no expedition doeth followe therebp-  
pon. 10. That causes, which might be determined in Ger-  
manie, are indistinctly carried to the Court of Rome.  
After these grievances propounded, they subscribed the  
remedies

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remedies, and aduertisements to the Emperour, where-  
vpon the Emperour set forth an Edict against certaine  
abuses of the Clergie. That none should haue two Canon-  
ships, &c. Against the couetousnesse of the Clergie: concer-  
ning which reformation the Emperour required (as it se-  
meth) aduise of Iacobus Selestadiensis, who wrote vnto him  
concerning the matter.

Edicts of the  
Emperour a-  
gainst certaine  
abuses of the  
Clergy.  
Iacobus Sele-  
stadiensis.

After Innocentius 8. succeded Alexander 6. which A-  
lexander among other horrible things, when he was copel-  
led to send Gemes or Demes, brother to Baiazetes the great  
Turke, to Lewes 11. the French king for a pledge, because  
the French king should not procure the great Turkes fauour  
by sending his brother Gemes to him to be slaine, he being  
hired by the Turke, caused the same Gemes to be poisoned:  
who in his iourney, going toward the French king, died at  
Terracina, *Ex Hieronymo Marcis*. And the same Alexander  
the 6. taking displeasure with Lewes the French king, about  
the winning of Naples, sent to Baiazetes the Turk, to fight  
against Lewes. *Ex eodem*.

Pope Alex-  
ander 6.

Pope hired by  
the Turke to  
poison his bro-  
ther.

The P. procu-  
red the Turke  
to fight against  
the French K.

Moreouer, this pope caused Antonius Mancinellus hands,  
and tongue to be cut off, because he wrote an eloquent ora-  
tion against his horrible life. At length, as he was sitting  
at Rome with his Cardinales, and other rich Senatours,  
of Rome, his seruants at vnwares brought to him a  
wrong bottle, whereby both he was poisoned, and his car-  
dinals about him.

The P. and  
his Cardinals  
poisoned.

After this Pope succeded next Pius 3. about the yere  
1503. After whom came next Iulius 2. a man more abho-  
minable then all his felowes: who on a time when he wēt  
to warre, cast the keies of S. Peter into Tibzis, saying, that  
for as much as the keyes of Saint Peter would not serue  
him to his purpose, he would take to himselfe the sword of  
S. Paul.

P. Pius 3.  
Pope casteth  
away Peters  
keyes.

Of this Pope Iulius it is certainly reported, that, part-  
lie with his warres, and partlie with his curlesinges, within  
the

within smc  
the



200000. Chri-  
stians slaine  
by the Popes  
meanes.

A counsell at  
Boyle.

1511

Questions a-  
gainst the P.

Pragmatical  
function.

Pope curseth  
the french k.

the space of seuen yeres, as good as 200000. Christians were destroyed: first he besieged Rauenna against the Venetians, then Verona, Imola, Fauentia, Foroliuim, Bononia, and other cities, which he gat out of princes handes, not without great bloodshed. This Iulius took an oth when he was made Pope (as Iohn Sleidan maketh mention) that he would haue a coucell within two yeres: which because he did not perfoyme, nine of his Cardinals departed from him, and came to Millan, and there appointed a counsell at Boyle: among whom the chiefe were Bernardinus Crucenis, Guilielmus Prenestinus, Franciscus Constantinus, with diuerse others: among them also were the procuratozs of the Emperour Maximilian, and of Lodouike the French king. So the Councell was appointed, anno 1511. to begin in the kalends of September. They called this council to accuse the Pope for certain crimes, and to depose him: whereof Iulius hearing, giueth out contrary commandemēt, vnder great paine, no man to obey them: and calleth himself another council against the next yere, to bee begun the 19. day of Aprill.

The French king vnderstanding, Pope Iulius to ioyne with the Venetians, and so to take their part against him, conuented a Councell at Thurim, in the moneth of September. In which Councell, these questions were propounded. 1. Whether it were lawfull for the Pope to moue warre against any Prince without a cause. 2. Whether any prince (in defending himself) might inuade his aduersarie, and denie his obedience. To which questions it was answered, both to be lawfull, and that the pragmatical function was to be obserued throughout all France.

After this, the king sent vnto Iulius the answer, of this Councell, requiring him, either to agree to peace, or to appoint a generall Councell, where this matter might bee more fullie decided.

Iulius would neither of these, but forthwith accursed Ludouike

douike the french king: and after much bloudshed, and moze  
fall warre, the pope died, an. 1513. Februarie 21.

P. Dietrich

1513

A note touching the miserable persecution, slaugh-  
ter, and captiuitie of the Christians, vn-  
der the Turkes.

**T**he beastly tirannie of the Turkes, aboue at the rest in-  
comparable, surmounteth all the afflictions, and cruell  
slaughters that euer were in any age, or read in any histo-  
rie: especiallie by the space of these latter 300. yeres. Whose  
crueltie hath bene such, that there is no place almost where  
they vanquished, that they did not, either slay all the inhabi-  
tants thereof, or leade away the most part into such captiui-  
tie, that they continued not long alieue: or els so liued, that  
death had bene vnto them moze tollerable.

Persecution  
vnder the Turke

And as in the time of the first persecutions of the Roman  
Emperours, the saying was, that no man could steppe with  
his fote in Rome, but should treade vpon a Martyr: so it  
may be said, that almost there is not a Towne, Citie, or vil-  
lage, in all Asia, Grecia, and also in a great part of Europa,  
and Affrica, whose streets haue not flowed with bloud of  
the Christians, whom the cruell Turkes haue murdered.  
Of whom are to be seene in histories, heapes of Souldiers  
slaine: of men and women, cut in peeces: of children, sticke  
vpon poles, and stakes: whom these detestable Turks most  
spitefullie (and that in the sight of their parents) vse to goze  
to death. Some they drag at horse tailed, & famish to death:  
some they teare in peeces, tying their armes and legges to  
foure horses: other some they make markes to shote at: vpon  
some they trie their swordes, how deepe they can cut and  
slash: the aged, and feeble they tread vnder their horses: wo-  
men with childe, they rip their bodies, and cast the infantes  
into the fire, or other wise destroy them. In their promises  
there is no trueth.

After



After the Citizens of Troya had yeelded, and were promised their liues, yet were they destroyed, & that horrible. In Mosia, after the king had geuen himselfe to the Turkes hand, hauing promise of life, Mahumet slue him with his owne handes. The Princes of Rasia had both their eyes put out, with basins redde hote set befoze them. Theodosia, other wise called Caphum, hauing had promise of safetie, being surrendred, was likewise destroyed. At the yelding of Lesbos, a number of young men and children, were put vpon sharpe stakes, and poles. At the winning of Bizuntum, a Citie in Apulia, the olde were troden vnder hoyses, matrones, and virgins rauished, women with childe, cutte, and rent in peces. The Archbishop of that Citie, an aged man, was cut in sunder with a wooden saw, &c.

At the taking of Pigropontus otherwise called Calcides, anno 1471. the Turke (contrarie to his promise) most cruelle caused all the youth of Italie to be pricked vpon sharpe stakes, some to bee dashed vpon harde stones, and other some to be cutte in sunder in the middell, and other mo, with other kindes of death to be consumed. In so much, that all the streetes of Chalchides did flowe with the bloud of them that were slaine. At the winning of Constantinople, the Turke neuer rose from dinner, but he caused euery (day for his disport) three hundred Christian Captiues of the nobles of that Citie, to be slaine befoze his face. So in Methone (after his Captaine Omardo had sent vnto him at Constantinople, 500. prisoners of the Christians) he commanded them all to be cut, and deuided in the middle, and so being slayn, to be thzowen out into the fieldes: Omares hauing likewise slaine all the Townesmen.

In Seruia, the Prince of the Countrey being sent for, vnder faire pretence of wordes, and promises, to come and speake with the Turke, after he was come of his own gentlenesse, was apprehended, and had his skinne fleane off, and so was put to death. His Brother and Sister brought  
to

Folm 7

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to Constantinople in a triumph, and all the pables of his Country (as Faber addeth) had their eyes put out: and this was the manner of their cruelties towarde those they put to death.

Other some he carieth into miserable captinitie, for the Turke neuer cometh into Europe, to war against the christians, but there followeth after his army a great number of brokers and merchants, such as buy men, and children, and sell them againe, bringing with them long chaines, in the which they linke them, by fiftie or thre score together, such as remaine vnderstroied by the sword: whome they buy of them that spoile and robbe the christian countries, which is lawfull for any of the Turkes army to do: so that the tenth of the spoyle be reserved for the great Turke.

Of such as remaine for tithe, if they bee aged, (of whom very few be kept alive, because little profit comes of them) they be solde to the vse of husbandry, and keeping of beastes. If they be young men or women, they be sent to certayne places there to be instructed in their languages, and artes, as shalbe most profitable for their aduantage, and such are called in their tongue Saris. And the first care of the Turke is this, to make them deny Christ, and to bee circumcised: and after that they are set, and appointed, every man as he seemeth most apt, either to the learning of their lawes, or the feates of warre. Some are brought vp to be placed in the number of the Janizaries, who are the Turkes Champions. And if any of the young men, or children, shall appear to excell in beautie, him they so cutte, that no parte of that which nature geueth, or man, remayneth to be seene in all his bodie, whereby (during the freshnes of his age) he is compelled to serue their abomination: and when age cometh, then they serue in stead of Eunuches to wayte vpon Patrones, or to keepe horses and mules, or els to be scullias and drudges in their kitchens.

Such as be young maydens, and beutifull, are deputed for

con



concubines: they whiche bee of meane beautie, serue for to doo their drudgery worke in their houses, and chambers: or els to spinne, or such other labours: but so as it is not lawfull for them either to profess Christian religion, or euer to haue any libertie: and thus are they bled which fall to the Turke by tithe.

The other which are bought and sold among priuate subjects, first are allured with faire wordes, & promises, to take circumcision: which if they will doo, they are moze fauourably intreated, but all hope is taken away from them, of returning into their country: which if they but attempt, the paine thereof is burning. And if such come at length to libertie, & will marrie, they may: but then their children remaine bond to the Lord, for him to sel at his pleasure: & therefore few marry, of such as are wise, among them. They y refuse to be circumcised, are miserably handled among them. Such captiues as be expert in any manuell art, or occupation, can better shift for themselves: but they which haue no handicraft to liue vpon, are in worse case: and therefore such as haue bene brought vp in learning, or be noble men, and such other, whose tender education can abide no hardnes, are the least reputed of by him which hath the sale and keeping of them: and no cost is bestowed vpon them, but they are carried about barehead, and barefooted, both sommer, and winter, in frost and snow: and if any be faint, or sick in the way, there is no resting for him in any Inn, but first he is driue for ward with whippes: and if that will not serue, he is sette peraduenture vpon some horse: and if his weakenes be such, that he cannot sitte, then is hee laide ouerthwart the horse, backe, on his bellie like a calfe: and if he chaunce to die, they take of his garments, such as he hath, and throw him into a ditch.

Beside, in the way, they are all maniced by the hands, least they shoulde harme their leaders. For many times y persons haue the leading of fiftie captiues: and when y night  
com-

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commeth, their feet also are fettered, so that they lodge in no house, but lie vpon the ground all night.

The yong women haue a little moze gentlenesse thewed them, beyng carried in paniards on the day time : but when the night commeth, pittie it is, to heare the miserable crying out, by reason of the filthy iniuries they suffer by their carriers, in so much that the yong tender age of six or seven yeres, as well of the one sex as of the other, can not saue them from the filthy villanie of the beastly Turkes. When the morning commeth, they are brought forth to the market to sale : where the byer (if he be disposed) plucking of their garments, betweth all the bones and ioyntes in their bodies. And if hee like them, he giueth his price, and carrieth them away into miserable seruitude; in so much that some Christian captiues haue bene yoked like Oxen to draw the plough. The mayde seruants likewise are kept in perpetuall toyle, in close places, where neyther they come in sight of any man, neither be they permitted to haue any talke with their fellowes seruants. Such as are committed to keepe beastes, lie abroad both day and night in the wild fieldes, and at spare houres are employed also in hardy laboures.

Out of these miseries there is no way for them to flee, especially they that are carried into Asia beyond the seas: or if any doe attempt so to doe, hee taketh his time chiefly about harvest, when he may hide himselfe all day in the cozne, or in the woods, or marishes, and find food: and in the night only hee fleeth, and had rather bee deuoured of Wolves, then to returne againe to his Master. In their flying they vse to take with them an hatchet, and cordes: that when they come to the sea side, they may cut downe trees, and bind together the endes of them, and so where the sea Hellespontus is narrowest, about Sestos and Abidos they take the Sea, sitting vpon trees: where if the winde and tyde doe serue luckely, they may cut ouer in foure or fve houres,

Cc,

but

How the christian captiues vse to flee from their maisters.



but the most part eyther perish in the floudes, or are driven backe againe vpon the coast of Asia, or else be deuoured with wild beastes in the woods, or perish with hunger and famine.

If any escape ouer the Seas into Europe, by the way they enter into no towne, but wander vpon the mountains, following onely the North starre for their guide.

Howe the Turke  
vseeth the churches  
of christi-  
ans vnder his  
subiection.

As touching such townes and prouinces, as are wonne by the Turkes, & wherein Christians are suffered to liue vnder tribute: first of all the nobilities there they kill, & make away the churchmen and clergy: hardly they spare the churches; but bels and all the furniture thereof, either they cast downe, or els turne to their blasphemous religion, leauing to the Christians certaine blind old chappels, which when they decay, it is permitted to repaire them again, for great sums of money giue to the Turke: neither be they permitted to vse any open preaching, or ministracion, but onely in silence, & by stealth to frequēt together. Neither is it lawfull for any Christian to beare office within the citie or country, nor to beare weapon, nor to weare any garment like the Turkes: and whatsoeuer blasphemy be spoken against Christ, it must be borne with silence: or if one speake a word against the Turkes religion, he shall be forced to be circumcised, and then if he speake one word against Mahomet, he shall be burned. And if a Christian being on horsebacke, doe meete or passe by a Passelman, that is a turkish Priest, he must light from his horse, and with a lowly looke doe reuerence to him: or if he doe not, he is beaten downe from his horse with clubbes and stauies.

Tribute payed  
of Christians  
to the Turke.

For their tribute they pay the fourth part of their substance & gaine to the Turke, beside the ordinarie tribute of the Christians, which is to pay for euery head within his familie a ducket vnto the Turke: which if the parents can not do, they are compelled to sell their childre into bondage: others not able to pay, go chayned in fetters from doze to doze begging

## the Acts and Monuments. 403

begging, to make vp their paiment, els must they lie in perpetuall prison: and yet notwithstanding, when the Christians haue paide all dueties, it remaineth free for the Turkes to take vp, among the Christians children, whom they best like, and then to circumcise, and to carry them away, being yong, from the sight of their parents, into farre places, to be brought vp in the popes warres: so that they may not returne to them againe, but first are taught to forget Christ, & then their parents. And albeit, the same children doe afterward greatly degenerate from the faith of Christ, yet many of them haue priuily about them, the gospel of S. Iohn written: *In principio erat verbum, &c.* in Greeke and Arabicke, for a remembrance. And thus much touching the misery vnder the Turkes, and their cruelties.

In the yere 1499. in the time of one Perseuell, manie were taken for heretikes in Kent, and at Daules Crosse they bare sagottes, and were abiured: and shortly after the same yere, there went thirtene Lollardes afoze the procession in Daules, and there were of them eight women, and a young ladde, and the laddes mother was one of the eight; and all the thirtene bare sagots on their necks before the procession.

Ann. 1506, in the dioces of Lincolne, in Buckinghamshire, William Smith being B. of the same dioces) one William Tilseley was burned at Amerham, in a close, called Stanelly: at which time, one Ioan Clark, a married woman, which was the onely daughter of the said Tilseley, & a faithful woman, was compelled with her owne hands to set fire to her father. And at the same time, her husband Ioh. Clarke, did penance at her fathers burning, and bare a sagot, as did also 20. mo: which afterward were compelled to weare certain badges, & went abroad so do penance, as to Buckingham, Aylesbury, & other townes nigh: and also diuers of these men were afterward burned in the chaeke: as William Page, &c.

Some report, that sixtie were put to beare sagots for

1499

Sagots borne.

1506

William Tilseley a martyr.

Cruelty against nature.

Penance. William Page burned in the chaeke.



their penance: of whom diuers were inioyned to beare, and to weare sagots at Lincolne, 7. yeres together, &c. In which number, was also, one Robert Bartlet, a rich man: who for his profession sake, was put from his ffarine and gods, and was condemned to bee kept in the monastery of Ashrige, where he ware on his right flæue, a square pæce of cloth, 7. yeres together.

Father Roberts burnt.

Fagots boyne.

About the same time, of the burning of William Tilseley, (as the Amertham men doe say, or the next day after, was one father Roberts burned at Buckingham. He was a miller, and dwelled at Missenden: and at his burning, there was aboute twenty persons, that were cōpelled to beare sagots, and to do such penāce, as the wicked pharisees did compell them.

Thomas Barnard.

James Morden

Father Reuer martyr.

After that, by the space of two or thre yeres, was burned at Amertham, Thomas Barnard, a husbandmā, & James Morden, a labourer: they two were burned at one fire. And there was William Littlepage, burned in the right chéke, & Father Rogers, and Father Reuer, aliās Reue, which after was burned. Also, there were 30. mo, that were burned in their chékes, and bare sagots at the same time. Father Rogers was in the Bischoppes prison, fourténe wākes together, night and day: and was so cruelly handled with colde, hunger, & yron, that after his comming out of prison, he was so lame in his backe, that he could neuer go byright, as long as he liued.

Tho. Chast.

1506

Anno 1506. Thomas Chast of Amertham, was (after o- ther great afflictions) strangled in the Bischoppes prison, in Woburn, vnder W. Smith, B. of Lincolne, and was buried of the wicked wretches, in y wood, called Pozland wood, in the high way betwixt Woburn and litle Marlow: to the intent he should not be taken vp to be seene.

Tho. Norice martyr.

1507

Anno 1507. one Thomas Norice was burnt, for the testimony of the trueth, at Pozwich, being condemned by the B. the last day of March.

Anno

# the Acts and Monuments. 405

Anno 1508. Elizabeth Samson, of the Parish of Aldermanburie, was compelled to abiure, before Master William Horsey, Chaunceller to the Bishop of London. Shee spake against pilgrimages, worshipping of Images, and the Reall presence.

1508

About this time was burned Laurence Glest, at Salisburie, after they had kept him in prison two yeres, for the matter of the Sacrament. At whose burning, William Russell was burned in the chaire.

L. Glest, mar-  
tir.

After this, there was a godly woman burnt at Chipping Sodburie, by the Chaunceller Doctor Whittington: who, after she was burned, and the people returning homeward, a Bull brake lose from a Butcher, that was in hande to haue slaine him, singled out Doctor Whittington from all the people, and (hurting neither olde nor young) take him alone, gozed him thorough and thorough, carrying his guts, and trayning them with his hoines all the strates ouer, to the great admiration of all the people. This is testified by diuers credible witnesses.

A woman  
burnt.

Gods iudge-  
ment.

An. 1485. The ix. of March, amongst other good men in Couentrie, these nine hereunder named, were examined, before Iohn, bishop of Couentrie and Lichfield, in S. Michaels church, and recanted.

1485

Iohn Blumston, for holding against purgatorie, & images.

Robert Crowther, for the matter of the Sacrament, the authoritie of the keyes, and Images.

Iohn Smith, for the Lords prayer, & Creed in English.

Robert Brown, for images, flesh-eating in Lent, purgatorie, auricular confession, and satisfaction.

Thomas Butler, for purgatorie, and merites.

Iohn Falkes, for images, and that he did eate Cowmilke the first Sunday in Lent, &c.

Richard Hilman, for the scripture in English, for the matter of the sacrament, &c.

1488

In the yere of our Lord 1488. the thirde of April, Mar-



gerie Goit, wife of Iames Goit, was constrayned by Iohn, B. of Couentrie and Lichfield, to recant concerning the reall presence.

**Picus Mirand.** In the raigne of K. Henrie 7. liued Iohannes Picus, earle of Mirandula. He comming to Rome, booted and spurred, set vp 90. conclusions, to dispute in the same with any in Christendome, whosoever would come against him. Of the which, diuers were touching the matter of the Sacrament: against whom, none in all Europe was found to dispute.

90. Conclusions  
to be disputed  
on by Picus.

The furniture  
of Mirandulas  
Studie.

But the Prelates (appointed by the Pope) consulted to enquire vpon his Conclusions. Whereupon they did articulate against him, for suspicion of heresie. He died, being of the age of 32. of great learning. In his sickness Charles the eight French king, (moued with the fame of his learning,) came to visit him. The furniture of his booke cost him 7000 Flozens. A little before his death he was minded to geue al away, and to take a Coule, to goe about and preach. With two Popes, that is, with Pope Innocent, and Alexander 6. he had much veration.

The names of the Archbishops of Canterbury, in this  
sixt booke continuing.

62 Iohn Stratford, elght yeres. 63 Iohn Kemp, thre.  
64 Thomas Burchier, thirty thre. 65 Iohn Morton, four-  
tene. 66 Thomas Langton was elected Archbishop, and  
died before he was confirmed. 67 Henrie Dene, two. 68.  
William Warrham, twenty eight.

A briefe note of Ecclesiastical Lawes, ordeyned by cer-  
taine auncient kings of this land, for gouernment  
of the church, before the Conquest.

Lawes of K. Iuas, or Iua.

That Ministers should frame their conuersation accor-  
ding to the forme in lawes prescribed.

That

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That Infants should be baptised within thirtie dayes.  
That no man should labour on the Sunday. Also he established immunitie of Churches and Sanctuarie, and took order for the true payment of Church duties, and of the first fruites of all that was sown, to be paid at the day of S. Martin. Anno 712.

### Lawes of king Alured or Alfred.

He enlarged the privilege of Sanctuarie: he laid double paine vpon such as committed offences in the solemnities of certaine feastes: also against them that committed Sacriledge: he made a law against Priestes committing murder: also he made a law against whooredome, adultery, and fornication: he appointed daies of fasting, and ceasing from labour. Item, he set order for making and keeping of bolwes.

### Ecclesiasticall lawes of king Edward the Elder, and Githine the Dane king.

They agreed vpon the sanctuary: they forbade paganism: they laid punishment vpon the Clergie, committing theft, perurie, or murder, fornication, or any capitall crime: they made a law against all buying, selling, and labour vpon the Saboth. Item, that no execution be done on the Sunday: also against witches, and sozcerers.

### Lawes of king Ethelstane. Anno 924.

He commanded that every village of his owne, should giue a moethly Corrody to a poore person. That 50. psalmes should be song daily for the king, &c. He also ordained punishment for witches, and sozcerers, &c.

### Lawes of king Edmund. Anno 94.

He prouided lawes against y vnchast lining of churchmē:



He made lawes concerning tithes, first fruits of euery mans crop, and almesse mony duely to be paid: that Bishops of their owne charges should repayre churches, and admonish kings for furnishing of the same. For perurie also, and fighting within the Church.

Lawes of King Edgar. Anno 959.

He ordained that Sunday should be kept holy, from Saturday at none till Sunday morning: also concerning freedom and liberties of the Church tithes, first fruits of corne, and paying of Peter pence. For holydaies and fastingdaies. That Synodes should be kept twice euery yere, whereat as well the Bishop of the Dioces, as the ciuill magistrate should be present.

King Canutus. 1016.

That ecclesiasticall persons beyng accused of fighting, murder, or any other offence, should answere to their purgation therein. That Priestes should be disgraced for perurie, and put in sureties of good behauiour: he limited the degrees of marriage: he commaunded touching the Sabbath day, that which Edgar did before: he commaunded euery christian to come to the housell thise euery yere at least. That they inquire and search after Gods lawe and commaundementes. That euery Christian vnderstand the points of his faith: at least that he learne perfectly the Lords prayer, and Creede, els to be excluded from the Eucharist, and vndertaking for others at Baptisme. That Bishops and Priestes should do their duties. That at the court of euery shire the Bishop of the Dioces shall be present with the Sheriffe, and that the one shall teach them Gods lawe, and the other mans.

King

# the Acts and Monuments. 409

King Henry 7. finished his course of life, 1509. after who succeeded his sonne, Henry 8. and shortly after married Lady Katherine, the daughter of Ferdinandus, his late brother Prince Arthurs wife, by the dispensation of pope Iulius, and the request of Ferdinandus her father.

1509

R. Hen. 7.  
dieth.  
Henry 8.

At this time was renewed the old strife betwixt the Dominicke fryers, & the Franciscans, about the conception of the virgin Mary: the Franciscans held, that the virgin was without original sinne, the Dominicks were of the contrary mind. Ann. 1476.

Old strife betwixt the Dominicks and Franciscans.

1476

Pope Sixtus 4. ioynded with the Franciscans, & ordained a solemnization of the feast of the virgins conception, offering all men & women, which would heare masse, & service, from the first euen-song of the same feast, to the Octaves of the same, as many daies pardon, as Pope Urban 4, and Martin 5. did graunt for hearing service of Corpus Christi day. He made also an addition to the Ave Marie, graunting pardon of sins to all that would with the same addition, pray vnto the Virgin. The addition is: and blessed is Anna thy mother, of whom thy virgins flesh hath proceeded without blotte of original sinne. This did pope Sixtus after ward, that the Dominicks might conforme themselves thereto, confirme with a bull: dated 1483. whereby the Dominicks were compelled to giue to the virgin every night an Antheme in praise of her conceiption, and to subscribe to the Franciscane doctrine. Although the greatest number of the schoule Doctors, were of the contrary faction, Petrus Lombard, Thomas Aquinas, Bernardus, Bonauenture, &c.

The feast of the virgin Marias conception.

An addition to the Ave Mary.

The virgin Mary conceiued without sinne.

After the renewing of this dissentiō, ann. 1509. certaine of the Dominicks deuised a certain image of the virgin, that they might make to stirre, to make gestures, to complain, to weep, to grone: & by their deuises, to make answer to them, that asked: for which deede, the false friers were taken & burned at Bernes the same yere: Peucer, Munster, Carion, &c. Their names were, Iohannes Vetter, Franciscus Vliscus, Stephanus

1509

Sleight of friers,



# 410 The Abridgement of

Stephanus Balisthorst, and Henricus Steinegger.

1510

1512

Pope Leo.

Aburation.

1511

Will. a n S. vec-  
ting, and Iohn  
Banister, mar-  
tyrs.

1517

Iohn Browne  
martyr.

1514

Rich. Hunn.

D. Horsey the  
Chancelor.

Pope Iulius was condemned, an. 1510. in the council of Turon in France, an. 1512. being vanquished of Lewes the French k. about Rauenna: on Easter day the next yere died: after whom succeeded Leo the 10.

It appeareth by the registers of Richard Fitziamas, in the dioces of London, that betwixt the yere 1509. & 1527. diuers persons were compelled to abiure, for denyng to wor- ship y<sup>e</sup> Crucifix, for transubstantiation, holy daies, pilgrima- ges, adoration of images, speaking against the immoderate riches of Churchmen, the reading of English booke: for de- nyng, a priest to haue two benefices, &c.

Ann. 1511. the 18 of October, William Sweeting & Iohn Banister, who befoze had recanted: receiuing farther strength from God, were burned in Smithfield, for the testimony of the trueth: which was concerning the reall presence.

Ann. 1517. one Ioh. Brown, who had bozn a fagot befoze, in the daies of k. Henry 7. was burned at Ashford, for y<sup>e</sup> pro- fession of the truth, condemned by Archb. Warrham, first ha- uing had his feet burned to the bones by Warrham & Fisher, bishops, to compell him to deny the trueth.

Ann. 1514. one Richard Hunn, merchant tailor in the city of London, was priuily made a way, and hanged in the Lol- lards tower, for the trueth: and after his death, to make him moze odious, they picked certaine articles against him, out of the pzeface of his English Bible. This was done by one Doct. Hedd. The 20. of Decemb. the dead cozps of Richard Hunn was burned in Smithfield: first hauing condēned it of heresy, (after they had hanged him in prison secretly) his bodie was burned, 16. daies after his murdering. But the matter hauing bin fully examined by the council, & iudges, and iustices of the realme: it was found by good pzoofe, and sufficient euidence, that D. Horsey the Chancelor, Charles Ioseph the Sumner, and Iohn Spalding the bel-ringer, had committed the murther. But by the suite of the Bishop of London,

London unto the Cardinall Woolsey, at the gaole deliuey, the next Sessions, the kings attourney pronoüced the iudge- ment against Horsey to be false, and him not to be guilty of the murther.

An. 1518. the 24. of September, Iohn Stilman who had befoze recanted 11. yeres past, was apprehended & brought befoze Richard Fitz-James B. of London, and the 25. of Oc- tober was condemned for a relapse, and burned in Smith- field, Doctor Hedd vitar generall reading the sentence. It was objected y he spake against pilgrimages: that he vled to read bookes of Wickliffe, at his wicket, &c. That he cal- led the Pope Antichrist, &c. and that the inferiour were the synagogue of Sathan, &c.

1518

Iohn Stilman  
burned.

The same yere the 29. of March, Tho. Man was burned in Smithfield: who had befoze abiured, ann, 1511. the 14. of August: against auricular confessiõ, the sacramēt of extreme unction: against worshipping of images, that y popish church was not y church of God, &c. Doctor Hedd pronoüced likewise sentence against him, & deliuered him to the sheriffe of Lon- don, to be pzesently burned: with this protestatiõ made be- fore, that he might not consent to the death of any: & therfore he desired the sheriffe not to punish him with rigour.

Thomas Man  
martyr,

Pilate washeth  
his hands.

This yere was the great abiuration at Amertham,

The great ab-  
iuration at A.  
mertham.

Tho. Man confessed of himself, as it appeareth by the regi- ster, that he had conuerted 700. from popery to the trueth.

700. conuerted  
by T. Man,  
Knowne men,  
Iustfast men.

In those dayes, those that were professours of the trueth, were called knowne men, and Iustfast men. After T. Man, was Robert Cofin also condemned, and burned at Buckin- gham, for holding against pilgrimages, confession to priests, and worshipping of Images, &c.

Anno 1511. William Sweeting, alias Clerke, was con- demned, and burned for a relapse. He was taken at Chel- sith, where he kept the Towne beasts, and was their pet- heard. His articles were, against Pilgrimages, reall pre- sence, worshipping of Images. He had dwelt 16. yeres and moze

1511

W. Sweeting.



more with the prior of Saint Ditch, named George Lawne; where he so turned the Prior, that he was afterward compelled to abiure: which also William himselfe through frailtie had done before. He being asked, what cause he had why he should not be iudged as relapse, said: he had nothing else, but onely that he committed himselfe to the mercie of God. With William Sweeting was also condemned the same time, James Brewster of the parish of Saint Nicholas in Colchester, Anno 1505. He had bene abiured by William Warham Archbishop of Canterbury. They were burned together in Smithfield at one fire, the 18. of October, his Articles were against images, pilgrimages, worshipping of Images, the sacrament of the altar, &c.

James Brewster.

Christopher Shoomaker.

1518

Anno 1518. Christopher Shoomaker was burned at Newbery, for like articles afoze. For then the Church of Rome was chiefly withstood, for Pilgrimages, adoration of Saintes, the Scripture in English, and real presence.

1515

Colledge of Brasen-nose in Oxford. One brother detecteth another, the husband the wife, &c.

William Smith, Bishop of Lincolne, died, an. 1515. who builded the Colledge of Brasen-nose, in Oxford: after who succeeded John Longland a Frier, and cruell verer of poore Christians: who propounded such captious interrogatozies, that he forced one brother to detect another; the husband, the wife; the brother, the sister; the son, the father. Yet notwithstanding all crueltie, the number did so encrease, that the B. seeing the matter almost passe his power was faine to require ayde of the king for the suppressing of them. Whereunto the king graunted, and sent downe his letters to the Sheriffes, Baylifes, Officers, &c. to ayde the Bishop in that behalfe. Whereupon, a great number abiured, anno 1521, in the Dioces of Lincolne, and did sharpe penance. Among which there were certain, who because they had abiured vnder Bishop Smith, were now condemned for relapse, and were burned: whose names are these: Thomas Bernarde, James Morden, Robert Raw, John Scriuener, Ione Norman,

1521

A great number abiure.

T. Bernard burned.

man, and Thomas Holmes, which had detected many of the  
bethezen, yet escaped hee not the relapse. Iohn Scriueners  
owne children were compelled to set fire to their Father,  
as Ione Clarke was before compelled to doe to her Father  
William Tilsforth.

Unnaturall  
crueltie.

About this time D. Collet was troubled of B. Fitzjames, D. Collet.  
Bricot, and Standish, but found fauor with the king. He ere-  
cted the Schoole of Paules. The firste Scholemaster of his  
Schoole was W. Lilius. This Collet was very learned. He  
died anno 1519.

Paules schole  
builded.

1519

After Pope Iulius 2. succeeded Leo 10. who (vnder pretence  
of warring against the Turkes) sent a Jubile, with his par-  
dons, through all Christian Regions, & Dominions, where-  
by he gathered innumerable riches, and treasures. The ga-  
therers whereof perswaded the people, y<sup>e</sup> whosoever would  
genuer. s<sup>t</sup> should at his pleasure deliuer one soule out of pur-  
gatorie: but if it were one iotte lesse then ten shillings, they  
preached that it would profit them nothing. Ex Christ. Mess.  
li. 20. Chro.

P. Leo 10.

Pardons sold.

This filthie marchandise was brought into Germanie  
by a Dominike Frier, called Tecellius: wherupon, Luther  
a Frier Augustine, then abhorring this shamelesse practise,  
anno 1517. set bp openly vpon the Temple ioyning to the  
Castle of Wittemberge, the morrow after the feast of all  
Saintes, certaine propositions concerning Indulgences.

Tecellius a  
Frier,

1517

Whereupon, the Frier Tecellius inueighed against Lu-  
ther in his sermons, calling him heretike, and worthe to be  
persecuted with fire: and burned Luthers Propositions opē-  
lie, and a Sermon which he wrote of Indulgences.

Luther, an au-  
gustine frier.

This rage of the Frier caused Luther to intreate more  
amplie of the matter: wherfore he was accused to the Bi-  
shop of Rome, and (minding as yet no further) indeuoured  
to get the popes fauour, writing vnto him for the same, with  
all submission, in these wordes.

Luther accu-  
sed to the B.  
of Rome.

Most holie Father, I offer my selfe prostrate vnder  
the

Luther wri-  
teth to the P.



the feete of your holinesse, with all that I am, and that I haue. Saue me, kill me, call me, recall me, approue me, re-  
proue mee, as you shall please: your voice (the voice of  
Christ in you speaking) I will acknowledge. If I haue de-  
serued death, I shall be contented to die, &c. This was in  
the yeere of our Lord, one thousand, five hundred, and  
eightene.

1501

Dialogues a-  
gainst Luther.  
Eckius against  
Luther.

Not long after the impudent dealing of Frier Tecelli-  
us, steppeth out one Siluester de Priero, a Dominike Fri-  
er, which published rayling dialogues against Luther. Unto  
whom Luther made answers againe.

Perth after this Siluester, stepped by Eckius, and impug-  
ned the conclusions of Luther. With whome encountred D.  
Andreas Bedensteme, Archdeacon of Wittemberge, ma-  
king his apologie in the defence of Luther.

Afterwarde, Martin Luther was cited by the 7. day of  
August, by one Hieronimus Bishop of Ascalon, to appeare  
at Rome. The Uniuersitie of Wittemberg hearing therof,  
directed by their letters, with their publike seale, to the P.  
in Luthers behalfe.

Duke Frederike also by his letters, sued to Cardinall  
Caieranus, (who was then at Augusta,) that the cause of  
Luther might be freed from Rome, and remoued to Augusta  
to the hearing of the Cardinall.

The Cardinal (at the Dukes suite) wrote to the Pope,  
and receiued answer, that hee shoulde call Luther befoze  
him at Augusta: and if he found him obstinate, that he should  
interdict him, with al his adherents, and maintainers who-  
soeuer, the Emperors person only excepted.

P. complainer  
against Luc.

The Pope also directeth other letters at the same time  
to Duke Fred. complayning with many greuous words a-  
gainst Luther.

About the beginning of October, M. Luther came to Au-  
gusta, at the charges of the prince Elector, and hauing obtai-  
ned safeconduct from the Emperor Maximilian, presented  
himselfe

himself to the cardinal: who propounded vnto him 3. things.

1. That he should reuoke his errorrs. 2. That he should promise from that time forward to abstaine from the same. 3. That he should abstayne from any thing that might trouble the Church, whereunto he answered: that he was perswaded it was sound and Catholicke which he had said: and that he was ready to answer, to that should be objected against the same: and that concerning the matters, he would heare the iudgement of the vniuersities of the Emppze, Basill, Friburg, and Louane.

After this, Luther prepareth an answer by and by to Caictanus, teaching that the merites of Chzist are not committed to men: that the Pope may erre: that he ought to bee reprehended: that authozitie of Scriptures ought to leade in matters of faith: that the extrauagant containeth vntrueths, &c.

The Cardinall woulde heare no Scripture, but commaunded Luther to come no moze in his presence, except he woulde recant: yet Luther abode there still, and departed not.

The Cardinall sent for Iohannes Stupitius, Vicar of the Augustines, and moued him earnestly to bring Luther to recant of his owne accoord. Luther tarried two daies after, and nothing was saide vnto him: the third day he deliuered his minde in wryting, submitting himselfe, and promising, that he would haue moze moderation, and that (touching the matter of pardons) hee would procede no further. Onely he saide, he could not retract his sentence before defended, for so much, as he had said nothing, but with a good conscience, and that was agreable to the testimony of the Scriptures.

Luther submitteeth himselfe.

This wryting the Cardinall lightly regarded. Which when Luther sawe, and tarrying yet two dayes longer: vnderstanding that the Cardinall had saide, that he had commaundement to imprison Iohn Stupitius, and Luther, after  
he



he had made, and set vp his appeale, he departed from the Cardinall.

After Luthers departure, the Cardinall writeth a sharp letter vnto duke Fredericke, declaring the dangerous doctrine of Luther, and exhorteth the Duke to tender his owne honour and safetie, and to expell Luther out of his dominions. Whereto the Duke answereth, both purging himselfe, and Luther: desiring the Cardinall to be a meanes to the Pope, that innocencie and truth be not oppressed, before the errour be lawfully conuicted. This done, the Duke sendeth the letter of the Cardinall to Luther: Luther writeth again to the duke, and declareth how he was dealt with at Augusta, what he offered, and how he attended, offering also himselfe to banishment, to auoyde the malice of his enemies: & no doubt, both the Duke and Luther were brought into a streight. In which meane time, the Vniuersity of Wittenberg wrote their letters in defence of Luther, which caused the Duke now seriously to hearken to his cause. This was, ann, 1518, about the beginning of December.

1518

*New pardons.* In the mean time, in the moneth of Nouember, the pope sendeth forth new indulgences into Germany, and into all quarters, with a new edict: wherein he declareth, that the bishop of Rome hath power to release, dispense, and to grant indulgences auailable, aswell for the liuing, as the dead: lying in the paynes of purgatorie.

Luther in the meane time, hearing how they minded to proceede against him at Rome, appealeth from the Pope to a generall Councell: which the Pope vnderstanding, practiseth with the Duke, by flatterie, and by secrete letters, to poblemen of the Dukes Councel, that they might remoue the Dukes minde from Luther. But before Melitus his ambassadoe approached Germanie. Maximilian died, an. 1519. in the moneth of Januarie: and through the meanes of Frederike, Prince Elector, the Empire fel to Carolus v. surnamed Prudens, about the end of August.

Maximilian.

1519

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In the moneth of June befoze, there was a publike disputation ordained at Lypsia, a citie in Prussia, vnder the dominion of George duke of Saronie, vncle to duke Frederick, at Lypsia.

At that disputation Eckius and Carolostadius disputed of free will: and thither came Luther, and Phillip Melancthon, to heare what was done. Luther not minding, nor purposing to dispute: but there being prouoked he disputed with Eckius, of the Popes supzernacie, of Purgatorie, of Indulgences, and of Penance. This was in the moneth of July, an. 1519. About the beginning of which yere Zuinglius came first to Zurich, and taught: who at Zurich withstood Sampson a frier, that came thither with the Popes pardons.

Anno 1530. the Doctors and Friers of Louane, and Colen, condemned the booke of Luther as hereticall: against whom also Luther effectually defendeth himselfe, and sheweth to the nobilitie of Germanie in another booke, that the mony that goeth yere out of Germanie to Rome, amounteth to 3000000. florens.

Now a while after the coronation of the Emperour, the Pope sendeth againe to Duke Fredericke, requiring him to cause Luthers booke to be burned, and that hee would eyther see Luther executed himselfe, or send him fast bound to Rome. To the Embassadors the Duke answered, that befoze the matter were disputed, and the cause made manifest, hee might not with any equitie or honour procede in such sort.

Two Cardinals (notwithstanding) toke and burned Luthers booke: whereof he hearing, burned also as many of the Popes Decrees as he could get, and the late Bull also set out against him, openly, and solemnly, with a great number of people following him. This was done the 10. of December. On Monday thursday the Pope curseth Luther: and shortly after he hauing the Emperours passport, and being sent for also by him, appeareth at an assembly at Wormes.

Ed.

Anno

A disputation at Lypsia.

Zuinglius.

1530

The yereley mony that wet out of Germanie to Rome.

Luther burneth the popes Decrees.

Pope curseth Luther.

Luther appeareth at Wormes.



1521

Luthers courage.

Anno one thousand, five hundred, and one and twentie, about seuentene dayes after Easter, his friendes greatly dissuaded him, to whom he answered: as touching himself, since he was sent for, he was resolved to enter Worms, in the name of our Lord Jesus Christ, although he knew that there were as many Diuels, as there are tiles to cover the houses at Wormes.

Eckius questions to Luther.

The fourth day after his repaire to Wormes, at foure of the clocke in the afternoone, he appeared before the imperiall maiestie, Princes, Dukes, &c. where Eckius aboue mentioned, who was then B. of Triers, generall officiall, with a loud voice propounded vnto him, in the name of the assembly two questions. 1. Whether the booke that went abroad in his name were his. 2. Whether hee would recant them if they were his. To the demaundes Luther answered: that the booke whose titles they had read vnto him, hee did acknowledge: and as for the second poynt hee craved respite of deliberation, that hee might without preiudice of the word of God, and perill of his owne soule, answer the interrogatorie: which was graunted vnto him, till the next day the same houre: and then his opinion should not be in writing, but pronounced by word of mouth.

Luthers books of three sortes.

Luthers answers.

The next day hee appeared, and answered, his Bookes were of three sortes: The first, in whiche hee had simply declared the religion of Christian faith and good works, which the popes Bull it self iustificeth, and is not to be reuoked. The second sort, wherein he had inneighed against the papacie, the crueltie & extortio of the same, which if he should reuoke it, should adde more force to their tyrannie, and open wide gates to their impietie. The third sort, which he had written, was against priuate persons, which laboured to mainteine the Romane tyranny, and to withstand the true doctrine which hee had professed. In which hee confessed hee might haue dealt, not with such vehemencie of spirit, yet that he

## the Acts and Monuments. 419

he could cal nothing of the same backe, without p̄iudice of the cause. Albeit, he offered himself, both to be shewd where in he erred, and to hearken to those that could giue reason, out of the scriptures, to the contrary: &c.

These words thus pronounced, Eckius the Emperours prolocutor, with a sterne countenance, refused his answer, as not direct, and plaine. Then Luther, considering (saith hee) your soueraigne maiestie, and your Honours require a plaine answer: this I say, and p̄fesse as resolutely as I may, without doubting, or sophistication, that if I bee not conuicted by testimonie of the Scriptures, and by probable reasons, (for I beleeue not the Pope, nor generall Councils, which haue erred many times, and haue ben contrary to themselves) my conscience is so bound and captiued in these Scriptures, and worde of God, which I haue alleadged, that I may not, nor will not reuoke anie manner of thing; considering it is not lawfull, nor godlie, to doe any thing against conscience. Herevpon I stand, and rest: I haue not what els to answer, God haue mercie vpon me.

Luther answereth directly.

To this answer, Eckius replied againe, as insufficient, and indirect, and fled to the councils: but Luther replied, and declared, how they haue erred, and were not meete to determine matters of faith. The officiall againe answered, that could not be p̄ooued, that the councils haue erred: but Luther promised to p̄oue it: and now night approaching, the Lordes arose, and departed. Upon Friday following, the Emperour signified to the States of Germany, by his letters, that he minded to extirpate Martine Luther, and his doctrine.

The munday following before supper, the Archb. of Triers aduertised Luther, that on Wednesday next, he shoulde appeare before him at nine of the clocke, before dinner, and assigned him the place. Luther appeares, where, in the p̄sence of the Archbishop, Marques of Brandenburg,

The Emperour purposeth to roote out the Gospell.



Duke of Saxonie, and other States, &c. Vocus the mar-  
ques of Bades chaplaine, exhorted Luther with a rhetori-  
cal oration to recant: and spake in defence of the Councils.  
To whom Luther replied, that he spake not against al coun-  
cels: but that they might erre it appeared by the councill of  
Constance, which condemned this article of Wickliffe, the  
Church is the communion of the predestinate, with other  
words moze: which being finished, he was bid to stand aside:  
and in the mean while, the princes conferred, & sent for him  
again, and exhorted him. To whom he answered: except he  
were ouerthwon by the scriptures, he might not yeld with  
a safe conscience. After ward, the Archbishop himselfe, with  
gentle and courteous wordes, exhorted Luther to submitte:  
which would not be. So that within a while after, the Archb.  
officiall, declared vnto Luther, from the Emperour, that he  
should within 20. daies return home, vnder his safeconduct,  
from whence he came. And the sixe & twentieth of April, hee  
returned: the Emperours Herald, Gasper Sturm safely con-  
ducting him.

Luther retur-  
neth.

The Emp. out-  
laweth Luther,  
&c.

De abroganda  
Missa.

Wittenberg  
fauoureth Lu-  
ther.

After this, the Doctours, and Schoole-men of Paris,  
wrote against Luther, and condemned his bookes, and not  
long after, Charles the Emp. directeth a writte of outlawrie  
against Luther, and all them that toke his part: comman-  
ding, wheresoeuer he might bee gotten, to apprehend him,  
and his bookes to bee burned. Vppon this, Duke Frede-  
ricke conueyeth Luther alway secretly, by certaine faithfull  
poble men: in which time, hee wrote, among other  
bookes, one intituled, *De abroganda Missa*, dedicated  
to his companie of Augustine Friars: who vppon that,  
beganne to laye downe their priuate Masses. This do-  
ctrine, the Vniuersitie of Wittenberg (their Council bee-  
ing asked by the Duke) did confirme: and cancelled the  
Duke, to put downe the vse of the masse in his domini-  
ons.

About the same time, king Henric the 8. bare the name  
of a

From 8

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of a certaine booke written against Luther: in which he sendeth the Popes pardons, his authoritie, and the matter of the sacrament. For which, the pope added to his stile and title, Defender of the Christian faith.

Booke against Luther.  
Defender of the Christian faith.

Within the compasse of the same yere, P. Leo died, reioysing of 3. blessings that God had bestowed vpon him. First, that hee, being banished out of his Countrey, was restored againe with glozie. 2 That he deserved to be called Apostolike. 3 That he had driuen the Frenchmen out of Italy. After that he had spoken these words, he was stricken with a sodaine feuer, and shortly after died, being of the age of 47 yeres, albeit some suspected he died of poyson. After him succeeded Hadrian, 6. In whose time the Turkes wanne Rhodes, He liued not much aboue one yere and a half in his Papacie.

Pope Leo died.

Pope Hadrian 6.  
A meeting at Roremberge.

In the time of this Hadr. the councell of Wormes brake vp, and another meting appointed by the Emp. and States at Roremberge, an. 1522.

To which meeting the Pope sent his letters, and beside, gaue his Legate Cheregalius instructions against Luther. To whom the princes answered again, geuing reason, why (as yet) the Emperors Edict was not executed against Luther, and requiring also, that his holinesse, with the consent of the Emperour would summon a generall Councell, with as much speed as might be: wherein matters might be freely debated for the benefite of the Church, and reformation of the same: and that the assembling of that Councell, might not be deferred longer then one yere. In y meane time, they promised to take reasonable order, &c.

At the same time also, at Roremberg, the States propounded an hundred greauances of the Germans, which they did sustaine from the Sea of Rome: as, forbidding of marriage in degrees not forbidden by the lawe of God: forbidding of meates, not forbidden by God: restraint of marriage at certaine times: selling remission of sinnes for money: innume-

100. greuanances of Germanie against the pope,



ties of clergy men: excommunication abused: number of ho-  
lie dayes ouerburthenous: suspending, & halowing of church  
yardes: against Officials, and ecclesiasticall Judges: that ec-  
clesiasticall Judges annex lay matters vnto their iurisdicti-  
on, &c. These greouances they deliuered to the popes legat,  
an. 1523. and so the assemblee of Roremberge brake vp, and  
was proroged to the next yere following. In the mean time  
Hadrian died: after whom succeeded Clement 7. who, y next  
yere after, sent his Legat, Cardinal Campeius, vnto the as-  
semblee at Roremberg, with many faire petitions, & sharpe  
complaints against Luther, &c. but not a word of the greua-  
ces, or of any reformation. While Luther was absent from  
Carlostadius. Wittemberg, And, Carlostadius stirred vp the people, to  
throw downe images in the temples, besides other thinges  
mo, which Luther (returning to Wittemberg) disliked, be-  
cause it was not done orderly, & by the magistrate, to whom  
it did belong. Ex Ioh. Sleid. lib. 3.

1523

P. Hadrian  
dieth.  
P. Clement 7.

1546

L. dieth.  
Luthers prayer  
at his death.

An 1546. in the 63. yere of his age, L. died, after he had  
continued writing and preaching 29. yeares. Before his  
death he prayed thus: My heauenly Father, eternall & mer-  
cifull God, thou hast manifested vnto me, thy deare Sonne  
our Lord Iesus Christ. I haue taught him, I haue loued him  
as my health, my life, and my redemption: whom the wic-  
ked haue persecuted, maligned, and with iniurie afflicted.  
Draw my soule vnto thee. After he had thus prayed, he said  
as insueth, thise: I comend my spirit into thy hands, thou  
hast redemed me O god of truth. God so loued the world,  
that he gaue his only sonne, that all that beleued in him,  
might haue life euerlasting. Frederike prince Ele. 102, died  
before Luther, an. 1525.

1525

L. fulfilled Ie-  
rome of pages  
prophecie.

Thus Luther fulfilled the prophecie of Ierom of Page. I  
cite you al to answere before the most high and iust Judge,  
after 100. yeres. Ierom was burnt 1416. and Luther began  
to write anno 1516.

An. 1524. At the diet of Roremberg. was much reasoning co-

gr-

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cerning the marriage of priests: which cardinall Căpeius impugned: and concerning the liberties of the citie of Strausburgh, which the B. would haue infringed, taking into his hands, & cause of married priests from the magistrate of the towne, against ancient custome & agrément betwixt them.

After the councill of Poremburg, immediatly followed another sitting at Ratibone, where were present Ferdinandus Campeius Cardinall of Salisburgh, the two dukes of Bavarie, the Bishops of Trent, and Ratibone, &c. and made many popish Decrees and actes against Luther: which Campeius laboured to haue enacted in a full councill, and with the consents of all the Emperors: but the mindes of diuerse were gone from the Pope: and he was faine to get the same ratified in this particular conuenticle.

A councill at Ratibone.

Actes against Luther.

An. 1519. Vldricus Zuinglius, first abiding at Glorona in a place called our Lords hermitage, remoued to Zurichke, and there began to teach, dwelling in the spinster among the Canons or Monks, of that close, & vsing the same rites with them, the space of two or three yeeres: & because Leo the same yeere had renewed his pardons againe, he continued by the space of two yeeres & more, detecting of the abuses of the same, till Hugo B. of Constance, to whose iurisdiction Zurichke did then belong, wrote letters to the Senat of Zurichke, complaining greatly of Zuinglius: to whom certain of the citie made answer, desiring the B. & he would do nothing preiudiciall to the libertie of the gospel; Zuinglius hauing referred his cause to the Senate. This was An. 1522. Zuinglius also wrote a letter to the whole nation of the Heluetians, monishing them not to hinder the course of the gospel, and not to molest priests that were married: and exhorted them to withdraue the libertie of concubines.

1519

Zuinglius.

1522

Thus, Zuinglius continued certaine yeeres, & at the last the Dominicke friers opposed themselves, whereupon the Senate of Zurichke sent forth their commandement to all Priests & Ministers to repaire to Zurichke, against the 29. of

Dominicks against Zuinglius.



1523

Iohannes Fa-  
ber against  
Zuinglius.

Traditions of  
men abandoned  
in Zurichke.

1523

Decree at Lu-  
serna.

Leo Iuda.  
Cantons deut.  
red.

Januarie next ensuing, Anno 1523. That matters tou-  
ching religion might be freely disputed of; directing of their  
letters to the B. of Constance, that he would either repaire  
thether himself, or send his deputie. At the day, came Iohā-  
nes Faber the Bishops Vicegerent. (Zuinglius had before  
contrined his doctrine into three score and seven Articles,  
and published the abroad, that they that minded to dispute,  
might be better prepared.) Faber he denieth to dispute the  
matter, and said, it was meete for a generall Councell,  
(which (said he) was neere at hand) then in that assembly to  
be handled: notwithstanding Zuinglius urged, that if he, or  
any, had ought to say against his doctrine, they would then  
declare it: but when no man would appere to dispute, the  
assembly was discharged. Whereupon the Senate of Zu-  
ricke caused to be proclaimed thorough their dominion,  
that the traditions of men should be abandoned, and the Go-  
spell of Christ purely taught, out of the old and new Testa-  
ment. Anno 1523. Sleid. lib. 3.

The next yere after, there was an other decree made  
at Lucerna, of the contrarie part, to the maintenaunce of  
Popish religion, and against Luthers doctrine. After this  
cōclusiō at Lucerna, the Cantons of Helvetia directed their  
letters to the men of Zurichke, lamenting their estate, and  
blaming the new doctrine of Zuinglius, and Leo Iuda, and  
shewing to them the daunger that might follow. Where-  
vnto the Tigurins and men of Zurichke made their an-  
swere againe, the same yere, the one & twentieth of March,  
purging themselves, and iustifying the doctrine of the Go-  
spell preached by Luther, Zuinglius, &c. and offered them-  
selves to be reformed (if they were in error) by the Scrip-  
tures, and that they would attend therefore till toward the  
end of May next ensuing, as also from the Bishop of Con-  
stance, and vniuersitie of Basill.

The moneth of May being come, the B. of Constance, an-  
swereth to y<sup>e</sup> me of Zurichke in a booke, wherin he defendeth  
images,

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images, and popish masse. This booke they answered: & pro-  
 nounced his doctrine, by the scriptures, to be false: & (before they  
 sent their answer) pulled downe all the images in their do-  
 minion, about the 13. of June. And a few moneths after, an  
 order was taken in the citie of Zurichke, betwene the Ca-  
 nons of the church, and citie, for disposing the lands, and pos-  
 sessions of the Colledge.

Images pulled  
 downe.

This profession of the Tigurins, of the 13. pages, fire did  
 chiefly mislike: to witte, Lucernates, Vrani, Suicenses, Vn-  
 terualdii, Tugiani, Fiburgenses. These in no case would  
 bee reconciled, but layde diuers slanderous matters to  
 their charge: whereof the Tigurins diligently purged them-  
 selues.

The Cantons  
 that misliked  
 Zuinglius.

Anno 1525. in the moneth of Aprill, next following:  
 the citie of Zurichke banished the masse in all their domi-  
 nion, and placed in steede thereof the supper of the Lorde,  
 the reading of the Scriptures, praying. Also, a Law was  
 made against whoredome, & adulterie: and Judges ordai-  
 ned to heare y<sup>e</sup> causes of matrimony, an. 1525. Sleid. lib. 4.

Masse bani-  
 shed.

1525

The other seven pages appointed among themselves, con-  
 cerning a meeting, & disputation to be had at Baden: where  
 were present among other Diuines, Iohannes Faber, Ec-  
 kius, and Murnerus. The Bishops also of Lucerna, Basill,  
 Suriake, and Lausanna, sent thither their Legats: the con-  
 clusions propounded, were: that the body and blood of Christ  
 are present in the Sacrament. That the masse is a sacrifice  
 for quicke & dead. That the blessed virgin, and other saintes  
 are to be inuocated, as mediators & intercessors. That ima-  
 ges ought not to be abolished. That there is a Purgatorie.  
 Which conclusions, Eckius took vpon him stoutly to defend.  
 Against him reasoned Oecolapadius, (who was then chiefe  
 preacher at Basill) with other mo: Zwinglius was not per-  
 mitted of the Senate to be heard. The conclusion of the dis-  
 putation was, that al should remaine as it was. This was  
 done in the moneth of June.

Anno



1527

A disputation  
at Berne.Scriptures  
only to decide  
controuersies.Ten conclusi-  
ons.

Anno 1527. in the moneth of December, the people of Bern appointed a disputation at Bern, and sending forth writings thereof, called all the Bishops about them thither, as of Constance: Seduno Lansanna warning them both to come themselves, and to bring their Diuines with them, or els to lose such possessions as they had lying within the precinct of their territorie. After this, they appointed ecclesiasticall persons of their owne iurisdiction to dispute, determining the whole disputation to be decided onely by the authoritie of the olde and new Testament. And to the intent, men might come thither better prepared, they propounded in writing ten conclusions, to be defended of their ministers, by the scriptures: which ministers, were, Franciscus Colbus, and Berthaldus Hallerus.

The themes were these. 1. The true church heareth onely the word of God. 2. It maketh no laws without it. 3. That traditions ordained by the Church onely, bind, as they agree with the word of God. 4. That Christ only hath made satisfaction for our sins. 5. That Christes body is not really in the sacrament. 6. That the sacrifice of the masse is contumelious to Christ his sacrifice. 7. That Christ is only to be invocated as mediator. 8. That there is no purgatory. 9. Against images. 10. Against single life of priests.

To these letters, & articles, the Lucernats, Aranites, Scintians, Intermalians, Lugians, Clareans, & Soliturnians, & they of Freiburg answered again by contrary letters, exhorting them of Bern to desist from their purpose; concluding, that they would neither send, nor suffer any learned man to come thither, nor graunt safeconduct for any to passe through their countrey.

The Bishops  
refuse disputa-  
tion.

Al this notwithstanding, the Lords of Bern, the 7. of January, proceeded in their disputation. Of the bishops before assigned not one came, neuertheless the city of Basil, Zuricke, and Schafuse, and Abbetelle, Sangallium, Mallisia, with the neighbours of Rhetia, also, they of Strasborough, Almes, Auf-

## the Acts and Monuments. 427

Ausburgh, Lyndane, Constance, and Isne, sent thether their Embassadours. The Doctors of Berne began their disputation: there were present Zuinglius, Oecolampadius, Bucerus, Capito Blanrerus, with other mo, which defended the affirmatiue. On the contrary part, the chiefe was Conradus Tregerius a frier Augustine: who shifting from the Scriptures, to the Doctors, not being permitted so to do by the moderators of the disputatiō, would dispute no moze. This disputation endured 19. daies, and in the end it was agreed, that the conclusions were agréable to the word of God, and should be ratified not only in Berne, but also in certaine other cities néere adioyning. Furthermore that masses, altars, and images should be in al places abolished.

The dispute lasted 19. daies

At the city of Constance, certain things begā to be altered befoze: in which citie, the preacher, Ambrosius Blanreus was a notable man, & had bin a monke befoze, in the monastery of Alperspache, in the Duchy of Wittemberg.

After this disputation thus concluded at Berne, the images, and altars, with ceremonies, and masses, were abolished at Constance: they likewise of Geneva followed the example of Bern, by reason whereof, the Bishops and Cleargy departed the citie.

Berne reformed.

Geneva reformed.

The Bernates after they had redressed with them the state of religion, they renounced the league made befoze with the French king, refusing the warly stipend, following the example of the Tigurins, which befoze had done y<sup>e</sup> like, and were contented onely with their yerely pension, which the K. payeth to euery page of the Heluetians, to keepe peace. The day and yere when this reformation began with them, they caused to be engrauen in a pillar, with letters of golde, for a perpetuall memorie to all posteritie to come. This was an. 1528.

The Bernates refuse y<sup>e</sup> league of the french K.

A monument of their reformation.

1528

By these examples, the ministers of Strausburgh began also to affirme, and teach, that the masse was naught. The Clergie laboured on the contrary part. The Senat would haue



have brought it to a disputation, but the Priests would agree to no reasoning: whereupon the magistrates commaunded them silence. The Bishop desired the Senate to perseuer in their old religiō: but not preuailing, they did sollicite the assembly of the Empire at Spire, who sent a solempne Embassade to Strausborough, requiring them to alter nothing, but to refer all things to a generall Councell. In like manner the Bishop of Heldestem, hauing bene with them a litle before, exhorted them in the name of the Emperour.

But the Senate of Strausborough, seing the matter did now hange in controuersie two yeeres, the preachers dayly calling vpo them for refoꝛmatiō, & also suite being made by other Citizens, assembled their great Citizens, to the number of 300. in which, the most voyces went against the masse. Whereupon, immediatly the twentieth of February, ann. 1529. a decree was made, that the masse should be laid downe, til the contrary part could pꝛoue it to bee lawfull by the scriptures.

Anon after, at Basill also, the masse was excluded, and twelue Senatours fauouring popery, displaced by the commons, and the images thꝛowne out of the churches, and a decree made, that the masse and images should bee abolished, thꝛough their whole iurisdiction: in this citie, taught Oecolampadius. The day of burning their images (which was Ashwednesday) they doe with mirth and pastime solemnise at this day.

Anno 1529. Ferdinando the Emperours brother, and his Deputie in Germanie, decreed against the Protestantes at Spire, and refused to admitte the Ambassadors of Strausburgh, because they had reiecte d masse. The other princes which were receiued, as, the Duke of Saronie, George, of Brandenburg, Ernesus, and Franciscus, Charles of Lueburgh, & Lantgrau Anhaltius did withstād the decree, and shewed their cause in a long protestation wzitten: which done, all such Cities as subscribed, and consented to y<sup>e</sup> Protesta

1529

Masse put  
downe in  
Strausbo-  
rough.  
Basill refoꝛ-  
med.

A memorial  
of their refoꝛ-  
mation.

# the Acts and Monuments. 429

testation of the Princes, ioyned themselves in a common league with them, whereupon, they were called protestants.

The names of the Cities were these: Strausburgh, Porenbergh, Ulmes, Constance, Ruteling, Minsenheim, Penning, Lindania, Campodinum, Hailburnim, Alna, Welleburgum, Pozling, and Sangallum.

The other Pages on the contrarie side, made like confederacie, which were especially five: Lucernates, Vrani, Suicences, Vnterualdij, and Tugiani, purposing to ouerrun the religion of Christ: who also, despitefully hanged by the armes of the Cities, Zurich and Berne, vpon the gallows. In so much, that Berne and Zurich rayled a power against the Suitzers aforesaid. But as they were both readie to encounter, through the moanes of the Citie of Strausburgh, and other Intercessors, they were parted at that time, and so returned. Which peace continued two yeares betweene them, till by reason of contumelies against the reformed cities, the Tigurins, and Bernates, stopping al passage, suffered no coyn, nor vtile to passe one to the other. this was 1531.

The French king, with the Glarians, Friburnians, and Soliturnians, endeouored to make peace betwixt them, vpon certaine conditions, which the other five Pages refused, and armed themselves, and approaching nere Zurich, overmated them of Zurich with multitude, and discomfited the armie: among whom, at that time Zuinglius was slaine, also, the Abbot of Capella, and Commendator Cunacensis, with 13. other learned men, as it is thought, being falsly betrayed, and brought into the hands of the enemy. The manner of the Suitzers is, when they goe to warre, the chiefe Minister of their Church goeth with them, which was the cause why he was present at the warre. After he was slaine they burnt his bodie, being dead. Ex Sleid. li. 8.

Zuinglius was 44. yerres of age when hee died. They toke the Abbot Capellensis being slaine, and put out both his eyes, and cloathed him in a Monks coule, and so set him in a

The name of Protestants.

A division of the Pages for religion.

1531

Zuinglius slaine.

The minister goeth with the armie.



in a pulpit to preach, rayling on him in most despitefull manner. This battle was the xi. of October. The Bernats hearing of this overthrow, armed themselves to make reuenge, and attempting to take Logie, were ouermatched of the Page-men. At the last (through mediation) a league was made betwene them, that the Tigurins, Bernats, and Basilians, should forsake the league made with Strausburgh, and the Lantgraue: and likewise the v. pagemē their league with Ferdinandus. And hereof were obligations sealed the last of Nouember.

A league be-  
twixt the Ca-  
nons.  
D. of Saxon  
dieth.

1532

Oecolampadius hearing of the death of Zuinglius, departed this life also the last of Nouember, being of the age of 49.

The next following, in the yere of our Lord, 1532. in the moneth of August, died Iohn Frederike Duke of Saxonie, a great maintainer of the trueth. After whom succeeded Iohn Frederike his sonne.

1533

H. Voets,  
I. Ech, burned.

Anno 1527. Two young men were burned at Buxels, one named Henric Voets, of the age 24. The other Ioh. Ech, which were before of the order of Augustine Friars: they were persecuted by Egmondanus the Popes Inquisitor, & the diuines of Louane. The examiners were, Lochestratus and others. The cause was, that they denied, it was deadlie Sinne to transgresse the decrees of the fathers, and of the B. of Rome. They were burned the first of July, marueylously ioying at their death, in so much, that one of them seeing fire kindled vnder his fete, said: me think you strowe roses vnder my fete. After their death, their Monasterie was dissolved; the President thereof (called Iacobus Lutherianus,) after diuers afflictions, was forced to recant at Buxels: but after ward being deliuered, departed, and fled to Luther.

The courage  
of the martir.

1524

An. 1524. About the citie of Diethmar, was H. Sutphen monk burned, wout al order of iudgement, or iust condēnation. He was preacher at Breame, & greatly wistode by the chanons and prelates, but maintained by the senat & people:

in

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in so much that being sent for to the Archbishop, and to a prouinciall councell at Burstade, they refused to send him thither, foreseeing the malice of the councell. But when the time came, that the Lord would haue him witnes his truth, an. 1524. he was set vpon on a sudden at Melborsph in Dietmar (whether he went to preach) by the rude multitude, through the instigation of the Franciscane friers, associated with certaine presidents of the country, who to the intent the husbandmen of the country should be more couragious, gaue them 3. barrells of Hambrough beere to drinke. About midnight they came in armour to Melborsph: the Jacobins and Monkes prepared torches for them, least Henry should slip away in the dark. So with great violence, they brake into the house of the parish priest, where Henry was; who sent for him also to preache, and hauing rifled the house, and shamefully abused the priest, they ran with furie vpon Henric, and pulled him naked out of his bed, and drew him naked to Heyda, and brought him to a mans house, called Calden, and bound him there in the stocks, with chaines, in the frost & snow: which, when the good man of the house (taking compassion on him) would not suffer, they caried him away to Hamburgh, and shut him vp in a cupboard. The common people, all the night continued drinking, and swilling.

In the morning, about 8. of the clocke, the rude people, (boyling with drinke) cried out: barne him, burn him. This rude people the Franciscans greatly encouraged. So they bound Henric, hands, necke, and fete, and with great noise brought him forth to be burned. When he came to the fire, for very weakenes he fete down on the ground. By and by, there was present one May, a president, corrupted with money, that condemned him, and pronounced sentence. Which done, one stroke him behinde on the head with a sharp dagger, Iohn Holmes of the new Church, stroke him with a mace. Other thrust him into the backe, and armes: and that so often as he began to speake, One named Master Gunter crying



criyng out, and encouraging them, and saying: go to good fellowes boldly, truly God is with vs present.

After this, he brought a Franciscane Frier vnto Henry, that he should be confessed, to whom he said: because he neuer offended him, he could not forgive him, and so refused to be confessed. The fire as often as it was kindled, would not burne, notwithstanding they satisfied their mindes vpon him, striking, and pricking him, with all kinde of weapons. Henry in the meane time standing in his shirt befoze the rude multitude, at the last hauing gotten a great ladder, they bound him fast thereto, and cast him into the fire, and when he began to pray, one strake him on the face with his fist, saying: thou shalt first be burnt, and after pray, and prate as much as thou wilt. Then another treading vpon his brest, bound his necke fast to a steppe of the ladder, that the blood gushed out of his mouth, and nose: at last, after long tormenting, they cast him, ladder and all into the fire: & one Iohn Holmeus ranne vnto him, and strake him with a mace vpon the brest, till he died. After ward they rosted him vpon the coales, for the wood would not burne out: an. 1524

*Crueltie.*

1524

*Ex Epist. Lush.*

About the same time, many other godly persons were throwne into the riuer of Rhine, & into other riuers, whose bodies were after found, and taken vp.

*Iohn M.*

Also, in the said towne of Diethmar, one Iohn suffered martirdome like Henrie.

*St. George.*

At the towne of Wala, a Preacher named St. George, was murdered by the rude multitude, incensed thereunto by the Donkes, and Friers, for ministering in both kindes. *Ex Crisp. & Pantal.*

At Prague also in Bohemia, another changing his Donkerie into Matrimonie, did suffer in like manner. *Ex Lud. Rab.*

1524

Anno 1524, Iohn Clerke was martired at Metz in Lorraine, for breaking downe the Images, which they were (at

cer-

# the Acts and Monuments. 43

certaine times went to worship in the suburbs of y<sup>e</sup> cite: for which fact he was condemned, & first his right hand stroke of, then his nose with violence pulled from his face with pin- sers, after y<sup>e</sup> both his armes & his paps, were likewise pluc- ked & drawen with the same instrument: the marty<sup>r</sup> in the meane time singing the verse: Their images are but siluer and gold, the worke of mens hands, &c. The residue of his life they consumed with fire. This man before, an. 1523. had bene whipped, & marked in the forehead, at Welden 10 miles from Paris, for setting vp a bill against the Popes pardons, lately sent thither: in which bill he named the Pope Antichrist. Ex Crisp. & Plant.

Great crueltie,  
and great pa-  
tience.

Anno 1525. The 12. of Januarie M. Iohn Castellane doctor of Diuinitie, was burned in the towne of Wiken, for preaching the truth in Dentz, beyng apprehended by the seruants of the Cardinall of Lozaine, and carried away to the castle of Pomenie, where he was most cruelly handled, from the fourth of May, to the twelfth of January, and from thence to the towne of Wiken: where he was condemned by the Bishop of Nicopolis, sitting in his Pontificalibus, beyng suffragane of Dentz, with the Clergie, Nobles, and people about him. He suffered with such constancie, that a great number were drawne to the knowledge of God thereby, and many confirmed.

1525  
I. Castellane.

Constancie.

The same yere, a godly minister after diuerse torments most terrible, as well by the priuie members, as otherwise, was drowned at Cusshheim, because he married a wife secretly in his owne house, with a few witnesses: after he was throwne downe he stried a while, so that the riuer was red with his bloud. Ex Oecolampadio.

About this time, by reason of a rebellion of the commons against the rulers of Germanie, diuerse protestants were falsly accused and put to death: among whom one after most greuous torments diuerse times of the Strapado, which he sustained six houres together, that the sweat which drop-

Crueltie.

Ce.

ped



ped from his body, for paine & anguish, was almost blond, had his head stroke of. Ex Oecolampadio.

Wolfgangus Schuchus hauing conuerted a towne in Lotharing, belonging to Duke Anthony prince of Lozrain, bearing the name of S. Hippolitus, the Duke hearing thereof, & being misinformed by the aduersary, threated the towne destruction with fire and sword. Wolfgangus hearing therof wrote a letter to the Duke, purging the towne of the crime of sedition, & rebellion laid against it, and likewise declaring the truth of religion. But the Duke nothing pacified therewith, Wolfgangus of his owne accord wēt to Pantic, which is the head towne of Lozrain, there to render a confession of his doctrine, and to deliuer the towne of Hippolitus, who was not so sone come thether, but hands were laid on him, and he cast in a stinking prison, where he was sharply handled. After a while he was had to a house of Grayfriars, to make profession there of his faith, where he confuted learnedly all those that stood against him: one Bonauentura frier, monstrous in body, & conditions of mind, was moderator of the disputation, who hauing been long confessor to the Duke, & of great authoritie in Lozrain, was euer perswading the duke, to banish all learned men out of Lozrain, and that it was sufficient to saluatiō, only to know the Pater noster, & Aue. This man being iudge of the disputation, Wolfgangus maintained the truth against the rable of the Clergie: who being not able otherwise to make their partie good against him, toke his Bible with the notes in the Margine, and burned it. At the last disputation Duke Anthony himselfe was sayd to be there disguised, who although he understood not the speach of Wolfgangus, being in Latine, yet perceyuing him to be bold and constant, departing from the disputation, pronounced, he should be burned, because he denied the Church, and sacrifice of the Masse: Wolfgangus hearing the sentence of his condemnation, began to sing the 122. Psalme: I reioyced when they said vnto me, we will

Courage and  
constancie.

# the Acts and Monuments. 435

go into the house of the Lord: and at the execution, sang the 51. Psalm, till the smoke, and flame, took from him his voyce, and life.

Shortly after his death, the Commendator of Saint Anthony of Vienna, who sat as spiritual iudge ouer him, and gaue sentence of his condemnation, fell sodainly downe and died. Also, his felow which was abbot of Clarilocus, and sus- fragane of the Bishop of Mentz, sodainly at the comming in- ance. of the Duches of Denmarke, into the citie of Rancie, Kric- ken with a feare at the cracke of guns, fell downe, and died. Ex Lud. Rab. & Pant,

Ann. 1526. Ioh. Huglein, priest, was burned at Nespurg, 1526 by the Bish. of Constance, for that he did not hold with the B. of Rome his doctrine in all points. Ioh. Huglein.

This yere, the Ladie Katherine, the olde Emperours yong sister, was promised in marriage, with Iohn Fredericke, sonne and heire to the Prince electour of Saxonie: but thorough the alteration of religion, they swarued from their couenants: and Hawnart, the Emperours Ambassadour in Germany, said plainly, that there was no promise to be kept with heretikes. No promise to be kept with heretikes.

Anno 1527. George Carpenter of Emering, was bur- 1527 ned in the towne of Nunchen, in Bauaria. 1. Because hee did not beleue, that a priest could forgive sins. 2. He beleued not, a man could call God out of heauen. 3. He beleued not, that God was in the bread. 4. He beleued not, that the element in Baptisme giueth grace. George Car- penter.

The same yere, Leonard Keyser, of the countrey of Bauaria, was put to death, for the testimonie of the truth: he was of the town of Kall. 4. miles from Passaw, of a famous house. He being at his study in Wittēberg, was sent for by his brethren: who certified him, that if he would see his father alive, he should come to Spaw: he was scarce come thither, when as by commandment of the B. of Passaw, he was taken by his mother, & brethren. The articles to which he was accused of, were, that he said only and brethren, The mother & brethren a- gainst children and brethren, iustifi.



iustificeth. 2. Works are the fruites of faith. 3. The masse is no sacrifice, no oblation: also hee denied confession, satisfaction, vowe of single life, Purgatorie, difference of dayes, invocation of Saintes, and for holding onelie two Sacraments, &c. They that sate in iudgement of him, were, the Bishop of Passaw, the suffraganes of Ratibone, and Passaw: and with them Eckius, beeyng garded with armed men. He suffered the 16. of August, *Ex 6. como operum Lutheri.*

Wendelimuta.

Anno 1527. a vertuous widowe, named Wendelimuta, was first strangled, and after burned at Hage in Holland the twentieth of November, for the profession of the truth. *ex Pantal.*

1529

Peter Filsteden & Adolph Clarebacke.

Anno 1529. Peter Filsteden and Adolph Clareback, Germanes, by the commaundement of the Archb. and Senate of Cullen, were burned there for the truth, especially of the supper of the Lord, after that they had endured imprisonment a yere and a halfe.

At that time, certaine popish Preachers perswaded the people, that the putting to death of certaine wicked persons, (meaning the Gospellers) shoulde pacifie the wrath of God, who then plagued Germany with the sweating sickness. Sleid.

Nicholas.

Ann. 1524. one Nicholas of Antwerp, was apprehended, (preaching without the towne) by two butchers serantes, and put into a sack, and drowned by the Crane at Antwerp: Persecutoz, Charles the Emperour.

Iohan. Pictor.

A courageous martyr.

At the same time, Iohannes Pictorius, a learned man of Holland, and partly of kin to Erasmus Roterodamus, was first strangled, and then burned, pronouncing at his death: O death, where is thy victory? The Persecutoz, Margaret, daughter of Maximilian, pzincesse of Holland, M. Montane, M. Rosemund Inquisitoz, M. Iodocus Louering, Vicar of Hechling. He was condemned for speaking against masse, and pardons, and subtile abuses of priests.

Anno

Anno 1525. Mathias Weibel, Scholemaster, was hanged by Campadonum in Swenia, for saying somewhat against the Abbots first Masse, and against carrying about of reliques. The persecutor was Sebastian Baitefteni.

1525  
M. Weibell.

The same yere, a good priest being commanded to give good counsell to 16. Countrey men that should be beheaded, was afterward himselfe hidden knée downe, and had his head cut off, onely for mére hatred against the Gospel. The persecutors were certaine noble men, after the commotion of Countrey men in Germanie. Ex Gastia.

A Priest martyr.

Anno 1528. G. Sherrer, a Preacher, was put to death at Kastat, frō Saltzburghr. miles. He was condemned to be burned alive, but meanes was made that he was first beheaded. Going towards his death, he saide: That you may know I die a Christian, I will give you a signe, and so he did: for when the head was stricken from his shoulders, the bodie falling vpon the bellie, so continued the space that one might well eate an egge: after that, it softly turned it selfe vpon the backe, and crossed the right foote, and likewise, the right hand ouer the left. At the sight whereof, the Magistrates would not burne his bodie, but buried it with other Christian mens bodies. Mat. Flat. Illiric.

1528  
G. Sherrer.

A signe.

An. 1522. At Doznick Henric Flemming was burned, by Balthasar, Officiall. He was sometimes a frier, and being offered life by Balthasar, if he would confesse his wife to be an harlot, denyed so to doe, and was thereupon burned at Doznicke.

1522  
H. Fleming.

Anno 1539. A good priest, dwelling not farre from Bassit, was slaine of his guest, another wicked drunken priest: for the which fact, the wicked priest was both dismissed of his B. and had also a greater benefice given him for his tooz, this act. Ex Ioh, Gast. & Pantal.

1539

Anno 1543. At Louaine 28. men and women were taken, that professed the truth, and tormented severally. Among whom, there was one Paulus, a Priest, of little yeres,

1543



who (staggering in his confession for feare of death) was had out of Louan, and condemned to perpetuall prison, which was a stinking dungeon: where he was suffered neither to reade, nor write, and was fedde onely with bread and water. Other two there were, who (because they had reuoked before) were burned, which they ensured cherefullie. There was also an old man, and two aged women, brought forth: of which, the one was called Antonia, of an auncient stock in that Citie. The man was condemned to be beheaded: the women to be burned quicke. The other

Antonia.

8521

Ex Fran.

1544

Perseuall.

Justice Imf.

Giles.

F. Eucenas.

Eucenate. Anno 1544. At Louan was Master Percenall, of the same Uniuersitie, adiudged to perpetuall prison, for reprehending certaine popish superstitions: and there fed with bread and water. At last, some iudge that either he was famished, or secretly drowned, Ex Eucenate.

The same yeare, was Justice Imfberge, a skinner of Louan, beheaded, his burning being pardoned, at the suite made to the Quene: for speaking against the P. supremacy, masse, purgatorie, and the real presence, Ex Euc.

The same yere, one Giles of Burels, a Cutler, was burned for the testimonie of Iesus. He was deteced by the parson of Burels. After they had kept him prisoner 8. months in Louan, they sent him to Burels to be iudged: where he comforted diuers that were there in prison: among whome also was Franciscus Eucenas. He was in prayer so ardent, (kneeling by himselfe in some secreete place) that he seemed to forget himselfe: being called to meate, he neither saw, nor heard them that stood by him many times, till he was take vp by the armes. At sundrie times he might haue escaped, (the doores being left open) but he would not, for bringing the keeper in danger.

At the length, about the moneth of Januarie, he was assayed with torment, to confesse the truth (as they called it) which

which was, purgatorie, and to utter mo of his fellows, but it would not preuaile: then they secretly condemned him, for feare of the people. Standing before the hangman to be strangled first, hee would not, saying: hee should not need to mitigate his payne, for I feare not (saith hee) the fire, doe therefore as thou art commaunded. After this the blessed marty<sup>r</sup> gaue testimonie to the truth in the fire. Francis Eucenas.

An. 1543. and 1544. at Gaunt was very sharpe persecution, as also in all Flanders, but specially at Gaunt, there were many headmen burned for the truth.

1543  
Sharpe persecution.

And after ward the Emperour coming to Bruxelles, there was terrible slaughter and persecution, especially in Zababant, Hennegow, and Artoise. In so much that at one time as good as 200. men and women together, were brought out of the country about to the citie, of whom some were drowned, some burned, some privately made away, others sent to perpetuall prison. Ex Eucenate.

300. martyrs.

An. 1545. Martin Heurblot a fishmonger, before he was conuerted to the Gospell, a man of euill life, but after ward a sincere professour of the truth, was first torméted, to declare and to bewray other of his profession, which he would not doe: after, he was brought before the councill of Flanders, & was condemned the ninth of May, to be burnt at Gaunt in Werle place, for denying Purgatorie, the reall presence, and praying for the dead. His persecutors were the Franciscane friers of Gaunt. Ex Pantal.

1545  
Martin Heurblot.

The next day Nicholas Vanpole, and Iohn de Bruck, & his wife were burned at Gaunt for the same causes: the councill of Flanders being persecutors.

Nicholas Vanpole, Iohn de Brucke.

The same yere at Welden a towne in the low country, Vrsula & Mary, of noble parentage were committed to the fire, for professing of y<sup>e</sup> truth. First, Mary being the yonger was put to the fire, where she prayed ardently for her enemies. Then the Iudges exhorted Vrsula to turne: if she would

Vrsula and Mary.



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not, at the least she should require to be beheaded: but she refused so to do, and as touching the kind of death, she said she feared not the fire, but rather would follow the example of her deere sister that went before. The executioners could not consume their bodies, but left them whole lying vppon the ground white: which certaine godly Christians priuily tooke vp, and buried in the night, Ex Lud. Rab, Pantal. &c.

Two brethren  
and the mother.

The same yere Franciscus and Nicholas brethren, with their mother Catherina, were condemned at Mechlin, for denying the Church of Rome, to be the Church of Christ: for the Sacrament in both kinds: for denying confession, innocation of Saints, and Purgatory. The mother was condemned to perpetuall prison: the brethren after torments, were condemned to be burned: and lest they should exhort the people, they had gagges, or bales of wood thrust into their mouths: which they thorough vehemencie of speech thrust out againe: and sang with a lowd voice, I beleue in one God. The one feeling the flame come to his beard, said: ah what a small paine is this, in cōparison of the glory that is to come. There were besides another yonger brother, and a sister with them in prison, who being as yet not settled neither in doctrine nor yeres, somewhat relented, and were deliuered. Ex Phil. Melanc.

The persecutors were the parson of S. Katherins, Doctor Tapertons, William Cericken ruler of Mechlin.

The same yere, were apprehended one Adrian & Marian his wife. The cause of their trouble was the edict of the Emperour against Lutherans, in the counsell of Wormes. Adrian (for feare) gaue backe, and was onely beheaded: she was burned quicke, beyng enclosed in an iron grate, as the manner of that country is. Ex Pant. lib. 4.

Peter Bruly.

The same yere M. Peter Bruly preacher, after he had endured foure moneths imprisonment, was iudged by the Emperours commissioners to be burned to ashes, and his ashes

Folm 8

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athes to be throwne into the riuer. The Priestes caused a small fire to be made, to increase his paine: but he endured cheerfully, and constantly. He being searched for by the magistrates of Doznick, where he preached, was hidden, and at length, let downe in a basket, ouer the citie wall, where he that let him down, leaning ouer the wall to bid him farewell, caused vnawares, a stone to fall of the wall: which lighting vpon him, brake his leg: and so he was taken by the watch. Ex Lud. Rab. lib. 6.

The same yere, suffred Peter Miocius a silkweauer, before his conuersion, a very wicked man: but after, maruellously reformed by Peter Bruly afoze mentioned: they first imprisoned him in a filthy dungeon, among frogges, toades, and filthy vermin. Shortly after, the Senate sent for him: and when hee would haue answered vnto their examinations, from point to point: they interrupting him, bad him say, yea, or nay. Then said he, if you will not suffer me to answer for my selfe in matters of such importance, then send me to prison againe, among my toades, and frogs, which will not interrupt me, when I talk with my Lord my God. So being condemned, with gunpowder put to his breast, he was put to death, and endured the fire. The Friars hearing the crack of the powder on his breast, told the people that the diuel came out of him, and carried away his soule. There was at the same time, one Bergeban in prison: whom, when the iudges sent for, as one suspected, being then out of the way, he conceived thereof such sorrow in his mind, that he went of his own accord, and presented himself vnto the iudges: wherevpon, (they being sorry for his voluntary apperaunce) they committed him to prison, and after, the commissioners threatening him with cruel torments, & the Friars flattering him, to haue his punishment changed, & to be beheaded: he yelded vnto them. The persecutors were, the Senate of Doznick, and Doctor Hasurdus, a gray Friar. Ex Rabo, &c.

Anno 1546. Iohan. Diazus, a Spaniard, was martired,

and

Around answered.

Bergeban.



Iohan, Diazius  
killed by his  
brother.

and killed of his owne brother, at Pozberg in Germanie: where Diazius was busie in printing of Bucers Booke. His brothers name, was Alphonfus, who brought with him frō Rome, a cut throate, and a ruffian, to kill his brother. To whom, he comming, & perswading him to reuoke the truth, & the other refusing so, to do, he fained himselfe to depart, & took his leaue of his brother: and by the way, buying an hatchet of a carpenter, sent his man disguised, with letters to his brother, himselfe following after: as Iohn Diazius in the morning was rising out of his bed, to read the letters: the wretched hangman, with the hatchet, claued his head insunder to the braines, leauing the hatchet in his head: and so he, with Alphonfus, toke them to their heeles. They of Pozberg hearing of the fact, made after them, and one of the company ouertooke them, and caused them to be put in prison at Genipont: but the Papists handeled the matter so, that the Emperour toke it into his owne hearing, and no iudgement was giuen. Ex Claudio Senarclero,

1546

An armed coun-  
cel at Augusta.  
The interim.

Ann. 1546. Charles the Emp. held an armed Councell at Augusta, after his victoꝝy gotten of the Germans: where, Iulius Vfling, Michael Sidonius, and Iohn Illebius, going about to concoꝝd together the Gospel of Christ with popish traditions, drewe out a newe religion, called an Interim, which the Emp. endeuoured with the sword to mainteine: and vnderstanding, that among other, the citizens of Constantia refused his Interim, purposed to surpris them: but the Spaniards were driuen backe, and their captaine Alphonfus slaine. Ex Sleid. lib. 21.

At the same time, many godly ministers of the churches in Germany, were in great danger, specially, such as refused the Interim: of whom, some were cast in prison, as Martine Frectius, superintendent of Ulms, with foure other preachers mo.

Also, his brother George, for comming to his house, but to comfort him: for which cause Musculus the same time, with

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with other preachers mo, went from Auspurgh, Brentius from Wala, Blarerus from Constance, Bucer from Straus-  
burgh.

In Hungary a certaine godly priest, because he preached that eating of flesh was not forbidden in the Scriptures, the Bishop caused his body to be tied round about with hares, geese, and hennes, and so caused dogges to be set vpon him, which cruelly tare and rent his body to death. Within few dayes after, the vile Bishop fell sicke and died madde. Ex tomo 2. Conwal. serm.

A priest in Hungary.

A strange cruelty.

Anno 1547. the Duke of Saronie, John Frederick beyng taken prisoner of the Emperour at Albis, the 24. of April, because he would not forsake the trueth, was 5. yeres detained from his wife and children, and carried about with the Emperour. At the last, 1552. he was set at libertie, and continued in his religion, till the houre of his death. Sleid. lib. 19.

The Duke of Saronie

1552

Lantgrau of Hesse.

Such also was the case of Philip, the Lantgrau of Hesse: who was sixe daies after the Duke of Saronie, freed out of long captiuitie. Lib. 9. & 24.

1547

Anno 1547. Hermannus, Archbishop of Colen, was deposed by the Emperour: because he had reformed his church of certaine Papisticall superstitions, vsing therein the ad-  
uise of Martin Bucer. In his roome was placed Adolphus Earle of Scanenburgh. Sleid. 18.

Hermannus Archb. of Coln.

An. 1549. Nicholas, a Frenchman, and Barbara his wife, with one Marion, the wife of Augustinus, a Barber, a godly man, suffered: who fled, and traueilling towards Englands, passing by Doznick, were there detected to y<sup>e</sup> Lieutenant of Doznick and so carried to Bergis, and there put into a dun-  
geon. And after ward, Nicholas was condemned to be bur-  
ned, Marion, wife of Austin, to be buried quick. Nicholas (going to the place of execution) was commanded to speake nothing to the people: Yet (forgetting his silence vnto y<sup>e</sup> peo-  
ple) he cryed with a loud voice: Charles, Charles, how long shall

1549

Partidome for the trueth.

Nicholas. Marion.



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A worthy mar-  
tyr.

shall thy hart be hardened? whereupon one of the souldiers gaue him a blow, and the friers cried, he hath a Diuell. To whom he spake the verse of the psalme: Depart from me all ye wicked, for the Lord hath hard the voice of my weeping. Ex Lud. Rab. & alijs.

Augustine.

A while after, Augustine the husband of Marian was taken at Bellemount in Hennegow, & was caried to Bergis, where he was burned, hartily calling vpon the Lord. Ex Crisp. & alijs.

1551

Two virgins.

Anno 1551. at Bamberg two virgins were burned for the testimonie of the truth: they had garlandes of straw put vpon their heads: whereupon one comforted another, saying: Christ bare a Crowne of thornes, and why shoulde not wee weare a crowne of strawe? &c. Ex Phil. Melancth.

Magdeburg.

The same time, the citie of Magdeburg, for refusing the Emperors Interim, had been distressed the space of a whole yeere: but by reason of warre, which fell that time betwixt the Emperour, and the French king, they were receiued in, to fauour, and suffered to enioy their former religion quietly. Sleid. lib. 23.

1555

Hostius.

Anno 1555. one Hostius, other wise called George, for reprobing a frier that preached false doctrine, touching the Sacrament of the Lordes body: after his Sermon in the Church, was apprehended by Hesselius, the Chamberlayne, and first being strangled, was after ward consumed with fire. Ex Lud. Rab.

1554

Ioh. Frisius.

Anno 1554. Iohannes Frisius Abbot of Neuwate in Banaria, was deposed, for mayntayning the trueth. The 25. of June.

1555

Ber. le Blas.

Anno 1555. Bertrand le Blasse, a Silke-weauer, wente vpon Christmas day, to the high Church of Doornick, where (the Priest being at masse) he tooke the cake out of his hands, as he would haue lifted it ouer his head, and stamped it vnder his fete. For which fact, he was first drawen to the castle

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He of Doznick, to the market place (being before thise tormented on the pinebanke.) Then he was set vpon a Stage, where his right hand (wherewith hee took the hoste) was crushed, and pressed betwixt two hote Irons, till the forme and fashion of his hand was mishapen. In like maner, they pressed his right foote, which he thrust out of his owne accord, to be vsed as his hand was before. This done, they took the ball of Iron out of his mouth, and cut out his tongue: who (notwithstanding) with continuall crying, ceased not to call vpon God. Whereupon, the Tormentors put the Iron ball into his mouth againe.

From thence they brought him downe into the lower Stage: he going to the same as quietly, and cherefullie, as if no part of his bodie had bene hurt. Where, his hands and legges were bound behind him with an Iron chaine, and so he was let vp and down into the fire flatte, so long, till his whole bodie was consumed to ashes, which were (by the Gouvernors commaundement) cast into the river.

This done, the Chappel where the crutchie god receiued the shame, was locked vp, and the worde wherupon he priest stood, burnt: the marble stone, on which the god brake his neck, was broken to peeces. And soasmuch, as Bertrad had receaued his doctrine at Wessell, commaundement was geuen, that no person of that Countrey, should goe to Wessell, vnder incurring the danger of the Emperors plackard. Ex Crisp. Plant. & alijs.

The crutchie  
God.

The same yere 200. ministers, and preachers of the Gospel, were banished out of Bohemia, for preaching against the superstition of the B. of Rome. Sleid. l. 25. At the same time also, the ministers of Lozrain were banished by the v. popish Pages, whom the Tigurins did receiue. Panc.

200. preachers  
banished Bo-  
hemia.  
Ministers of  
Lozrain ba-  
nished.

An. 1562. Frances Warbut, and Alexander Daiken, were beheaded at Doznick for the profession of the trueth, and yet their bodies committed to sepulture: they singing Psalmes when they went to execution, Ex Eud. Rab.

1562.

F. Warbut,  
A. Daiken.

Gil-



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Gil. Viuer.

Gillotus Viuer, Iames Fabers father in law, Michaell Faber, sonne to Iames Faber, Anna, wife to Gillotus, and daughter of Iames, were burned at Valence, for the testimony of the trueth. Persecutozs Earle Lalaine.

1550

Michella,

1552

G. Hamell.

Anno 1550. At Valence, was Michella, wife to Iames Clerke, who suffered befoze, burned also w<sup>th</sup> Gillotus, Crisp.

An. 1552. Godfrey Hamel a tayler, was burned at Doznick, or Turney: and when (to diminish his paine) the hangman would first haue strangled him, he refused it, saying, he would abide the Judges sentence. Ex eod.

Beside these martirs, a number suffered in the higher, and lower Germanie: some secretly made away, some burned, and some drowned.

1555

Iohn Malo

Anno Domini 1555. At Bergis, suffered Iohn Malo, Damian Wittrock, Weldrew Calier, Iohn Porceaw, burned quick.

An. 1541. Suffered one Iulian, & Adrian Lopphen, 1555 At Buxels, 1559. was one Baldwine beheaded: another also called Gillekin Tilman burnt.

An. 1541. William Swole, burnt at Mechlin.

An. 1529. Nicholas Paul beheaded at Gaunt.

Parents and  
children mar-  
ried together,

1556

Robert Orginer, and Iane his wife, with Bandicon, and Martin Orginer, their children, suffered at Lille, in the yere 1556.

Master Nicholas, and Iames Fosdaw, burnt at Mous, Cornelius Volcart, at Buzgis, anno 1553. Habert the printer, and Philip Iopner, at Buzges, anno 1553. A woman buried with thornes vnder her. Peter le Ronp at Buzges, anno 1552. At Mechline suffered Frances, and Nicholas Thijs, two brethren, anno 1555. At Antwerpe were burned Adrian a painter, and Henric, a Tayler, an. 1555. Also Cornelius Halewine, Locksmith, and Herman Iohnson, & same yere. Iohn Champ, Scholemaster, anno 1557. With a number mo, which are to be seene in a dutch booke of Adrian.

Anno 1525. A certaine Monke, because he forsooke his abbo-

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abominable order, & married, was burnt at Prague. A godly preacher was poisoned by 5 priests at Erford. Ex Pantal.

Thus farre the Duch martyrs.

These which follow are French martyrs.

**A**Nno 1524. James Pauan scholemaster was persecuted by D. Martiall of Paris, and there burned: he had once befoze bene compelled to recant. Ex Crisp.

1524

James Pauan.

Anno 1528. Dionisius Rieux, was burnt with a slow fire at Meloa, and did abide much tozment: he much meditated vpon the saying of Christ: He that denieth me before men, &c. Ex Crisp.

1528

Dionisius Rieux.

Ann, 1533. Iohan. de Caduceo batcheler of the ciuil law, was burned at Limosin.

1533

The same yere, these 5. were burned at Paris, for casting abroad certain bills, which sounded against the masse. Bartholomew Mylen, a lame creple, Ioh. Burges, merchāt, the receiuer of Pantz, Henry Poole of Courbellin, Cantella a Scholemistres, Stephen de la Forge, merchant. Henry Poyle had his tongue boared thozough, and with a wyze tied to one of his chēkes: they were atached by the Promoters of Paris. Crisp.

Iohan. Caduceo.  
Fine burned at Paris.

Anno 1534. Alexander Canus Priest, otherwise called Laurentius Crucenc, was burned at Paris with slowe fire, Pantal.

1534

Alexander Canus.

Anno 1533. Iohn Pointer, a Surgeon, was first condemned to be strangled, and then burned: but after ward (because he would not do homage to an Idoll at the commandement of a Frier who came to confesse him) his sentence was altered, to haue his tongue cut out, and so to be burned. The persecutors were the Graye Friers of Paris, and the Carbonish doctors, Crisp.

1533

I. Pointer.

The same yere, Peter Gander, sometime knight of the Rhodes, was trayned out of Geneva by his vncke, and after long tozments, was burned, Crisp.

Anno



1534

Quoquillard.

Anno 1534. Quoquillard was burned at Bezanson. Crispin.

The same yere Nicholas a scriuener, Iohn de Phoyx, Stephen Burlet, were burned at Arcas. Also Mary Becandella, for reprouing false doctrine preached by a Frier, was accused by a Grayfrier at Rochell, and burned at Fountanis. Crisp.

1535

Iohn Cornuon.

Anno 1535. Iohn Cornuon of Moscou, was burned for the testimonie of the truth: a man vnlettered, yet to whom God had giuen such wisdom, that the Iudges were amazed. Crisp.

1526

Martin Gouin.

Anno 1526. Martin Gouin being taken with letters of maister Farell, and Peter Viret, and forced by the Inquisitour, to make confession of his faith, was drowned. Crisp.

1540

Claud. Painter.

Anno 1540. Claudius Painter, a goldsmith, was accused by his kinsfolks, whom he attempted to conuert, & was committed to Morinus, a chief captaine: who condemned him to be burned: but the high Court of Parlement of Paris, gaue iudgement, that his tongue shoulde be first cutte out. Crisp.

Steph. Brune.

The same yere, Stephen Brune a husbandman, was persecuted by Gasper Angerius, the Bishoppes renter, and Donucellus, a Franciscane, and Inquisitour: he was iudged to be burned. At the place of his burning, called Plamoull, the winde blew the flame of the fire so from him, that he stode exhorting the people that continued there, about the space of an houre, scarce harmed, or touched with any flame. So that all the wood being wasted, they were fayne to begin a new fire againe: yet stode he constant, neither could he yet be burned.

When the Hangman tooke a stake and let fly at his head: to whom the blessed man (being yet aliue) said, when I am iudged to the fire to be burnt, doe you beat me with staves, like a dogge? With that the hangman, with a pike thrust him

him

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him through the belly and guts, and so burned him to ashes, scattering his ashes after ward with the wind. Ex Crisp.

Anno 1542. Constantinus a citizen of Roan, with thre  
other, were burned for the testimony of the truth. Crisp.

1542

The next yere Iohn du Beck priest, abode the torment  
of the fire for the truth, in the chiefe citie of Champaine.

Constantinus,  
Iohn du Beck.

The same yere Aymond de lay voy a preacher, being  
accused by the parish priest of S. Faith in Angeou, & other  
priests, was taken (when he might haue fled, and was also  
by his friends exhorted thereto) & hauing bene tormen-  
ted thre houres, that he sounded therewith, being a man of  
a weake nature, he was condemned to be burned at Bour-  
deaur. After sentence giuen he conuerted a Carmelite frier,  
who was his confessor. He was burned for denying purgato-  
rie, with other points of popish superstition: when he was  
brought to the place of execution, he sang the psalme, When  
Israell came out of Egypt, &c. and as he was oft repeting, O  
Lord my God I comend my soule, the hangman haled him  
upon the steps, in such sort that he strangled him, & after his  
body was consumed with fire. Before his death, my flesh & notable  
(saith he) strineth maruelously against the spirit, but shortly, saying.  
ly I shall cast it off.

Aymond de  
lay voy.

Anno 1544. Francis Brihard the chiefe secretarie to  
the Cardinall of Bellay, his tongue first cut out, was after  
consumed with fire.

1544

Francis Bri-  
bard.

Wil. Russen.

The same yere W. Russen an Apothecarie, was burned  
at Roan, for scattrring bookes against popery. First, because  
he would not do reuerence to the Image of our Lady, his  
tongue was cut out. The manner of the execution was, he had  
his hands & feet bound behind his backe, & with a pully was  
lifted vp into the aire, & when the fire was kindled, he was  
let doونه into the flame, where the blessed marty with a  
smiling & cheerefull countenance looked vp to heauen, neuer  
moving nor stirring till he gaue vp his spirit: some said, he  
had a diuel, others said nay, for then he would haue falle into

¶ I.

dispaire,



De Lauda.

dispaire. The Carmelite, who moued him, going to executiō, to doe homage to the idol, was called De Lauda: he was afterward conuerted, and preached the gospell. Crisp. lib. 2.

1545

James Cobard.

Anno 1545. James Cobard a scholemaister, was burned in the cite of S. Michael, in the dukedome of Warens in Lozraine, for disputing with thre popish Priestes, and mainteyning that the Sacraments doe not auaille without faith: and for other his confessiōs, which he sent of his owne accord to the iudges, by his mother. Crispinus.

Peter Clerke.

An. 1546. Peter Clerke, brother to Iohn Clerke, burnt befoze Stephanus Mangius, James Bomplack, Iohn Brisebar, Henry Hutmotes, Thomas Honorate, Iohn Bardouinus, Iohn Fleisch, Iohn Pitquer, Iohn Matheston, Phillip Little, Michael Chailow, Frauncis Clerke, Couberon a weauer, were burned at Melda or Meaux, 10. miles from

W. Briconetus.

Paris, were William Briconetus W. of the place did much good, and reformed the Church, but being straitly examined, relented, and there entertained a priuate congregation in Mangius house, & chose Peter Clerke to their minister. The congregation grew shortly to 400. and complaint beyng made thereof to the Senate of Paris, thre score & two, men & women, were brought bound to Paris, singing Psalmes by the way, especially the 79. psalme: of these 62. four tene were stedfast & constant, & endured first racking, to be wray other of their bzyethzen, but vttered none: & rest were scourged and banished, the other persisting still in the profession of the truth, were sent in a cart from Paris to Melda, to be executed. In the way thre miles from Paris, a certaine weauer meeting them, cried aloud: bidding them to be of good chere, and to cleaue fast to the Lord, who also was taken and tied fast to the cart. Comming to the place of execution, which was befoze Mangius house, it was told them that they which would be confessed should saue their tongues: so 7. (to obtaine to speake) were confessed the other 7. would not. As they were in burning the people song psalmes. The priests

34. Christian  
martyrs.

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priests also seeing that, song, *O Salutaris hostia*, and *salve Regina*, while the sacrifice of these holy martirs was finished. The priestes sing at þ death of martyrs. Their wiues being compelled to see their husbands in torments, were after put in prison, from whence they being promised to be let go, if they wold say, their husbands were damned, they refused to say so. The accusers wer, Francis friers.

Anno 1546. Peter Chaper was first strangled, and then burnt at Paris, for scattering booke of religion, and farther confession of his faith. His accuser was Iohn Andre, promoter to Lifer the President. Going to execution, he prayed, O Iesu, son of David haue mercy vpon me. Then said D. Malliard, who was one y disputed with him befoze, & was appointed to be present at executiō: say Iesus Maria, or els (saith he) thou shalt be burned quick: which he refused to do, and after ward being strugled withal, to vtter y same, did let scape out of his mouth, Iesus Maria vnawares: but he by & by, repressing himself: O God (saith he) what haue I done, pardon me O Lord, to the truth I haue sinned. Then was he strangled, yet so, that somewhat he felt the paines of the fire. After this, Malliard full of anger, went to the iudgement house, and much blamed the iudges for suffering the heretikes to haue their tongues: wherevpon, a decree was made, that all that went to be burned, vnles they wold recant at the fire, shold haue their tongues cut out: which law was after ward diligently obserued. Crisp. lib. 6.

1546

Peter Chaper.

Their tongues cut out.

Anno 1546. Sauitinus Nivet a lame creeple of the towne of Beaur, as they were examining him of certain points of religion, asked him, whether he wold stand to that hee had said or no: to whom he answered againe: I aske you Lord Judges, dare you be so bold, to deny that which is so playn, and manifest by the open words of the scripture. At last, he suffered death, with cruel torments, through y means of Peter Lifer, a great persecutor. Henric. Pant. & Gallic. hist.

Sauitinus.

The same yere, Stephen Pollior was apprehended at Paris, & burned at Paris, having his booke hanged about his

Steph. Pollior



Pantal.

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his necke : after hee had a long space bene kept in a foule and darke dungeon.

1547

Ioh. English.

Michael Michelot.

Anno 1547. Iohn English was condemned by the high Court of Paris, for the profession of the trueth. Crisp. & Adrian.

The same yere Michael Michelot was burned at Wenden by Turney: who being asked, whether he would recant, and be beheaded, or persist, & be burned. He answered: that he trusted, he which gaue him grace not to deny the trueth, would also giue him patience to abide the fire.

Leonardus de Prato.

The same yere, Leonardus de Prato going to Bar, a towne in Burgondie, from Dyion, with two false brethren: with whom, he talked of religion, was betraied of them, and burned.

Ioh. Taffington.

Also, the same yere, Iohn Taffington, Ioane his wife, Simon Mareschall, Ioan his wife, William Michlinc, James Bonleraw, and James Bretany, of the citie of Langeres, wer committed to the fire, and suffered with great constancie: especially, Ioan, Simons wife, reserued to the last place, because she was the yonger, confirmed her husband, and al the rest: declaring that they should the same day be married to the Lord Iesus Pantal. Crisp. & alii.

Michael Mareschall, &c.

The same yere, about the same time, were Michael Mareschall, Iohn Cam, great Iohn Camus, and Iohn Seraphin condemned by the Senate of Paris, and there burned. Ex eisdem.

1548

Ostauia Blods

Anno 1548. Ostauia Blonds, a marchant of precious stones, was first apprehended at Lions, and there, after a while, confessing, and standing to the maintenance of the trueth, at length through importunitie of his parentes, and friends, gaue ouer his confession: notwithstanding, Gabriel of Hacconer, presentener, his persecutor, not leaving him so, appealed him vp to the high court of Paris, where, being asked touching his faith, which of the two confessions hee would stand to, (he being admonished befoze of his fall and offence

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offence geuen) said, he would liue and die in his first confession; and so was he condemned to be burned, Crisp. l. 6.

Anno 1549. Hubert Cherrer, Tayloz, a young man, of 19 yeres, constantly suffred at Dyion, for the testimony of the trueth: notwithstanding all thzeatnings of persecutozs, oz allurements of parents.

1549  
H. Cherrer.

The same yere. M. Florence Venot, after he had endured 4. yeres imprisonment at Paris, where he suffered greuous torments: and (among other) had been put in a bzake, like an Hipocras bagge, that hee could neithr stande noz lie seuen weekes together. At length, when there was a great shewe in Paris, the king comning to the citie, and diuers other martirs in sundrie partes of the Citie put to death, he (with his tongue cut out) was bzought to the execution of the all. And last of all, in the place of Paulbert, was burned, the 9. of July in the afternone. Crisp.

F. Venot.

The same yere also, Anne Andebert, an Apothecaries wife. and a widow, was burned at M<sup>e</sup>leance, and condemned by the councel of Paris. When the rope was put about her, she called it her wedding girdle, where with she should be married to Christ: and being appointed to be burned vpon a Saturday, she said: On a Saturday was I first married, and on a Saturday shal I be married againe, Ex Crisp.

A. Andebert.

Notable constancie and courage in a woman.

The same yere, when diuers were burned at Paris, for a spectacle, not long after the coronation of Henrie 2. among them was a poore tayloz, dwelling not farre of the kings palace, in S. Anthonies streete, who (for that he wrought vpon an holie day) was clapt in prison: and the matter being brought to the Court, the poore tayloz was presented euen before the king, into the Palace: where hee so couragiously behaued himselfe against Petrus Castellanus, B. of Mascō, whom the king willed to talke with this poore Tayloz in his presence, that the king seemed to muse with himselfe (as one amazed) so y<sup>e</sup> (least his behauiour should be any meanes to worke in the kings mind) he was commaunded againe to

A poore tayloz.



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the hands of the Officer, and within few daies condemned by the high steward of the kings house, to be burned alive. And so his execution was sharpe and cruell, befoze y<sup>e</sup> church of Saint Marie, the king himselte being p<sup>r</sup>esent : where it pleased God to geue such strength to his seruant, in suffering, that the beholding thereof did moze astonish the king, then all the other did befoze. Io. Crisp. Pantal. li. 7.

Claudius.

The same yere was one Claudius burned at Orleans, (comming from Geneva to his Countrey,) fo<sup>r</sup> the Gospel. Crisp.

L. Galimard.

M. Morreow.

The same yere the Councell of Paris condemned Leonard Galimard, to be burned, the same time that Leonard Venate suffered at Paris. Also, at Troyes suffered Macæus Morreow fo<sup>r</sup> the testimonie of the trueth. Ex eod.

1550

L. Godean.

An. 1550. Ione Godean, and Gabriel Berardinus, were burned: being apprehended fo<sup>r</sup> rebuking a priest of swearing. Gabriel began to shrink fo<sup>r</sup> feare of to<sup>r</sup>ment: yet being confirmed by the constant death of Ione, recovered againe: & (having first his tongue cut out) was burned, Eod.

1551

T. Sanpaulinus a notable martir.

An. 1551. Thomas Spaaulinus, of 18. yeres of age, fo<sup>r</sup> rebuking one that did sweare, at Paris, was suspected of Lutheranisme, and so miserably racked in p<sup>r</sup>ison, y<sup>e</sup> he shoulde either fo<sup>r</sup>sake his opinion, o<sup>r</sup> confesse other of his religion: th<sup>r</sup>ough the setting on of one Mallard, & other Sorbonists, that the sight thereof, made Aubertus, one of the Councell, to turne his back, and weepe.

Marcellous constancie.

The young man (when hee had made the To<sup>r</sup>mentors wearie with racking, and yet would confesse none) at laste was had to Maulber's place in Paris, to be burned: where he (being in the fire) was plucked vp againe vpon the gibet, and asked whether he would turne: To whom he said, that he was in the way toward God, and desired them to let him goe. And so he ended his life. Ibid.

Anno 1551. Mauricius Secenate was burned in Po<sup>r</sup>uence, fo<sup>r</sup> the testimonie of the trueth: who first answered in  
such

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such sort that they had no great advantage against him: for which hee was so troubled in conscience, that being afterward called before the iudge, answered so directly that hee burned for the same. Ex eodem.

The same yere was Iohannes Put of de Puteo, surnamed Medicus, burned at Vez in Provence, for the Sacrament of the Lords body. Ibidem.

The same yere, at Lions was Claudius Mouerius, after much dangerous afflictions & prisonments, burned for the profession of the truth. He was noted to be of so mild conditions, & so constant, and learned withall, that certaine of the iudges could not forbear weeping at his death.

Claudius Mouerius.

Anno 1552, Renat Poyet, the sonne of William Poyet, which was chauncelloe of Fraunce, for the constant witnessing of the truth, was burned at Salmure.

1552

Renat Poyet.

The same yere, Iohn Loyer and his seruauant a yong man, comming from Geneva, were taken by the way, and had to Tholouse, where they were both condemned. When they were brought to the stake, the yong man first going vp, began to weepe, the Maister fearing least hee should giue ouer, ranne and comforted him: so they began to sing as they were in the fire: the Maister standing vp right to the stake, shifted the fire from himselfe to his seruauant, being more carefull of him then of himselfe: and when he saw him dead, he bowed himselfe downe into the fire, into the flame, and so died. Crispin, & alij.

Iohn Loyer.

Piety & christian charity.

The same yere, Hugonius Grauiet minister of Cortillon, was taken at Gascon, where he went to visit his wines friends, and was burned at Burg. Crisp.

Hugonius Grauiet.

Anno 1533. Martial Alba, Petrus Scriba, Bernard Segonie, Charles Faber, Peter Nauihew, comming from Geneva, and going to Lions, where they sitting at the table of one that met them by the way, and had them home to his house, were apprehended and led to prison: where after they had continued a yere, and disputed with the Friers, & had

1533

Fine students burned.



Christian cha-  
ritie.

exhibited a learned confession of their faith, after ward were burned at Lions. They were examined sundery of the sacrament of the Lords body, of purgatoz, of confession, inuocation, free will, and of the supzernacie, &c. Beyng set on the cart, they began to sing Psalmes: at the place of execution Martial Alba beyng the eldest, was the last that went to the stake, who desired he might go about his fellowes tied at the stake and kisse them. which beyng graunted, he went and kised euery one of them, saying: farewell my bzother, likewise each one bad farewell my bzother. The hangman thought first to haue strangled them, but their faces being smeared with fat and brimstone, the rope was burnt befoze they were strangled: so the blessed martyrs in the midst of the fire, spake one to another to be of good chære, and so departed. Crisp. Pantal.

Petrus Bergerius.

Shortly, after the five students befoze mentioned, Petrus Bergerius made the like confession, and was burned at Lions: he conuerted in the dungeon a certaine theefe, who for payne and tozment in the pyson cried out of God, and cursed his parents that begat him, beyng almost eaten with life, miserably handled, and fedde with such bread, as dogges, and hozes had refused: he by the prayers and teaching of this Bergerius was conuerted: his name was Iohn Chanbone. Touching his conuersion he wrote a sweet letter to those five students, wherein he prayled God for them. Crisp. & Pantal.

Iohn Chanbone.

1553

Dionisius Pelloquine.

Anno 1553. Dionisius Pelloquine, a monke sometime, was burned at Wille Franch, six miles from Lions, after long imprisonment, his articles were the Masse, the Sacrament, auricular confession, Purgatozie, the virgin Marie, the Popes supzernacie: He died the 11. of September. Stephanus Pelloquinus his bzother was taken with Anne Andebert aboue mentioned, and martyzed at the same time, at a small fire. Crisp.

The same yere Ludouicus Marsacus, who had bin of the  
order

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order of the Dimilaunces, that had serued the king: Michael Gerard his cousin, Stephen Granot carpenter, were burned at Lyons, by sentence of the kings Lieutenant. As they should be brought out to to the stake, by the hangman, he tied the rope about the necke of the other two, Marfacke seeing himselfe to be spared, for his order and degrees sake, called by the way to the Lieutenant, that hee might haue also one of the precious chaines tied about his necke, in honour of his Lord: the which being graunted vnto, they were so led to the fire. Crisp. Pantal.

A worthy champion of Christ.

The same yere, Mathæus Dymonetus a marchant, who befoze his conuersion, had led a vitious life: was burned at Lyons, by the Lieutenant, Primacius, and Bnatherius officiall, and Orus inquisitour. Hee suffered the 15. of July. Crisp.

Matheus Dymonetus.

The same yere, William Neele, an Augustine Fri- er, was burned at Cureur in France, for rebuking the vitious life of Priestes, and the Deane named Legoux. Pantal. lib. 6.

William Neele.

The same yere also, Simon Laloe comming from Geneva, was taken: and after much racking, and torments, was burned at Dyion: the 21. of Nouember. The executioner named Iames Siluester, seeing the constancy of the martyr, was so touched in conscience, that he fell into such a dispaire, that he could hardly receiue anie comfort of all the promises of the Gospel: at length he was strengthened, and conuerted: and so with all his familie removed to Geneva. Crisp.

Simon Laloe

Iames Siluest.

Also the same yere at Paris, Nicholas Nayle shoemaker, comming thither, with certaine fardels of booke, was apprehended: and after diuers torments, so that his bodie was almost dissolued one ioynt from another (to vtter his fellowes) was last of all burned. Crisp.

Nichol. Nayle.

The same yere also, Peter Serre about Tholouse, (who first was a priest, and then went to Geneva: where hee learned

Peter Serre.



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The name of a  
priest, a name  
of shame to a  
Christian.

learned the shoemakers craft, and so lived) was burned, being bewzaied by his brothers wife: to whom he came of kindnes from Geneva, to do his brother good. The iudge asking him what trade he was, said, of late he had been a shoemaker: the Judge asking what trade hee had befoze vsed, said: he was ashamed to rehearse, or to remember, it being the vilest, and wickedest estate in the world. The Judge and the people hearing him say so, thought he had been some thiefe, or cutpurse, and were desirous to heare the same of him: but he very loth, and with shame refused to vtter the same: neuerthelesse, at length, through impoztunity, was constrained to declare the trueth: and saide, he was a priest. His tongue being cutte out, and so put to the fire, hee stode so quiet, looking vp to heauen all the time of his burning, as though hee had felt nothing: bzinging such admiration to the people, that one of the Parliament sayde: that way was not the safest, and best, which they vsed in bzinging the Lutherans to the fire: for it would doe moze hurt than good. Crisp.

Steph King, &c

The same yere Stephen King, and Petrus Denocheus, one King a Notary, and Petrus his Clarke, were after long imprisonment, burned at Chartris.

1554

Antonius  
Magneus,

Anno 1554. Anthonius Magneus being taken at Burges, by certaine priestes, was sent to Paris, where, after great rebukes, and tormentes, he was iudged to haue his tongue cut out, & to be burned at y place, of Paulbert in Paris. He was sent from the 5. students at Lyons, & other in captiuitie at Paris, vnto Geneva, to commend the to their praiers vnto God: from whence hauing returned, within 3. houres after he was taken at Burges. Crisp.

William Alencon,

The same yere, William Alencon book-binder, was burned at Mount-pelliers, y 7. of January. There was y same time at Mount pelliers, a certain clothworker, who for fear reuolted: to whom it was iniointed by the iudges, to make recantation publikely, and to bee present at the burning of

From 8

## the Acts and Monuments. 459

of Alencon: at the beholding of whose constancie he gathered such boldnesse, that he desired the iudges, either that he might burne with Alencon, or else to be caried backe again to prison, saying: that he would make no other recantation: *Repentance.* wherefoze within thre daies after was burned. Crispin.

The same yere, at Dola was beheaded a godly lawier, Paris Pamer. named Paris Pamer, for the gospel of Christ. Pantal.

The same yere, Peter du Val shoemaker, after most græ- *Peter du Val.* uous torments, was burned at Pismes. Crispin.

Also the same yere, Iohannes Filiolus carpenter, & Iulia- *Iohn Filiose.* nus le Ville pointmaker, were burned at Sansare: they were apprehended by Gilles le Pers. After sentence of fire being giuen, they appealed to y court of Paris, where they being presented, Gilles le pers was sodainly stricken mad, & so died. After this, the officer tormented the from after dinner, til 3. of the clocke, to make them recant: which, whē they constantly endured, they were brought to the place of execution, where the officer put into their hands, being bound, a wooden crosse, which they toke with their teeth, and cast away. Wherefoze, their tongues were cut out: which not withstanding, they spake at their death, saying: We bid sinne, the woꝛlde, and the Diuell, fare well for euer, with whom wee shall neuer haue to doe hereafter. At last, when the tormē- *Notable constancie.* toꝛ came to smeare them with brimstone, and gunpowder, goe to (said Filiolus) salte the stinking flesh, salt it. Finally, as the flame burst vp to their faces, they constantly finished their martirdome, Pantal.

The same yere also, Dionisius Vair was burned at Roan, *D. Vair.* his iudgement being geuen, thise to be taken bp with the engine, and so to be let downe againe. He was first a popish priest: left that, and became a bookebinder at Geneua. Afterward, in the time of king Edward, was minister at Bersey till Quene Marie came in. He was apprehended at Roan, with I. Langoise, his brother: by one William, who staid his booke, & him y had y custody of the: wherof Denis hearing, to  
re-



red.eme the kéeper of his booke, offered himselfe, and so after many terrible tormentes, he was executed with fire, where the flame went so high, that the hangman being not able to come néere him, cried to the people standing by to helpe, but neuer a man would stir. So he finished his course and martyrdome. Pantal. lib. 10.

There was a rich man in Paris, that sayd in iest to the Friers of S. Frauncis order, you weare a rope about your bodie, because S. Frauncis should once haue bene hanged, but the Pope redæmed him, vpon condition that euer after he should weare a rope. Upon this the Franciscans caused him to be appzehended, and so iudgement passed he should be hanged, but he contented to recant, thought thereby to saue his life. The Friers hearing of his recantation, commended him, saying: if hee continued so, he should bee saued: and so called on the Officers, that hee might be hanged, while he was in a good way: and so, notwithstanding his recantation, he was hanged for iesting against the friers. Pantal.

Cruelty of the  
Friers.

1554

Th. Galbergne

Anno 1554. Tho. Galbergne a Couerlet-maker, was burned at Turney, chærefully singing psalmes, at the time of his execution. Crisp. lib. 4.

Nicholas Paul.

About which time also, Nicholas Paul was beheaded at Gaunt.

1551

R. Feurus.

Anno 1551. Richard Feurus, a Goldsmith, was condemned at Lions, he appealing to the high Court of Paris: In the way as he was led to Paris, he was mette by certaine whom he knew not, and by them taken from his keepers, and set at libertie. And anno 1554. finding fault in an Inne in Dauphin, with grace said in latine, he was detected, and taken by the vnder Marshall, and brought to Lions, where he was condemned, first to haue his tongue cut out, & then to be burned, (Dignatius being Judge:) which he receaued willingly, the 7. of Iulie, Crisp. & alijs.

The same yere, Nicholas de Chesne, as he went from

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Bezamon, to the Towne of Gric, did not homage to a certaine crosse. Whereupon, he was detected by a Monke, and condemned by the Judge to be burned. Being caried to the place of martirdome, by the way he was promised, that if he would knæle downe and heare a masse, he should be let goe as a passenger. Which Nicholas refusing to doe, took his death patiently, Crisp. lib. 6.

Anno 1556. Iohn Bertrand, a keeper of the Forrest of March Royce, was burned at Bloys, for the testimonie of the trueth, being condemned by Denis Barles, Counceller of Bloys: As he was tied to the poste he sang the 25. Psalm. Of age he was young, and of countenance, amiable. Seeing the place where he should suffer, O happie iorney (saith he) and faire place, that is prepared for me. O Lorde (saith he) geue thy hand to thy seruant, I commend my soul vnto thee, and so yelded by his spirit. Crisp. lib. 6.

1556

I Bertrand.

The same yere, Peter Ronsean, whilest he required his inheritance of his brother in law, was betrayed by him. He was put to the racke 3 times, which he suffered constantlie with great torments. Afterward he had his tongue cut out, and a ball of Iron put into his mouth. He was drawen on a hurdle, all broken and mangled, to the fire: where he was drawen by into the ayre, and let down 3 times: and when he was halfe burned, the ball of Iron fell out of his mouth, and he with a loud voice cryed out: saying, Iesus Christ assist me, and so gaue by the ghost, Crisp.

P. Ronsean.

The same yere suffered also at Bourdeaux, Arnold Mouier, & Iohn de Cases, who went to comfort Arnold. After many examinations, sentence was geue they should be burned, by Anthony Lescure, the kings Atturney. They were drawen thow the durt vpon hurdles to the place of execution, with a number of billes, glaives, and gunnes, & trumpetters. The Magistrates commanded also the gates to be shutte, and garbed with hoppers. Arnold was first strangled. Cases was set on fire before the

A. Mouier.



the hangman came, who chanced to fall from the top of the post, to the pavement, and so brake his head, that the blood followed in great quantitie. When these two milde Martyrs were almost consumed to ashes, sodainly there fel such a feare among them, without any cause, not withstanding their gates were garded, their furniture of gunnes, & other weapons, that they all fledde, and ranne ouer one another. The Prior of S. Anthonies fell downe, so that a great number went ouer him. The Judge Pontake, on his Hule, with his red robe, flying as other did, was ouerthrowen in the pzeale, in the stræte called Peterni, in such sort, that he was faine to be caried to a widowes house, and there cried within: hide me, lane me, I am dead, my friends: hide my Hule, that no man see her, &c. But no man knew any cause of all this feare, Crisp. li. 6.

B Hector.

The same yere, Bartholmew Hector, a Bookseller of Geneva, as he came into the vale of Angrogn in Piedmont, was arrested by a gentleman called Perrere, & sent to Tharin, and was burned. At the stake he was offered his pardon, if he would retant, which he refused. At his death many wept, saying, why doeth this man die, that speaketh of nothing but of God? Crisp. lib. 6. He was condemned by Barthelmew Emie, President.

1557

P. Ceur.

Ann 1557. Philip Ceur, Apothecarie of Geneva, and James his felow, were burned at Dyion, the most parte of the people wept bitterly, saying, be of good cheare, brethren, &c. whereat the aduersaries were greatly offended, saying to the Magistrates, doe you not see how almost halfe parte of the people is on their side, and comforte them, Crisp. libro. 6.

Archambant.

The same yere, Archambant Seraphoni, and M. Nicholas de Russeaw, constantly suffered at Dyion. The same Archambant had bene condemned 3. yeres before, at Mule, and as he was led to Burdeau, escaped, Ibid. The same yere, Philbert Hambis, sometimes a Priest, then

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Then a painter, afterward the minister of Albenart in Santong, was apprehended at Saintes Mille, and with him his host, a priest whom he had converted to the Gospell, and so carried to Burdeaur before the president. As he was in prison, on a Sunday a Priest came in with all his furniture, to say Masse, whom Philbert seing inuested, came and plucked his garments from him, with such zeale, that the masse-garments, with chalice, and candlestickes fell downe and were broken, saying vnto him: is it not enough for you to blaspheme God in Churches, but you must pollute also the prison with your Idolatrie? The gaoler hauing first beaten him, vpon this laid him in a low pit, laden with yrons, that his legs were swollen withall, and there continued 8. daies. A little before, perceiuing the priest his host to haue fallen, and to haue flatly renounced his profession, after certaine instruction, and warning to repent, he tolde him, his life should be neuer the longer, for he should die before him, and not for Gods cause: and that he should be an ensample to all apostataes: he had no sooner ended his talk, but the priest going out of prison, was slaine by two gentlemen which had a quarrell to him. At the place of his execution, the trumpets blew to hinder the people from hearing his exhortation: so first being strangled, hee was consumed with fire. Crisp. lib. 6.

Gods vengeance.

The same yere, Nicholas Startorius was attached by Ripet, a Secreatarie, and burned at Ost, by Piedmount: being first tried with the rack. He was afterward burned: being of the age of 26. He was apprehended for blaming a frier that preached false doctrine. Crisp. li. 6.

N. Startorius.

An. 1558. George Tardif was burned at Senes. Another at Tours, a boilderer of that place. Nic. a shoemaker, at Jenuile. Nicholas was yong: who, when he was condemned, and set in the Cart, his father (comming w a staffe) would haue beaten him; but y officers (not suffering y) would haue broken the old mā. The sonne seing that, cryed out, saying,

1558

G. Tardif.

The father against y sonne.

he



he had authoritie ouer him, and therfore desired them to suffer him: finally hauing a ball of iron put in his mouth, hee was consumed with fire. Crisp. lib. 6.

An assembly of  
three or foure  
hundred of the  
faithfull at  
Paris.

Anno 1558. the fourth of September, a company of the faithfull to the number of three or foure hundred were assembled at Paris in a certaine house, hauing befoze it the colledge of Pleffis, in the strate of S. Iames, and behind it the colledge of Sorbone, who there assembled in the beginning of the night, to communicate the Lordes supper, were discovered by the Priests of Pleffis, who made outcry vpon them, that the whole citie almost was in armour. The gouernours of the congregation exhorted the people to constancy, and fell to prayer. That done, (thorough the counsel of some, which knew the cowardly hearts of the multitude) order was taken, that the men which had weapons, shoulde venture thorough the presse, onely the women and children, remained in the house, & a few men with them, which were lesse bolde, to the number of five or seuen score: where appeared the wonderful work of God, in the y went out with weapons: which (notwithstanding, that the lanes and passages were stopped, and fires made) did all escape, saue onely one, who was beaten do wne with stones, and so destroyed. Certaine that remained in the house, after ward lept into gardens: where they were staid till the magistrates came. The women, who were all of great wealth, only five or seuen excepted, perceyuing the furie of the people, wente vp to the windowes, crying mercie, shewing their innocent intent required iustice ordinarie.

A maruellous  
deliuerance.

Thus as they were inclosed fir or seuen houres, came Martin, the kings Atturney, with force of Commissaries, and Sergeants, who entring the house, and vieweing of the furniture, the women and children, for pitie coulde not refraine from teares. Notwithstanding, proceeding in his office, he had them all to prison, in the litle Castle. In the meane time, all manner of slanderous reports were raised  
of

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of them, as incest, conspiracie, killing of childzen, &c. which  
rumour the Cardinall of Lozraine did greatly confirme. The  
bzyethzen which escaped, hearing this, consulted, first to  
humble themselves with pzaier befoze God in their pziuate  
families. Secondly, to stop the bzutes running of their as-  
semblies, to wzyte Apologies, one to the king, another to the  
people. The Apologie to the king nothing pzeuailed: who  
was perswaded that all was but pzetenced excuses. The  
other to the people did great good, in satysfying the rumours  
and defending the good cause of the Gospel: against which  
Apologies, and persons, diuerse Sozbonists began to wzyte,  
one called Doctor Demochares, the other Cualis Bishop of  
Auranches: besides these, yet a thirde Sozbonist. And finally  
the 17. of September, diuerse of the poze afflicted Chzisti-  
ans were bzought sozth to their martyrdome, a great part  
of them being deliuered by the intercessiõ of the Germans,  
who were then in a certaine colloquie at Woymes, albeit  
certaine of the company were executed befoze the com-  
ming of the Germane Embassadors, whose names dw here-  
ensue: Nicholas Clynet one of the Elders of the congre-  
gation at Paris, befoze scholmeister at Santong where  
hee was bozne, was there pursued, and had his image bur-  
ned: hee did so ouerthzowe Mailhardone one of the cheefe  
Sozbonistes, and a notozious Sodomite, the Lieutenant,  
that he confessed, he neuer heard a man better learned, and  
of moze intelligẽce. With him suffered also Taurin Grauell  
an elder also of the same congregation, first a student of the  
law in Tholouse, then an aduocate in the court of Paris:  
the thirde a gentle woman of thze and twenty yeres of age,  
named Phillip de Luns, widow of the Lord of Granerom:  
they had al their tongues first cut out, and then suffered the  
fire with great constancie, specially Grauell, and the wid-  
ow, who euer befoze since the death of her husband bled  
to go in mourning apparell: but the same day going to bur-  
ning, she put on her French hood, and decked her selfe in her

The cardinall  
of Lozraine a  
slanderer of  
the faithfull.

An Apologie  
to the king.

Nicholas Cly-  
net and other  
martyrs.

A notable  
widow.

Bg.

best



best apparell, as going to a new marriage. Grauell & Cline were burned alive: Philip was strangled after she had a little tasted the flame with her feet, and visage. At the time of execution, she neither changed colour nor countenance, being of an excellent beautie. Crisp, lib. 6.

Of the same company were Nicholas Cene a Physician, brother to Phillip Cene above mentioned, and Peter Gabart a sollicitour of processes, about the age of thirtie yeeres: the time of execution being come, they had their tongues cut out, and were drawen to the Suburbs of Saint Germane, where they endured great torment: for they were holden long in the ayre ouer a smal fire, and their lower parts burnt of, befoze their higher parts were much burned, notwithstanding they endured constant to the end. At the same time many Bibles, and Testamentes, were burnt.

Bibles and testaments burnt.

Fredericke Danuile, and Frauncis Rebizies.

1558

Of the same number also Fredericke Danuile, and Frauncis Rebizies scholars, and neyther of them past twentie yeeres of age, were burned at Paris, the same yere of our Lord, 1558. They were examined three times of diuerse points of Poperie: of the Church, of the Sacrament, of Purgatorie, power of the Keyes, &c. by the honorable doctours, and friers.

About the two and twentieth day of October, they were brought vp to a chamber in the castle to be racked, that they might vtter the rest of the congregation. Rebizies being drawne and stretched in the ayre, cried: come Lord and shew thy strength, that man doe not preuaile, &c. After him they racked also his companion, and then burnt them both, at the place Paulbert in Paris, one of them comforting another, saying: be strong my brother, be strong. Satan away from vs.

Worthy martyr.

Rene Seaw.  
L. Almericke.

Of the same company were also Rene Seaw, & Iohn Almericke, who were almost racked to death, that Almericke could not go when he was called to the court to be iudged: both

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both of them died in prison, constantly standing to the truth,  
Ibidem.

About this time 1558. Villegaignon Lieutenant for the French k. after y he had a while professed the truth, revolted: and in the land of Wesil (where he had taken an Island) he murdered and drowned in the Sea Iohn Bordell, and Ma-  
Iohn Bordel, thew Vermeille, and Peter Hurdon for the profession of the truth. There was a fourth Andrew de Feaw, who by allurements, and threatnings, he drew from the truth.

The same yeare Geoffrey Varagle ( who before had said  
Geoffrey varaglc. masse 17. yerres and was after ward a preacher in the balley of Angrogn) was first strangled, and then burned at Thuris in Piedmont by the kinges lieutenant. He was questioned with about workes of supererogation, iustification, free will, predestination, confession, satisfaction, indulgences, images, purgatorie, the Pope, &c. It is said that at the time of his burning a Dove was seene (as is credibly reported of many) flying and fluttering diuers times about the fire.  
Crisp. lib. 6.

The same yeere also Benet Romane a mercer, first being pitifully racked, was hanged in the Aire, and so burned at Draguinian in Prouence. The same of his constancy being known in the town, Iudge Barbose a man blind & ignorant, and no lesse deformed, came to see him, & asked, what do they beleue (saith hee) in any God at Geneva? Romane looking vpon him said, what art thou, that so wretchedly dost blaspheme? I am (sayd he) the ordinarie iudge of this place.

And who hath put thee (said Romane) so grosse & deformed a person in such an office? Thinkest thou we be infidels: and no Christians? And if the Devils themselues do confesse a God, suppose you that they of Geneva do deny their God: no, no, we beleue in God, we inuocate his name, and put all our trust in him.

Whereof Barbose took such indignation, that he pursued him to the death.

Eg 2.

There



There was great disputation after his death: some said, if good men had bene about him, it had gone better with him: and that those priestes and monkes, which were about him, were whoze maisters, and infamous. Other went away, maruelling and disputing of his death, and doctrine, &c. Crispine.

Francis Viuax.

Anno 1558. Francis Vinax was strangled and burned at Dyon, beyng betrayed by a Priest, whose Sermon he reprehended, and who pretending friendship, required farther conference: which being appointed in the ccuent of the Jacobins, there was he apprehended, & witnessed the truth by martirdome.

1559

Peter Arondeaw.

Anno 1559. Peter Arondeaw being taken by the priestes at Rochel, was conueyed to Paris, and the 15 day of Nouember, was there burned quicke at the place, called St. Iohn in Greue. His chiefe accuser, was one Monroy, who was not long after stryken with an Apoplexie, and died. The Lieutenant also, for causes of extortion, was deposed within a while after. Crisp. lib. 6.

Tho. Montard.

The same yere was Thomas Montard, being conuerted from a vitious life, burned quick for the testimony of Jesus, at Valencius: because he said the God of the host was abominable. Crisp. lib. 6.

### The residue of the French martyrs.

Ann du Burg.

Ann du Burg Councellour of Paris, Andrew Coiffyer, Iohn Isabew, Iohn Iudet, martyrs of Paris: Gesserey Guerneis, Iohn Morell, Iohn Berbenill, Peter Cheuet, Marin Marie, Margaret Riche, Adrian Daniffe, Giles de court, Phillip Parmentier, Marin Rosseaw, Peter Milot, Iohn Berfoy, besides the tumult of Amboise, the persecuti-  
on of Vassay, Austen Marlorat, maister Mutonis.

The tumult of  
Amboise.  
Marlorate.

The

*The residue of Dutch Martyrs.*

**I** Ames de Lo, of the Ile of *Flanders*, Iohn de Binsons, at *Antwerp*, Peter Pettit, Iohn Denis, Simon Guilmy, Si-  
meon Herme, of the Ile of *Flanders*, Iohn de Lannoy, at  
*Tourney*, Alexander Dayken, of *Bzainchastell*, William  
Cornu at *Denalt*, Anthonie Carou, of *Cambzay*, Renan-  
dine de Franckvile. Certaine suffered at *Tourney*, Michel  
Robibert of *Arras*, Nichaif de la Tombe, at *Tourney*.  
Roger du Mont.

A note of Spanish Martirs.

Anno 1540. Frances Sauromanus, a Spanishe Mar-  
chant, so profited in one moneth by hearing of *M. Iacobus*,  
sometime *Prior* of the *Augustine* Friers in *Antwerp*, and  
afterward *Preacher* at *Bzeame*, that hee exhorted diuers  
of his friendes at *Antwerpe* by letters, bewayling their ig-  
norance.

1540

F. Sauromanus

He wrote also to Charles the Emperour, requiring him,  
that he would refozme the miserable corruption of religion  
in *Spaine*. And besides this, he wrote a *Catechisme*, and di-  
uers other Treatises in the Spanish tongue.

This Frances comming to *Antwerp*, and purposing there  
to conferre of matters of religion, and to instruct his Coun-  
treymen: was by them betrayed, and boldly confessed his  
faith, and religion: and reasoned with the Friers, with such  
zeale, that the Spaniards (thinking he had not bene wel in  
his wittes,) conueied him into a Tower six miles from  
*Antwerpe*: where he was deteyned in a deepe Dungeon,  
with much miserie, the space of 8. moneths. But after ward,  
the Spaniards thinking him better come to himselfe, dis-  
charged him out of prison. Which was about the time of the  
Emperour was at the Councell of *Ratisbon*, 1541: whether



The Emperour  
three times ad-  
monished by  
Sanromanus.

Frances went, and there hauing time & oportunitie to speak vnto the Emperour, he stepped boldly vnto him: beseeching him to deliuer his Countrey, and Subiects of Spaine, from false religion, and to restore againe the sinceritie of Christs doctrine. This did he thre times, the Emperour geuing gentle audience. But attempting the fourth time, hee was repulled by certaine Spaniards about the Emperour: who incontinently would haue throwen him into the riuer Danubius, had not the Emperour staid them, and willed he should be iudged according to the lawes of the Empire. By which commandement, he was detained with other malefactors in bands, till the Emperour tooke his voyage into Aphrike, & when the Emperour came into Spaine, he was there deliuered to the Inquisitors, by whom he was laid in a darke prison vnder the ground, and at length after many examinations and much affliction, they perceiuing him not to be reclaimed, proceeded to his condemnation, and pronounced sentence of burning against him. His articles were, that we are saued onely by the free mercy of God in Christ: that the Masse is an horrible blasphemy: that auricular confession, satisfaction, purgatory, inuocation of Saints, Image worshipping, be mere blasphemies against God, &c.

As hee was layd on the heape of wood, and the fire kindled about him, hee beganne a little at the feeling of the fire, to lifte vp his head towardes Heauen: which the Inquisitours perceiuing, thinking hee would haue recanted, caused him to be taken of the fire: but when they perceyued him constant, they threw him in againe, and so was he immediatly dispatched. Francisc. Encenas.

1545

Rochus.

Anno 1545. Rochus was burned at Saint Lucas in Spaine. Hee was an Image maker, and as soon as hee had receyued the light of the Gospell, hee gaue it ouer. and liued by making of seales, sauing onely hee kept the Image of the virgin Mary artificially grauen, for a signe of his occupation.

It fell so that an Inquisitor passing by, asked Rochus the price of the Image, which when Rochus did set (belike not minding to sell the Image) the Inquisitor had him scarce halfe the mony: which when he heard, he sayd, he would rather breake it, then to sell it otherwise then he might afford it: yea (sayd the Inquisitor) breake it? let me see thee: with that Rochus tooke vp a chéfull and dashed it on the face of the Image, wherewith some part of the face was blemished: the Inquisitor seeing that, crying out as he were madde, commaunded him to prison, and within three daies after he was burned, for blemishing his owne worke. Pantal.lib.5.

The execrable Inquisition of Spaine.

**I**T first began by Ferdinandus and Elizabeth his wife, and was instituted against the Jewes, which after their Baptisme, professed their owne ceremonies: but now it is practised against the professors of the Gospell. The Spaniards, especially the great divines, do hold, that the holy Inquisition can not erre: and that the Fathers of the Inquisition can not be deceived. By the order of the Inquisition, the party called in question, if any thing be suspected or pretended, is incontinent commaunded to a horrible prison, and there they find out crimes against him at leasure. In the meane time no man living so hardy (not the father for the child) as to speake for him: for if he do, he is also taken, and cast into prison: neither is it permitted for any one to enter into the prison, but there he endureth alone, where he can not see so much as the ground, and where he sustaineth moreouer whippings, rackings, irons, tortures, &c. Sometimes they are brought forth, and shewd in some high place, for an open spectacle of rebuke and shame: and thus are some of them deteined many yeeres, & murdered by long tormentes whole daies together: during all the time what is done in the prison no man knoweth, but only the holy

Of the execrable Inquisition of Spaine.

Torments whole daies together.



Fathers and the tormentors: all is done in secretes: the accuser secretes, the crime secretes, the witness secretes, neither is the poor prisoner ever advertised of any thing: if he can guess who accused him, wherefore and whereof, he may be pardoned peradventure of his life, but this is very seldome, and yet is he not set at libertie, before he hath endured long time infinite torments: and this is called their Penitence: and so he is let go, yet not but that he must weare a garment with yellow colours, for a note of publicke infamie to him and his whole race. And if he can not guess right, the way to the iudge by whom he was accused, and whereof, incontinent the horrible sentence of condemnation is pronounced against him, to be burned for an obstinate heretike: yet so the sentence is not executed till he hath endured imprisonment, in some hainous prison.

Three sortes of men in danger of the Inquisition.

Three sortes of men, most principally be in danger of these Inquisitioners. 1. They that be greatly rich, for the spoyle of their goods. 2. They that be learned, because they will not haue their secretes abuses espied. 3. They that begin to increase in honour, and dignitie, least being in honour they should worke them some shame. This Inquisition the King & Princes are bound by oth to mainteine with all their power.

1559

28. martyrs in the towne of Validoly.

Cacalla M.

A Christian Rocks.

Anno one thousand, five hundred, and fiftie and nine. The 25. day of May, in the towne of Validoly, where commonly the counsell of the Inquisition is wont to be kept, there were eight and twentie godly Christians (saving one Jew) that did suffer for the testimonie of the truth, whereof 14. were burned, and the rest had their goods confiscate, and a note of dishonour layd upon them, for the name of Jesus. They which were burnt, and their goods confiscate, were D. Cacalla, sometime an Augustine frier, priest of the towne of Validoly, and sometime preacher to Charles the fifth, a man of great learning, Iohn de Binero priest of Validoly, and brother to Cacalla, Dame Blanch, sister unto them, Francis

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Frauncis de Bihero, brother vnto the Dame, Constance de Bihero, another Sister, Dame Leoner de Bihero, her cousin: being already dead long before at Validoly, & mother to the Que aforesaide, above her coffine, was her picture laide, which was condemned with her dead cozpes, to be burned for an heretike. Moreover, her goodes being confiscate, her house, was adiudged utterly to be rased, and cast downe to the grounde: and for memoriall thereof, a marble stone to be set vp in the place: wherein the cause of her burning should be engraued. After these, were condemned M. Alfonz Perez, priest of Valence, Christoph. Del citizen of Samoja, Christopher de Padilla, Anthony de Huizuelo, Katherine Roman, Frauncis Erreni, Katherine Ortega, Isabel Strada, Iane Valesques, and a certaine Smith. They were all first strangled, sauing Anthony Huizuelo: who was burned alive, because he did with more vehemency, detest the Pope, then the rest. They which had their goodes confiscate, were these: Don Petro Sarmiento, knight of the order of Alcantara, dwelling at Valence, & sonne of the marques de Poza, was iudged to beare a Sanbenita all his life, and condemned to perpetuall prison, with losse of his order, & all his goodes: to whō it was moreover enioyned, neuer to weare any more gold, siluer, precious stones, &c. Dame Mercia his wife was adiudged to the same punishment. Don Louis de Ropas, sonne and heire of the the marques of Poza, through great suit made for him, was condemned only to weare a Sanbenita vnto the to wn-house, and his goodes to be confiscat. The same iudgement was also giuen of dame Anne Henriques, daughter of the marques Alcaules, & mother to y<sup>e</sup> marques de Peza, and wife to Lorde Alphonsus de Fonseca. Dame Iane de Silua, wife to Iohn de Bihero, brother to Docto<sup>r</sup> Cacalla, was enioyned to beare a mantle all her life, for penance: & her goodes confiscate. The like did Leonard de Lisuers, wife to Huizuelo, Doct. of diuinity suffer. Item, Marina de Saiauera, wife of Cisneras de Sareglia. Itē, Da-  
niel



niel Quadra, bo2n at Pedrosa: al which 3. were condemned to perpetual prison w<sup>th</sup> their mantels, & confiscation of al their goods: dame Mary de Roias was iudged to beare her mantel to the town house, and her goods confiscate. Anthony Dominicke de Pedrosa was condemned to thre yeares imprisonment, clothed with a Sanbenita, and his goods confiscate. Anthony Basor an Englishman, was enioyned to beare his mantell to the Towne house, and was thrust into a cloyster for one yeare, there to be instructed. There was a Iew likewise burned at that time for reuolting from his chryste, dome to Iudaisme.

It is reported, besydes these aforesaid 37. other prisoners yet remained at Validolie, reserved to another tragedy of that bloudy Inquisition.

Besides Spaine, Naples also, and Sicill are subiect to this barbarous Inquisition: in which kingdome of Sicill, it is credibly reported, that euery thirde yeare a certaine number are brought out to martirdome: Sometime twelue, sometime sixe, sometime moze or lesse: among wh<sup>o</sup> an. 1559. One comming from Geneva to Sicill. vpon zeale to doe good, was condemned to the fire: and as hee should take his death, was offered by the hangman to bee first strangled, but hee refused the same, saying he woulde feelee the fire, and so endured singing with all his might vnto the Lozde, till he lost both life, and voice, by force of the fire.

#### A note of Italian Martirs.

N. Encenas.

1546

Anno 1546. N. Encenas, otherwise Dryander a Spaniard, brother to Franciscus Encenas, a man of great learning; he was also instructour to Diazius the Godly Martir aboue mentioned: this man was first offered the Sanbenita made in forme of a mantell befoze and behind him, with signes of y<sup>e</sup> red crosse: which when he refused, hee was adiudged to be burnt: & so was, at Rome, in sight of the cardi-

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Cardinals, and face of the Apostolicall sea. Pantal. lib. 6. Crispin. &c.

Franciscus Encenas brother to this Nicholas, beyng in the Emperours court at Burels, offered vnto Charles the fifth the New testament translated into Spanish: for the which cause hee was cast into prison, where hee indured sorrowfull captiuitie and calamitie, the space of 15. moneths, looking for no other but death. At last, thorough the marvellous prouidence of almighty God, the first day of February, Anno 1545. at eight of the clocke after supper, hee found the doores of the prison open, and so took the occasion, and escaped, and went into Germany.

Franciscus  
Encenas.

1545

Anno 1550. Fauinus bozne in Fauentia, was burned at Ferraria: by the earnest perswasions of his wife, & friends, he did first relent: wherof he conceived such sorrow of mind, he could not be quiet, till hee had fixed his minde to venture his life for the testimonie of the truieth: whereupon, he went about all the countrey of Romagna, publikely preaching the doctrine of Christ. So anno 1547. hee was apprehended againe in a place called Bagnacavallo: where also hee was condemned to be burned: but hee sayd, his houre was not yet come, and the same to be but the beginning of his doctrine, and so it was: for shortly after, hee was remoued to Ferraria, where hee was deteyned two yeres. At last, the Popes Inquisitozs condemned him to death, an. 1549. And yet his time being not come, he remained after that, till the moneth of September, an. 1550. At length, being brought to a prison, where diuers Lordes, and Captains were, that stirred vp factions. They first scorned him, and took him to be of a melancholike bzaine: but after, he so wrought with them, that their merrie cheare was altered into a new kinde of countenance: hauing him now in admiration, whom befoze they had in derision.

1550

Fauinus.

1547

1549

1550

When the imprisonment of this Fauinus was knowen to his parents & kinsfolk, his wife and friends came to him to

we-



A constant  
martyr.

Pope Paulus  
the 3. died.

Pope Iulius 3.

weeping perswasions: to whom he answered, that it was enough for them that he had once for their sake fallen into that cowardlinesse they knew, wherefore he desired them to depart in peace, and solícite him no more therein.

About the same time died Pope Paulus the 3. and after him succeeded Iulius the 3. which then sent letters that Fauius should be executed: the newes wherof being brought him, he gaue the messenger thanks. So early in the morning, after he had prayed most earnestly vnto God, he was strangled three houres before day in the citie of Ferrara, to the intent the people should not see him, nor heare him speake. After ward about dinner time, his body in the same place was burned: at the burning whereof came such a fragrant smel to all them there present. and so stroke their senses, that they were therewith maruellously refreshed. Pant. lib. 7. & Crisp.

1550

Dominicus de  
Basuna.

Anno 1550. Dominicus de Basuna, was hanged at Alacentia, after certayne monethes imprisonment, for preaching of true confession, against Purgatorie, Pardons, &c. Hee was offered pardon, if hee would recant: but he refused so to doe, and receiued martyrdom. Pantal. lib. 7.

1551

Galeazius.

Anno 1551. Galeazius Trecius, a Gentleman of good calling, was burned at Laus Pompeia in Italie. A litle before he should be burned, there was a controuersie betwixt the mayor of the citie, and the Bishops Clergie, for the expences of wood which should goe to his burning. He hearing thereof, sent worde to both parties to agree, for he himselfe of his owne goods, would see the cost of that matter discharged. But at the suite of his friends, and by perswasions, (after three seuerall examinations, and testimonies giuen to the trueth) he relented. Whereupon, he fell into such græfe of minde, that he could not be quiet, till he had occasion offered to recouer himselfe: which after ward he did, denying to the Judges agayn that which before he had yeldd  
vn,

vnto them. This Galleazius was firste instructed in the truth by an Augustine Frier, named Maniardus, and afterwards more thoroughly confirmed by Celius Secundus, Ex Celio.

Anno 1538. Did one Iohannes Mollins, a Gray Frier, secretly expound the Epistle of S. Paul to the Romans, to a few. Which being knowen, his audito<sup>r</sup>s increased, so that he was compelled to read openly in the Temple. 1558  
I. Mollins.

At the same time was one Cornelius at Bononie, a baine babler: him did Cardinall Campeius require to interpret the same Epistle also, to disgrace Mollins. But Mollins excelled him, and drew to him his audito<sup>r</sup>s. Which when Cornelius perceined, hee perswaded the Cardinall to dispatch Mollins. So, a disputation was appointed betwixt them, which indured till thre of the clock after midnight. From which disputation Iohannes departing, was taken, coming downe at the lowest steppes, and caried to prison. In the meane season, Laurentius Spatha, generall of his order, in most speedie wise posted up to Rome, and so p<sup>r</sup>euayled in Mollins behalfe, that the P. wrote downe his letters to Campeius, that Iohannes should be deliuered out of prison: so y<sup>e</sup> within 3. monethes after, he shoulde personally appeare at Rome. Thus, the 8. day of his imprisonment, he was deliuered: who, but for the coming of the Popes letters, had bene burned within 3. dayes after. Whe<sup>n</sup> he came to Rome, he was not permitted (as he desired) to dispute openly, but enioined to write his mind in articles, & to bring his p<sup>r</sup>owes: which he diligently perfo<sup>r</sup>med, intreating of original sinne, iustification by faith, free will, purgatorie, &c. Upon this, certaine Cardinals and Bishoppes were assigned to haue the cause in hearing: who disputed with him 3. dayes, and could not refell that which he had p<sup>r</sup>oued. At y<sup>e</sup> last, answere was made him, that it was trueth which he affirmed, neuertheless, the same was not mete for this present time: for that it could not be taught nor published, without the detriment of



of the Apostolike sea: wherfore he should abstaine hereafter from the epistles of S. Paul, and so again return safe to Bononie, and there professe philosophie. Thus being returned home, he declareth all the matter in the pulpit: wherewith Campeius more offended then befoze, obteyned of the pope, that the generall of the order shoulde remoue Molins from Bononia, and place him elsewhere. So, from thence he was sent to Naples, and there was appointed preacher in the Monasterie of S. Laurence. But Petrus the biceroy there, could not abide his doctrine, and so neerely sought his life, that he departed, and went wandring into Italie from place to place, preaching Christ. Not long after this, Campeius being dead, he returned again to Bononia, being called thither by a good Abbot, named de Crassis, an. 1543. where he renewed againe the reading of Pauls Epistles, after a secrete sorte: but that could not long be vndiscovered. Whereupon, by meanes of Cardinal de Capo, and by Bonauentura the Generall he was apprehended the second time, and brought to Fauentia, and there layd in a filthy stinking prison: where he continued 4. yeres, no man hauing leaue once to come to him. During which time, he wrote a Commentarie vpon the bookes of Moses; which labor was suppressed by the aduersaries. At length, through the intercession of the Carle Petilianus, and the good Abbot de Crassis, he was againe deliuered, and sent to Rauenna, where he made his abode a while w<sup>th</sup> the Abbot, after at Vitalem: and there againe taught the gospel of Christ, as befoze. And whensoever he spake of the name of Iesu, his eyes dropt teares, he was so fraught with a mightie seruentnes of Gods spirite. In proces of time, whē the abbot was dead, his sureties begā to be weary of their bond, and so was he againe the third time imprisoned by the Popes Legats. There were then 4. men of great authority, who bayled him out of prison againe: of whom, one took him home to instruct his childre: at whose fame, such a concourse came to see him, that the aduersaries consulted w<sup>th</sup> themselues to

De Crassis.

1543

The zeale of  
Molins.

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to kill him: whereupon commaundement was sent to the Popes Legates, to lay hands vpon him, and to send him by fast bound to Rome, where againe the fourth time he was imprisoned in the castle of Pouie, and there continued eightene moneths, and at last the 5. of September, anno 1553. there sat vpon him 6. Cardinals, beside the iudge, and condemned him with a weauer of Perusium, in the temple of S. Mary, called De Minerua: first to be hanged & then burned: which sentence being pronounced against him, he cited them by to the tribunall seat of Christ: and so they were both had to the place of execution, and suffered meekely for the testimony of the truth. Pantal. lib. 19.

Anno 1554. two monkes of S. Austine in Rome, were found in their selles, with their tongues & heads cut off, only for rebuking the outrageous excesses of the Cardinals. Manlius in dictis P. Melanct.

1554

The same yere, Franciscus Ganiba was first strangled, and then burned at the city of Canum, in the diocess of Phil-lain; for the testimony of the truth: hauing his tongue first boared, that he might not speake. Pantal. lib. 10.

Franciscus  
Ganiba.

Anno 1555. Pomponius Algerius was burned alive at Rome, after he had bin long deteined in prison at Venice: where being in prison, he wrote a notable Epistle to the afflicted Saints, full of consolation.

1555

Pomponius  
Algerius.

An. 1559. Iohannes Aloisius suffered at Rome. And the same yere Iacobus Bouellus at Messina. They were both sent downe from Geneva, to the parties of Calabria, there to minister, Ex Epist. Sim. Flo.

1559

I. Aloisius.  
I. Bouellus.

After Pope Iulius 3. came Marcellus 2. After him Paulus 4. After whom Pius 4. Who raysed such sharpe persecution in the kingdome of Naples, that many Noble men, with their wiues, & others, were reported there to be slaine. Pantal. lib. 11.

1560

Iulius 3.  
Marcellus 2.  
Paulus 4.

The same yere, 1560. 88. persons put together into one house, both young & old, one after another, were taken out of

88. Persons  
together.

the



the house: and so being laid vpon the butchers stall, with one bloudy knife were all killed in order in Calabria. Pantal. lib. 11.

The Pope pro-  
miserth.

It is to be noted, that the Pope did promise Marques Buccianus gouernour of the prouince of Calabria, to make his sonne a Cardinall of Rome, if all the Lutheranes of that prouince were rooted out: which might be the cause of this butcherly crueltie.

### The persecution of Merindole and Cabriers.

**A**Bout 200. yeres ago, this people is said to come out of the coutry of Piedmont, to inhabit in Prouence, in certaine villages destroyed by waïres, and other desert places, wherein they vled such labour, and diligence, that they had aboundance of cozne, wine, oyle, almondes, with other fruits. They had of long time refused the Bishoppe of Romes authozitie, and obserued euer a moze perfect kind of doctrine, then others, (delivered vnto them from the Father to the sonne) euer since the yere 1200. In the yere 1530. vnderstanding that the Gospel was preached in certaine townes of Germany, and Switzerland, they sent thither two learned men, that is, Georgius Maurellus, bozne in Delph, and Petrus Latomus, a Burgundian, to conferre with the learned ministers in the doctrine of the Gospel. Which done, as they returned throughthrough Burgundie, Petrus Latomus was taken at Dyion, and cast into prison: Maurellus escaped, and returned to Merindoll, with bookes and letters, which he brought with him from the churches of Germanie: Whereby they being instructed, sent for the moste auncient brethren, and chæfest in knowledge in all Calabria, and Apulia, to consult with them, touching the reformation of the Church. Whereby the Bishops were so moued, that they raged greatly against them. Among other, there was one Iohn de Roma, a Monk, who was most cruell: and among other his cruelties, he vled to examine them thus.

1530

Georgius  
Maurellus.  
P. Latomus.

A cruel monk.

thus; he filled bootes with boyling greace, and put the bootes  
 upon their legges, tying them backward to a soyme, with  
 their legges hanging downe ouer a small fire, and so exa-  
 mined them: thus he tormented very many, and in the end  
 most cruelly put them to death. The first whom hee thus  
 tormented, were Michellotus Serra, and William Melius,  
 with a number mo. But Gods vengeance fell heavily bp.  
 on him, for first he was condemned for this crueltie, by the  
 high court of parlement of Prouence; and auoiding that sen-  
 tence by flying to Auinion, he was stricken with such a hor-  
 rible disease, that no man durst come nigh him, aliuie or  
 dead. He did so horribly stinke whē he was dead, there was  
 none would come nere him to burie him, but a yong no-  
 tice newly come to his order, caught hold with an hooke bp.  
 on his stinking carrion, and drew him into a hole, which  
 was made for him harde by. While he was in tormētts and  
 anguish, he cried out oftentimes in great rage, oh, who will  
 deliuer me? who will kill me, and rid me out of these intolle-  
 rable paines, which I know I suffer for the euils & oppres-  
 sions I haue done to the poore men? &c.

Michellotus  
 Serra.  
 Wil. Melius.  
 The vengeance  
 of God.

Despatre.

After the death of this monster, the B. of Aix, by his offi-  
 ciall Perionet continued the persecution by the hands of the  
 ordinary iudge called Meiranus a cruell tyrant: who with-  
 out soyme of law, such as the iudge had pronounced to be he-  
 retikes, he put to death with most cruell tormētts.

In the time of Bartholmew Cassanus president of the par-  
 lement of Aix, a most cruell tyrant: they of Perindoll in the  
 person of 10. were cited personally to appere before y<sup>e</sup> kings  
 atturney. But they hearing that the court had determined  
 to burne them, without order of law, durst not appere at the  
 day appointed, for which cause the court awarded a most  
 cruell sentence against Perindoll, & condemned all the in-  
 habitants to be burnt, both men and women, sparing none,  
 no not the little childe, and infants: the towne to be ra-  
 sed, and their houses beaten downe to the ground: also the  
 trees

A cruell sen-  
 tence against  
 the people of  
 Perindoll.

h. b.

trées



The harlot of  
the B. of Air,  
laboureth a-  
gainst Sperin-  
doll.

treés to be cut downe, as well Diuine, as other, and nothing to be left, to the end it should neuer be inhabited, but remaine as a wilderness. This sentence against the Sperindolians, the concubine of the Bishop of Air, laboured greatly to haue executed, especially because (as the Bishop of Air told her) they held, that all Bishops, pastors, and priests, ought eyther to be married or gelded: for which she said, she hated them to the very death, and would employ gods, and friends, to worke their destruction.

The Archbishop of Arles, the Bishop of Air, & diuers Abbots, and Priors, consulted how to execute the arrest with all speed, and by the aduice of the Bishop of Air, they went to Aninion, there with other Prelates to intreat of the matter: in which assembly they made a generall composition, confirmed with an oth, that euery mā should endeuor himselfe, that the arrest of Sperindoll should be executed with all expedition, euery man offering to furnish out men of warre according to his ability, the charge wherof was giuen to the B. of Air. After this countell holden, the next day they banquetted at the house of the Bishop of Rieux: to which banquet all the fairest women of Aninion were called, to solace these good Prelates: after they had dined, they fell to dauncing, dicing, and such other pastimes: which being ended, they walked abroad to solace themselves till supper: as they passed the streete, euery one leading his minion vpon his arme, they saw a man which sold balwy pictures, and ballades, all which the Bishops bought vp, being as many as a mule could well carrie: and if any sentence were obscure in the rime, the Bishops did expound it, with great delight and laughter. In the same place walking along, they found one that sold certaine bibles in French, & Latine, which when the Prelats perceiued, they greatly raged against the man, who answered the, is not the bible as good as these godly pictures which you haue bought for these gentle women? He had scarce spokē these wordes, when the B. of Air said, I renounce my part of

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of paradise, if this mā be not a Lutheran: so he was laid hold on, and on the next morow after, brought befoze the iudges, in pzeſence of the Biſhops, & condemned immediatly to be burned, with two bibles hanging about his necke: the one befoze, & the other behind. This ſentence was executed the ſame day: and therupon, proclamation made againſt al books in the french tongue intreating of the ſcriptures, vnder pain of death, to all them that would not bring them in.

The martyr  
burned with 2.  
bibles about  
his necke.

After this, the B. of Air goeth to the pzeſident Caſſaneus, and labourerh him to put the arreſt in execution: who being perſwaded thereto, the drum was ſounded vp thorough out al Prouence, the captains were prepared with their enſignes diſplaied, and a great number of ſootinen, and hoſinen, begā to ſet forward, & marched out of the towne of Air, in order of battel, wel hoſed and furniſhed againſt Perindol, to execute the arreſt. The inhabitants of Perindol hearing therof, commended themſelues, and their cauſe to God by prayers, making themſelues ready to the ſlaughter. In this while the Lord of Alence, a man, wiſe and learned in the ſcriptures, and in the ciuil law, altered againe the pzeſidents mind: and ſo the commiſſion was called backe, and the army retired, which was come within a mile & a half, of the towne of Perindol, to do the execution. The Perindolians hearing therof, gaue thanks to God, and determined to ſubiect theſelues vnto Gods will, and to endure whatſoeuer affliction ſhould be layd vpon them. The ſame of them, and alſo of the arreſt, came to the King Francis eares; who gaue commandement to the noble & vertuous Lord monsieur de Langeay: at that time his Lieutenant in Thurin, a citie of Piedmont, diligently to enquire the truth of the matter: who ſent 2. deputies to enquire: the which deputies made report of ſo vertue, & diligence of ſo pze Perindolians, in ſuch ſort that they had by their labour fruſtified Perindol, whereas befoze it was taxed but at 4. crowns, befoze the deſtruction & oppzeſſion which it ſuffered, paid yearly to the Lord 350. crowns,

The manner of  
of Gods chil-  
dren in afflicti-  
on.

God heareth  
their prayers.



King Frauncis  
pardoneth the  
Berindoliās.

besides other charges: they declared also the great oppression, which they had suffered. Besides they had good testimonie giuen of their neighbors of Poouence, what they held also: also, against the popes religion, was truly reported, and the coppe of the arrest brought wherof the king was aduertised by monsieur de Langeay: who vnderstanding these things, sent letters to them of grace and pardon, not to those onely which were condemned for lacke of appearance, but also for all the rest of the countrey of Poouence, which were accused and suspected in like case: commanding the Parle- ment, that they should not hereafter so proceed: but if there were any that could be proued by sufficient information to haue swerued from christian religion, that then hee should haue demonstration made vnto him by the word of God, out of the old, and new testament: & so by gentlenes be reduced to the church of God: commanding also, that those which were conuicted of heresie, should abiure, & that all prisoners should be set at libertie: which either were accused, or suspected of Lutheranisme. By vertue of which commandement, & letters of the king, they were permitted to declare their cause, wher vpon, they made a confession of their faith, which was presented first to the court of parlement, & after ward more at large, with articles therunto annexed: it was deliuered to the B. of Cabillon, and to Cardinall Sadoler.

A confession of  
the Berindo-  
liās faith.

1542

Cabriers.

Sadoler helped  
Cabriers.

About this time, the yeere 1542, the vicelegate of Auini- ona assembled a great number of men of war, at the request of the B. of Canailon, to destroy Cabriers: when the army was come within a mile of Cabriers, the Cardinall Sadoler went with speere vnto the Vicelegate, and shewed the art- cles of the confession of Cabriers, and how they offered to be informed, wherein they had erred, by the word of God: wher- vpon, at that time, the army retired.

After ward, it was ordained by the court of Parlement, that according to the kings letters, Ioh. Durand, counsellor of the court of parlement, with a secretary, and the Bish. of Canail-

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Cauaillon, with a Doctor of diuinitie, should goe vnto Perindoll, and there declare vnto the Inhabitants, the heresies which they knew to be cōteined in their cōfession: & to make them apparant by good and sufficient information. And hauing so conuicted them by the word of god, they should make them renounce, and abjure the said heresies, &c.

Whereupon, Durandus signified the day that he would be present at Perindol, that none of the Inhabitants might be absent. At the day appointed, the parties aboue mentioned came vnto Perindoll, whereas also were present diuers Gentlemen, and men of vnderstanding of all sortes. There was called forth Anthonie Mailard, Bailiffe of the towne of Perindoll, Ienon Romane, and Michelin Maynard, Sindiques, Iohn Cabrie, and Iohn Palenc, Ancients of Perindoll, and Iohn Brunerol, vnder-bayliffe: who requiring that they might (because they were vnlearned) answer by Aduocate, were denyed either to answer by Aduocate, or by wytyng, but only in their owne persons: who notwithstanding, did (by Gods assistance) so answer, that the aduersaries were ashamed, and durst put in no information of heresie against their articles. But the B. spake a lōg tale in y<sup>e</sup> Cōmissioners day, and would declare nothing: and the Doctor made a long tale in latin, and would geue no other wise any information against them. Many that came thether to heare this disputation, were much touched, and moued to require copies of their confession, and answers. Whereupon, many were conuerted to the faith: & namelie, 3. doctors, who went about to dissuade the Perindolians from the trueth: whose ministerie God vled afterwarde in the preaching of the Gospel. Of whom, one was D. Comband, Prior of S. Marminie, afterwarde Preacher in the territorie of the Lords of Bern: another was D. Semanti, who was also a preacher in the Bayltwike of Touon: the other was D. Herandi, pastor, and minister in the Countie of Newcastle.

Examination  
of the Perin-  
doliens.



After this, the Inhabitan<sup>t</sup>es of Perindoll were in quiet for a time, untill Iohn Miniers, an exceeding bloudy tirant, began a new persecution.

This Miniers, being Lord of Dpedie, neere to Perindol, first began to bere the poore Christians, by polling and extortion, getting from them what he could, to inlarge his own Lordshippe, which before was very base. For this cause, he put 5. or 6. of his owne Tenants into a Cistern vnder the ground, and cloasing it vp, there kept them till they died for hunger, (pretending that they wer Lutherans) to haue their goods and possessions.

By this, and such other practises, this wretch was aduanced in a short space to great wealth and dignitie: and at length became the Kings Lieutenant generall in the Countrey of Prouence, in the absence of the L. Grigitane, then being at the Councell of Moymes in Germanie: this wretch, impudently, and falsly, geueth the king to vnderstand, that they of Perindoll and Snatre, about the number of twelue or fiftene thousande, were in the field in armour, with Ensigne displayde, intending to take the towne of Marcelle, & to make it one of the Cantons of the Suitzers. By which lie he obtained the kings letters patentes, and through the helpe of the Cardinal of Tournon, commanded the sentence of the former arrest to be executed against the Perindoliās.

After this, he gathered all the kings armie, which was then in Prouence, ready to go against the Englishmen: and tooke vp all (besides) that were redy to beare armour in the chiefe towne of Prouence: and ioyned them with the army which the popes Legate had leuied for that purpose in Auignon, and all the Countrey of Venice, and employed the same to the destruction of Perindoll, and Cabziers, and of other Townes and Villages, to the number of 22. geuing commission to his Souldiers, to spoile, ransacke, burn, & destroy al together, and to kil man, woman, & child, without al pity, sparing none. Before he came to Perind. he rāsakt & burnt

cer-

certaine townes, namely, La Roche, S. Stephens, ville Laure Lormarin, la motte, Cabrieretter S. Martin, Pipu, and other places mo, notwithstanding the arrest onely extended to Merindole, where the most of the inhabitants were murdered, and slayne, without any resistance: women, and maidens rauished, women with child, and little infants most cruelly murdered, the paps of many women which gaue sucke to their children cut of, and the children staruing at the breasts of there dead mothers: such crueltie, as was neuer before sene.

The cruelty of Antichrist.

The Merindolians seeing all on a flaming fire about them, left their houses, with women and children, and other few, and with them certaine ministers of their Churches. Miniers in the meane time, had deuised his army into two parts, marching with the one partie himselfe towards Merindoll: and hauing knowledge by espiall, whether the Merindolians were fledde, hee sent the other part of his armie to set vpon them on a sudden: who came and found them assembled at prayers, and spoiled them of all that they had pulling their garmentes from their backs: some they rauished, some they whipped and scourged, some they sold away like cattle, &c. The women were in number about five hundred.

Papist crueltie.

In the meane time, Miniers came to Merindoll, where hee found none but a yong man, named Maurice Blanc, who had yielded himselfe to a Souldier, promising him for his ransome 2. French crownes. Miniers would haue had him away by force, but it was answered: the souldier ought not to loose his prisoner. Miniers therefore paying the two crownes, himselfe took the yong man, & caused him to be tied to an Olive tree, & shot through with harquebushes, and so cruelly martyred the yong man, still calling on God: so hee razed Merindoll, and laid it even with the ground. When he had so done, he laid siege to Cabriers: which when he could not overcome by force, he promised the saile, if they would

Maurice Blanc.

Merindoll razed, and layed even with the ground.



Miniers breake  
keth his oth  
with Cabriers

Meruallous  
crueltie.

1000. slaine.

let him enter in, swearing he would harme none of them, whereupon the people let him in: who when he was once entered, falsified his oth, and first picked out about thirtie men, caused them to be caried to a certaine medow, bound, and there to be miserably cut and hewen in peeces of his Souldiers: he exercised also great cruelty ouer the women, and caused sortie of them to be taken, of whom many were with childe, and put them into a barne full of hay and straw, and caused it to be set on fire at foure corners, keeping them that would breake out, with pikes and halberts: there was a Souldier which being moued with pittie at the lamentation of the women, opened a doze to let them out, but as they were comming forth, the cruell tyrant caused them to be slaine, and cut in peeces, opening their bellies, that their children might fall out, whom they trode vnder their fete: many were fledde into the wineseller of the Castle, and many hidde themselves in caues, whereof some were caried into the medow, and there stripped naked, were slaine, other some were bound two and two together, and caried into the hall of the Castle, where they were slaine by the Captaines, reioyeing in their butchery. That done, this tyrant commaunded captain Iohn de Guy, with a band of ruffians to go into the church (where was a great number of women, children, and young infants) to kill all that he found there: he although at first refusing, yet being threatned, performed the same. The number of them which were slaine, was a thousand persons, men, women, and children: the infants which escaped their furie, were baptized againe of their enemies.

In token of this ioly victory, the Popes officers caused a pillar to be erected in the place of Cabriers, in which was engrauen the yeare and daye of sackyng the towne by Iohn Miniers Lord of Opes, and cheefe president of the Parlement of Provence. In this meane season, they of Merindoll and Cabriers which had fled to the mountaines, being

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being in great necessitie of victuals, procured certaine men, which were in fauour with Miniers, to intreate him, they might depart safely, onely with their liues: although they had no more but their shirts to couer their nakednes. Wherevnto he answered, not one of them shal escape my hands, I will send them to dwell in hell among the diuels.

After this, there was a power sent vnto Colla, which likewise they ouerran, and committed there great slaughter. Many of the inhabitants fled away, and went into an Orchard, where the souldiers ransacked the women, & maidens: and when they had kept them there a day and a night, they handled them so beastly, that they died shortly after. They which escaped to the woods, and went wandring by mountains, were taken, and set in gallies, or els were slaine outright: many which hid themselves in rocks and dark cenes: some were famished, some smothered with fire & smoke put to the. And this was the destruction of Merindole & Cabriers.

Colla destroyed.

This cause was after ward in the time of Henry the second, little times pleaded to and fro, by one called Aubrius, against Minierius, and another named Robertus, the defendant: but it could not be determined, and Minierius was let out of prison, and restored to his possessions, and libertie againe: vpon condition made to Charles, Cardinall of Lo-raine, that he should expell the true professors out of all prouinces: which he after his restoring, practised accordingly, till being stricken of God, he died of a rotting in his guts, his entrails being eaten with worms, yelding a horrible stench. Lewis de Vanie, brother in law to the president, & the brother, & son in law to Peter Durand, maiſter Butcher of the town of Air, slew one another, vpon a strife that set betwixt them: and on them the same day, the iudge of Air, who accompanied Minierius in the same persecution, as he returned home, going ouer the river of Durance, fell of his horse, and was drowned. Pantal.

Aubrius.

Gods iudgment upon Minierius & other persecutors.



The histories of the persecutions and warres against the Waldenses, in the valleies of Angroigne, Lucern, S. Martin Perouse, and other in the countrey of Piedmont, from the yeere 1555: till the yeere 1561.

1555

**A**lbeit these people had before this time, certaine to preach the word of God, & minister the sacraments vnto them priuately: yet in the yere of our Lord 1555, in the moneth of August, the Gospel was openly preached in Angroigne: for which cause, they built the a church in the midst of Angroigne: wherin assemblies were made, & sermons preached. It happened at that time, that one Ioh. Martin of Briqueras, a myle from Angroigne, which vaunted euery where, that he would flitte the ministers nose of Angroigne, was assaulted with a wolfe, which bit of his nose, that he thereof fel madde.

1556

The yere 1556, the ministers of the valley of S. Martin, preached openly. At that time, certaine Gentlemen of the valley of S. Martin, took a good mā (Bartholomew a book binder) prisoner, as he passed by the valley, whō they sent by & by to Turin, and there, with a maruelous constancy, after he had made a good confession of his faith, he suffered death. And moreouer, they of the Parliament of Turin, sent one named the President of S. Julian, associating vnto him one named de Ecclesia, and others, to hinder their enterprise, admonishing them in the Kinges name, and the Parliament of Turin, to returne to the obedience of the Pope, vpon paine of losse of goods, and life, and utter destruction of their town: & withal he recited vnto the pitiful destruction of Perindoll, and Cabziers, and other Townes nere about, in the Countrey of Pouence. To whom they answered, that if it were shewed in ante point by the worde of God, wherein they erred, they were ready to be reformed, & so remained constant, notwithstanding, they receiued great beratiōs frō the president: insomuch, that they with one accord presented a bziēse confession of their faith, with an answer to

to certaine interrogations, made by the president touching the Masse, Auricular confession, Purgatory, Coun-  
cels, &c. requiring that seeing it is permitted to Turkes,  
Saracens; and Jewes, to dwell quietly in the fairest cit-  
ties of Christendome, they might be suffered to inhabite  
the desolate mountaines and valleys, hauing their whole re-  
ligion founded vpon the true word and Gospell of Iesus  
Christ. These articles returned to the Kings court, where  
they remained a whole yere without any answer made:  
during which time they of the valleys liued in great quiet-  
nesse: whereby the number of the faithfull so increased, that  
throughthout the valleies, Gods word was truely preached,  
and his sacraments duly administred, and no masse saide in  
Angroign, nor in diuers places.

The yere following, the president of S. Julian returned  
with his associates, to Pigneroll, & sent for thither the chief  
rulers of Angroign, and of the valley of Lucerne: that is, for  
6. of Angroign, & for two of euery parish beside: saying vnto  
them, that their confession was found to be heretical: & that  
therfore the K. commanded them to returne to obedience of  
the church of Rome, vnder paine of losse, both of life, & goods:  
enioyning them mozeouer, to giue him answer within 3.  
daies: from thence he went to the vallie of Lucerne, & threat-  
ned them greatly. But this notwithstanding, they persisted  
constant, and desired that their confession might be amended  
by the word of God, if any fault were, and they would yeld  
thereunto. With which answer the President was not con-  
tent. Now, at the same season, the princes of Germanie, &  
certain of the S. witzers, sent vnto the French K. desiring  
him to haue pitie of those churches: so that from that time,  
for .yeres after, the people were not molested by any of the  
K. officers: but yet they were sore vexed by the monks of Pigi-  
neroll, and the gentlemen of the valley of S. Martin.

At the same time, a Minister of Angroign, named Gef-  
frey Variala, was taken at Berge, going to visite those  
chur.

Sultzers sue  
for the valley.

Geffrey Vari-  
ala.



churches, and from thence carried to Turin, and there put to death.

A few daies after, a minister of the valley of Luserne was taken prisoner at Suse, and sone after sent to Turin, where he was condemned to be burnt; but the hangman at the time of the execution, fained himselfe sicke, and conueied himselfe away, and so did another serue them, whereupon the minister was committed againe to prison, where after long and painefull endurance, seeing the prison doze open, he escaped and returned to his cure.

1559

Now foure yeres being past, Anno 1559. there was a peace concluded, betwene the French king and the king of Spaine: whereupon, the countrie of Piedimont, certain towns excepted, were restored to the Duke of Sauby: vnder whose regiment, the foresaid Churches, and all other faithfull people of Piedimont continued in great quietnesse: the Duke himself being contented they should vse their former religion. But the Pope and his Cardinals coulde not beare it, and the popes Legat, who followed the Court, perswaded the Duke by all meanes, not to suffer this people: & people foreseeing their danger, wrote to the Duke with common consent, shewing, that the cause why they were so hated, was their religion: which they desired to be tried by the word of God: but it is not certaine, whether this aduertisement were delinered to the Duke or not: so, in the moneth of March following, there was great persecution rayled among the poor Christians which were at Carignon: among whom, there were certaine godly persons, taken, & burnt within 4. dayes after: that is to say, one Mathurine and his wife, and Iohn de Carquignan, dwelling in the Walley of Lucern, taken prisoner as he went to the market of Pigneroll. Many at that time fled away: others fearing the crueltie, returned to the church of Rome.

Persecution.

Within few dayes after, the Churches of Belarch, Meroun, Peane, and Suse, were wonderfully assaulted. The

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minister of Sule, and Spear, among others were taken, who was put to death in the fire. Of Larch and Meroun, some were sent to the galleyes, other some yelded, and some fled away. It is certainly known, that such as yelded were more cruelly handled than they that continued constant. Those that yelded, more cruelly handled then those that were constant.

The beginning of this horrible persecution, rose of proclamations made in al places, that none should resort to the sermons of the Lutherans, but should live after the custome of Rome, upon paine of the forfeiture of their goods, and to be condemned to the Gallies for ever, or to lose their lives. Three of the most cruell persons that could be found, were appointed to execute this commission.

The first, was one Thomas Iaconel, a Rodomite, and a monster against God and nature. He was a Monk, an Inquisitor of the Romish faith, and a false Apostata.

The second was Collaterall Corbis, who (after their refusals of going to masse) used to burne them within 3. daies. But it is certainly reported, that seeing the constancie, and hearing the confession of the poor martirs (feeling a remorse and torment in his conscience) he gave over, and protested he would meddle no more. The 3. was the Baronet de la Justice, a cruel, and crafty wretch.

In that season, one named Charles de Comptes, of the Walley of Luserne, and one of the Lords of Angroigne, did write unto the Commissioners, that they shoulde use some lenitie towards them of the Walley of Luserne: by reason whereof, they were a while more gently entreated then the rest: but the Monks of Digneroll, with certaine rustians about them, did torment, and burne, and sent to the galleyes, such as were of the churches nere unto them.

The gentlemen of the Walley of S. Martin, intreated their tenants very roughly, commanding them to returne to the masse: and above the rest, two specially, Charles Truchet, and Boniface his brother: who the 2. of April before day, (with a number of rustians) spoiled a village of their

Suba



Subjects, called Reuclaret, and certaine of the restitue took a Minister of the same valley prisoner, which was come out of Calabria, and was going to visite the poore people of Reuclaret, and led him prisoner to the Abbey, where, not long after, he was burnt, with another of the Valley of S. Martin. The 3. night after, they of Magella, sent about 400 to discomfite the companie of the Troughettes, & to restore those that were fled, to their houses: which they did, putting them to flight, with the only losse of one man.

This Charles Trenchet and his brother, did so incense the Duke against the poore people, with false reportes, that they perswaded the Duke to builde fortresses in the Mountains, and to place garisons. The people withstood the Commissioners, and sent certaine to the Duke: and immediatlie after, the Commissioners sent also to the D. Court, being at Pise, to inflame his anger moze against them. But God otherwise ordeyned: for, the Troughets being at Pise, went to sea with diuers noble men: and immediatly were taken prisoners by the Turkes, put into the gallies, soze beaten w<sup>th</sup> ropes: & long time after (denying their nobilitie) were sent home having paid 400. crowns for their ransom. Some say, that the D. himself was almost taken, but sure it is, that hee fell sick some after.

In April next following, by meanes of the L. of Raconis, who was present at a sermon near Angroign, they put up 3 supplications, one to the D. another to the duches, the 3. to D. council: wherein were debated the points of their religion: they offering to reforme what was the word by Gods word to bee amisse. After this, the persecution seemed to be staied for a litle while. In June next following, the L. Raconis, & the L. of Trinity, came to Angroign, to perswade the people to put away their preachers, & to reueane the matter: which if they would doe, they promised to pacifie the D. and to be a meane to stay the persecution: but the people refused so to do. Whereupon, exclamations were made, & persecutio began to

to be moze furious on euery side: amongst others the monks Cruel Monks.  
of Wigneroll were most cruell, who sent out a company of  
hired Russians, that spoiled all they could lay hold on, & led  
away men, women, and children, captiues to the Abbey,  
where they were most pittifully tormented.

At the same time, also they sent a band of the same Rus-  
sians by night to the ministers house of S. Germaine, in the  
balley of Veronse, where they took him, and soze wounded  
him, and pricked him behind with their halbarbs, to make  
him hasten his pace: at that time also many they slue, ma-  
ny they hurt, and many they brought to the Abbey, and  
there kept them in prison, & cruelly handled them. The mi- The minister  
rosted.  
nister, after long imprisonment, they rosted at a small fire:  
when half his body was burnt, he confessed, and cried on the  
Lord Jesus with a loude voice. Now, forasmuch as the mi-  
sery was great, and these russians, to the number of 300,  
had made great spoyle, that no man coulde dwell there in  
safetie it was demaied of y<sup>e</sup> ministers, whether it were law-  
ful for men to defend theselues against these russians, or not  
the ministers answered, it was lawfull, warning the in any  
case, to take heed of bloodshedding. This question being once  
dissolued, they of the balley of Luserne, and Angroign, sent  
certaine men to them of S. Germaine to ayd them against  
the supports of these monks.

In the moneth of July, they of Angroign being in a mozt-  
ning at baruest, vpon the hill side of S. Germain, perceiued  
a company of souldiers spoyleing them of S. Germain, and  
doubting they would goe to Angroign, made an outcry. The  
people of Angroign assembled themselves vpon the hill and  
some ran to S. Germain, ouer the hill, & some by the balley:  
They y<sup>e</sup> went by the balley met the russians coming from  
S. Germ. laden w<sup>th</sup> the spoile which they had gotten: & being  
but 50. set vpon 200. wel appointed, & gaue the y<sup>e</sup> ouerthrow.  
Then passing ouer y<sup>e</sup> bridge being stopped, y<sup>e</sup> enemies were  
faine to take the riner of Clugon, where diuers were slaine.



many drowned, and some escaped very hardly, and such a slaughter was made of them, that the river was dyed with the blood of them that were wounded and slain, but none of the Angroignians were once hurt: if the river had been as great as it was wont commonly to be, there had not one man escaped alive.

The next day following, the commander of S. Anthony de Fosseaw came to Angroigne, accompanied with divers gentlemen, saying: he was sent by the duke, commanding them to put away their ministers: which they refused to do. From thence he went to the abbay of Pignozell, where hee and Iaconiell caused a number of the poore inhabitants of Campillon: and of Fenill, which be of the valley of Lusern, to be taken prisoners: spoiling them of their goods, driving away their cattle, and forcing them to sweare, &c. Whereupon, they wrote unto the Lord of Rancenis, declaring unto him the proceedings of the commander.

After this, there were many commandements, & injunctions, given to banish y<sup>e</sup> poore Valdois, with the doctrine of the Gospell: and in the end of October, next following, a rumour went, that an army was leuied to destroy them. And there were indeede certaine bandes leuied ready to march at an houres warning, and those malefactors which heeretofore were fled, or banished for any offence were now again called home, and pardoned: so that they would take the to their weapons, and goe to destroy the Valdois. They in y<sup>e</sup> meane time, by the counsell of their Ministers, fell to fasting, and prayer, and carried all that they could, of their substance, by to the mountaines, praying God, and singing Psalmes vnto him.

The first day of Nouember, Angroign (by proclamations and writings set by in euery place) was exposed to fire and sword. The second of Nouember, the armie approached to the borders of the Valley of Lusern, and certaine hostes came to a place called S. Iohn, a litle beneath Angroign: then

then the people returned into the mountaines: certaine of S. Iohns perceiuing that the hozsemen not onely spoyled their goods, but also caried their fellows away prisoners, set vpon them: so they retired to Bubian, where their campe then was, and not one of them of S. Iohns slaine or hurt.

It happened at the same time, that two of the foresaid hozsmen, being soze amazed, galloped befoze y rest towards the army, being ready to march towards Angroign, crying: they come, they come: at whose cry the whole army was so astonished, that euery man fled his way: & they were all so scattered, that the captaines that day were not able to bring them into order againe, and yet no creature followed them.

The wicked  
fly where none  
persecuteth.

On the saturday moztng the army mustered in the meadow ground nere to Angroign: they of Angroigne had sent certaine to keepe the passages, and stop the army that they should not enter, if it were possible: the number was but few, who perceiuing their enemies prepared to fight, prayed first of all to God to assist them. When they perceyued their enemies comming toward them, the combat began and endured a long time in the passages of Angroigne. At length the Waldois perceyuing themselves oppressed with the multitude of their enemies, retyred to the toppe of the mountaines, where they defended themselves till night. When they had found a place where they might withstand their enemies, still pursuing them, they turned themselves and slue diuerse of them, and hurt many.

When the euening came, the enemies rested, & went about to encap theselues, there to rest al night. Which things when the Angroigniās perceiued, they fell to praier, but the enemies flouted them: then the people deuised a policie, to send a drum into y valleis hard by: & as they were making their praier vnto God, & the drum sounded in the valley, the Lord of Trinitie caused his souldiers, which were about to encap theselues, to remoue thence: which was a great refreshing to the poze people. Many of the enemies that day

It.

were



were slaine, & many hurt, of the which very few escaped: of the Angroignians that day were but three slaine, & one hurt, who was after healed well againe. The L. of Trinitie, after ward, placed garisons there, & much molested y<sup>e</sup> Angroignians: & after they had comended theselues to god by praier, they sent vnto them of Veroule, & of S. Martin, and of Praggella for aid, sent them all the helpe that they were able.

The next day after, there came letters to Angroigne fro the L. of Trinitie, in which he excused the outrage that was done: and required them to shew themselves obedient to the Duke. They againe complaining of their wrongs, offered theselues w<sup>th</sup> all obedience to be reformed by y<sup>e</sup> word of God, where they had erred, beseeching him, and all the Lords of Piedmont, to be their intercessors to the Duke in this behalf.

Upon Monday being 4. of Nouember, the L. of Trinitie sent his army to Willers, & Taillet: the lesser company ascended toward Willers: the people seeing their enemies approach, after they had with praier comended theselues to God, strongly withstood them, & slue many: many also were hurt, & some fled. The other company ascended toward Taillet, & although they of y<sup>e</sup> place were but few in number, & that part of y<sup>e</sup> army greater, yet making their praiers, & commending their cause to God, they likewise defended theselues valiantly. In the meane season, they of Willers emboldened by their late victory, came to assist their neighbors, & being assembled together, courageously pursued their enemies, & put them to flight. In this pursuit, it chaunced that this poore people by an ambush of their enemies, which came another way, were suddenly enclosed, and like to be destroyed: but yet by Gods helpe they all escaped, and onely three hurt, which were soon cured again: on the enemies side there were so many slaine, that they lay together by cartloades. The same day also 17. of Roccaplata put to flight a great number of the inhabitants of Sanson, nere to Roccaplata, that went thither, and spoiled a rich man there, of all that he had.

After

After that the L. of Trinity had receiued the request, and letters of the Angroignians, he sent his secretary Gastant, to moue the people, to prosecute a supplication to the Duke, promising that he would retorne with his armie. In which, while they of Angroign perceiued, that a part of the armie, ascended the hil of Tailleret, and the other part had already gottē the way, which led to the medow of Tower (by which meanes, they of Angroign might easily be enclosed) they sent certain to keep the way: who encountering with their enimies, obtained the victorie, not one of them being so much as hurt that day. This trechery, the Lord of Trinity excused, putting the fault in them of Tailleret, who had slain certaine of his men in the high way.

The 9 of Nouember he vsed the like communication, as befoze, touching an agrément: sending for certaine of Angroign, to that intent, as he pretended: whom he perswaded, in token of obedience, to laye downe their armour, &c. Which when they had done, he falsified his promise, his souldiers in the meane time spoiling their armour.

A few daies after, he set his secretary Gastat, to Angroign, to make a full resolution of y<sup>e</sup> agrément, y<sup>e</sup> the people of Angroign should sue for grace to y<sup>e</sup> Duke, in y<sup>e</sup> they had taken by armour for their defence, & y<sup>e</sup> they should humbly beseech him to giue the liberty to continue in their religion they professed, &c. Wherunto they of S. Ioh, of Roccapiata, of S. Bartholomew of Verouse, w<sup>th</sup> other of the valley of Verouse, agreed. Now while they were treating of this agrément, the L. of Trinity bered cruelly them of Tailleret, pretending the cause, for that they came not to this agrément: for which cause, his souldiers spoiled and sacked most lamentably diuers daies together. Al which being done, the L. of Trinity caused the chiefe of the people to assemble together, and demanded 2000 crowns toward the charges of the Dukes maintenance of his army, against the in time past. But by the means of his secretary Gastant, who was promised an



for a bzibe, 4000. were cut of: so they graunted 16. thousand, whereof the Duke released the one halfe.

The poore people being required to pay the 8000. presently, were faine to sell that they had for a little to make a summe: and although the money were paide, yet the army retired not: but demâded anew, & forced them to promise the payment of 8000. crownes: which the Duke released. This done, he went about to slea their ministers, but chiefly the minister of Angroign, whom, when they could not gette, they spoiled his house and burnt his bookes, and spoiled 40. houses in Angroign, broke their milles, and carried away the corn and meale, which they found there: and, to be short, the practises of cruelty shewed vpon the poore people continually, was very strange: as for example, they toke at Tail-  
leret, Odull Gemet, a man of sixtie yeers of age, and put him to a cruel death: for when they had bound him, they toke a kind of thing, called in French Escarboth, and put them to his nauell, couering them with a dishe, which within short space pearced into his bellie, and killed him.

Odull Gemet.

The messengers which were sent to the Duke, after they had bene detained there 6. weeks, and cruelly handled, notwithstanding the miseries sustained before, brought a new commaundement, that al must go to masse: wherevpon, they sent, and declared their distresse to them of y<sup>e</sup> same profession in Daulphin: who hearing therof, ioyned themselues together in league, for maintenance of the trueth: for which cause, certaine of the ministers, and elders of the Church of Daulphin, were sent to the valley of Lusern: who arriuing there at euē, at the village of Boly, word was brought, that such as would not go to masse, shold be condēned to be burnt, or sent to y<sup>e</sup> gallies, which whē they heard, they exhorted one another, saying: let vs now make solemne protestatiō, y<sup>e</sup> wee wil utterly forsake y<sup>e</sup> false religion of the pope, & that we wil liue and die in the constant profession of Gods holy worde, and trueth. Let vs go to morowe to the temple to heare  
the

the word of God : and after this , let vs cast downe all the Altars and Idols to the ground . To this euerie man agreed : and in the very same houre in which they were appointed to answer the commandement , they perfozmed their agreement, both at Bobie, and at Williers: whether as they went, they encountred a band of souldiers , and put them to flight, the 7. of Feb. In the meane time, the L. of Trinitie (after he had comitted diuers outrages) being soze beaten of the Angroignians, & diuers of his men slain, especially one of great authozitie in the D. court) blew a retrait, & descended to Angroign, and there (h people being fled to the medow of Tower) burnt 1000. houses, & made great spoyle. Where, although they oftentimes assayed to set fire on the two temples, and the Ministers house, yet could they not fire them.

Afterward, the Lord of Trinitie burnt Rosa, and destroyed it with fire and sword. But the Angroignians had afterwards such a bande of the aduersaries , that they put them to flight, with great slaughter. There was one of 18. yerres of age, and but small of stature , which alone slue the Lord of Ponteil, Master of the Campe , as it was tolde to the K. Another simple man thzeu downe Charles Truchet, with the stroke of a stonz, and a young man leapt vpon him, and slue him with his owne sword, which was four fingers broade, and claue his head in sunder . This Truchet was one of the principall authoers of this warre, and their chiefe enemye. The Angroignians pursued them moze thā a mile, and made great slaughter .

Rosa destroyed

The 18. of Februarie, the L. of Trinitie not satisfied w burning, & destroying the greatest part of towne & cities, endeuoured to burne and spoyle all the little Villages round about, pertayning to the same: where his, were againe by a fewe, discomfited, thzough the power of God. And when the enemies at any time rested them, the Angroignians prayed to God, which feared the enemies moze, then any thing els.

The 18. of March, the L. of Trinitie , with an armie of



sire or seven thousand, assailed them again, with the gentlemen of the countrey: but God gaue them victorie, after they had cried 3. or 4 times, help vs O Lord. The captain of this band was named Bastian, of Mergil, a man very experte in feates of warre. He, at the taking of his iorney threathned to doe great things that day: his hostes hearing that, said, Monsieur, if our religion be better then theirs, we shall haue the victorie, els you shall not preuaile. Shortly after, the Captain was brought again into his Anne, so wounded, and so feeble, that he was not like to liue: then said his hostes vnto him, Monsieur, it is now wel seene that their religiō is better than ours. After that, being assailed againe, they manfully defended themselves, and had almost stricken the L. of Trinitie with an harquebush, for the shot brake the wand which he bare in his hand, who seeing his Soldiers in such great numbers slaine, he wept bitterly. The next day, one of the p̄ncipal captains of the armie, surrendred his charge to the L. of Trinitie, saying vnto him, that he would neuer fight against this people any moze, and so departed.

God fighteth  
for his people.

In that combat there were but 2. of the Waldois slayn, and 2. hurt. Thzough the whole countrey of Piedmont, e- uery man sayd, God fighteth for them: and the Souldiers themselves confessed, they were so astonied, that they could not strike. Mozeouer, they said, that this people neuer shot, but they killed, or hurt. Some others said, that the ministers (by their pzayers) coniured, or bewitched them, y they could not fight. And in trueth, such was the successe of this people, that only 14. of them were slaine in all these conflicts.

The 19 of March, there was a hot skirmish at Angroign: for 3. companies of souldiers went thither to burn al that remained: but they were manfully resisted, so y they, seeing the losse of their men, retired. After y, the L. of Trin. endeouored by all fals hood to destroy the poor people. It fel out, y the L. of Maconis, seiming to be sozry for this war, sent an honest man, named Fran, Gilles, to the meadow of Tower, to take aduise  
how

how hee might best further the agréement, who hauing consulted with the ministers & rulers, and returning home was murdered by two of Angroigne: which greatly græued the Waldois, who wrote to the Lord of Raconis, excusing themselves, and declaring how it græued them: promising that they would execute vpon them such Justice as was meet in such a case. The L. of Raconis writ vnto them againe, requiring that the offenders might be deliuered vnto him: whereunto they answered: that vpon 3. conditions they should be deliuered. 1. That they should not be cōpelled to doe any thing against their consciences, & as touching religion nothing should be spoken to thē, but out of y<sup>e</sup> word of God. 2. That speedy iustice should be done on thē, & thereafter, this should be no p̄iudice to y<sup>e</sup> liberties & p̄uiledges of Angroign. 3. That the execution should be vpon the borders of Angroign, for example: this was accepted, and the offenders deliuered, which did rebound greatly to the commendation of the Angroignians.

Conditions.

After y<sup>e</sup> the L. of Trinity had greatly bered them, and yet could not p̄uaile, the rulers of the Waldois requested earnestly the Lord of Raconis, to present a supplication, which they had made to the Duches of Sauoy: wherein they declared y<sup>e</sup> equity of their cause, protesting al due obedience to y<sup>e</sup> Duke, their soueraign Lord: & if it might be p̄oued by the word of god, that they had held any error, they would (w<sup>th</sup> humble submission) receiue correction, & be reformed: Humbly beseeching her grace, to appease the displeasure that the D. had conceaued against them, by the vnttrue surmises of their aduersaries: and if in any thing they had offended, they craued his most gracious pardō. About this time, the L. of Trinitie was in danger of death by sicknesse. Soon after the supplication was deliuered, the duches sent an answer to y<sup>e</sup> Waldois, by the L. of Raconis, of hard conditions: as, that they should banish their ministers, receiue the masse, & suffer no more preaching: & y<sup>e</sup> the D. would at his pleasure make

Supplication  
to the Duches  
of Sauoy.



Libertie granted to the  
Waldois.

fortresses all the country ouer: which when they vnderstood they made request vnto her againe, that these conditions might be moderated with certaine other demaunds for their libertie: and aboue all, they beseeched her to take pittie on them, and that they might not be compelled to doe any thing against their conscience, &c. After which supplication viewed and read of the Duchesse, she so perswaded the Duke, that answere was made according to their mind, preaching permitted with free libertie, their goods restored, and freedoms, liberties, general and particular restored. Yet so, that Masse should be said in all the parishes of these Walleis, & no man compelled to come to the same: the captiues were also restored, that were sent to the gallies, and reasonable ransom taken for the prisoners of the Waldois: and so, through the meanes of the Duchesse, the poore Waldois haue bene quiet vntil this day.

1526

Anno 1526. a certaine Jew in Constantinople, was converted to the faith, which when the Turkes knew, they slue him, and cast out his dead body, not suffering it to be buried: which lay 9. or 10. daies incorrupt keeping colour and freshness, as if it had not bene dead, with a pleasant & delectable sauour: which when the Turkes behelde, they buried the bodie themselves, being greatly affonied thereat.

*The end of the seuenth Booke.*





# The Abridgement of the second volume of the Ecclesiasticall historie of the Actes

and monuments of Martyrs from the time of

King Henrie the eight, to Queene Elizabeth, our

gracious Ladie now reigning.

(..)



Nno 1519. **M**istresse Smith widow, Robert Harchets shoemaker, Archer shoemaker, Thomas Bond shoemaker, Wrigtham a Glouer, Lansedall a hosier, were on Ash Wednesday taken and put in prison, and the weeke nexte before Easter were condemned for relapse, (because most

of them had bozne sagottes in the same Citie before) to bee burned at Couentrie: the principall cause of their apprehension was, that they taught their familie the Lordes praier, and tenne commaundements in English; Mistresse Smith onely was dismissed for that present, and sent away, but as Mourton the Somner was leading her home, (because it was somewhat darke in the evening) by the arme, hearing the ratling of a scrol within her sleene, yea said he, what haue you here? and finding that it was the Lordes praier, the belæse, and the tenne commaundements in English, Ah syrah (said he) as god now, as another time, come, and so he bzought her backe againe to the Wishop, where she was immediatly condemned, and so burned with the fire before mentioned, the fourth day of Aprill in

Burned at  
Couentrie.

Mistresse  
Smith.

A A

a place



a place thereby called the little Parke.

I 5 2 I

Robert Sylkes.

Anno 1521. Robert Sylkes who was one of the former companie, and by flight escaped, was brought to Couentrie two yeeres after, and burned the morrow after he came thither, which was about the 13. day of January These Partyes being thus dispatched, the Sherriffes took their goods and cattle to their owne vse, their wiues and childezen being left destitute.

I 5 2 7

Patricke Hamleton.

Anno 1527. Patricke Hamleton a Scotchman bozne of a noble house, the first day of March was condemned for the testimonie of the trueth, and burned at Saint Andrewes in Scotland, he (at the Uniuerstie of Marpurg in Germanie, by conference with Franciscus Lambertus) did so grow in knowledge and zeale, that hee first there set by conclusions to be disputed of concerning faith and woꝝkes, The articles wherefoze hee was condemned, were these: 1. Man hath no free will. 2. Man is iustified by faith in Christ. 3. A man so long as hee liueth is not without sinne. 4. He is vntwoorthie to bee called a Christian which beleueth not that hee is in grace. 5. God woꝝkes doe not make a good man, though a good man doth good woꝝkes. 6. An euill man bringeth forth euill woꝝkes, which being repented of, doe not make an euill man. 7. Faith, hope and charitie cannot bee seuered in one man in this life. For the condemnation and burning of this man, the diuines of Louane, by letters gaue thanks vnto the Archbishoppe of Saint Andrewes, and the Diuines of Scotland,

Patrickes articles.

Patrickes places.

This Patricke Hamleton cited the blacke Frier called Cambell who accused him, to appeare before God, to answer the innocencie of his death, and named a certayne daie when, before which time the Frier died without remorse of conscience. Patricke Hamelton wrote a Treatise of diuinitie called Patrickes places: and they were translated out of Latine (wherein he wrote them) into English by Iohn Frith.

A fewe

## of the Acts and Monuments. 3 *Hen. viij.*

A few yeres after, the Archbishophe of S. Andrewes burned Henrie Forrest (who had taken orders of Bennet and Collet) for saying, Maister Patricke was a marty, and his opinion good. He was betrayed by Walter Long a Fryer: to whom he confessed himselfe. He suffered death at the North Church stile of S. Andrewes.

Henry Forest.

Within a yere after the martyrdome of Henry Forrest, or there about, Iames Hamleton, the brother of Patrick Hamleton the marty, was called in question for maintaining the opinions of his brother: but the king, Iames the 5. gaue him counsell to depart, and not appeare: which if hee did, he could not helpe him; for the Bishops had perswaded him, that the cause of heresie did not appertaine vnto the king. So he fled and was condemned as an heretike, and all his goods confiscate.

Iames Hamleton.

Catherine Hamleton his sister, and Aunt to the king, recanted her opinion touching iustification without respect of woordes, being thereto perswaded by the king: and so escaped.

Recant.

At the same time also an honest woman of Lieth, for crying in her trauell, Christ helpe me, when the mydwife bad her say, Our Lady helpe me, was caused to recant.

Recant.

About the same time Maister Norman Gurley, because he denied purgatorie, and said the Pope was Antichrist, and would not recant, was condemned by Iames Hay Bishop of Rose, & commissioner of Iames Beton Archbishop of S. Andrewes, and burned vpon the greenes side betwixt Lieth and Edenburgh. With him was burned Dauid Straton, for saying there was no purgatorie, but the passion of Christ, and tribulations of this world he was also falsly accused to haue said, no tithes were to be paid, for that he casting his tithes to the Vicar of Eglishrige, some fell into the Sea.

Norman Gurley.

Dauid Straton

Anno 1532. Thomas Harding, who with his wife, before had abiured, after long penance was burned (as a relapse, being condemned by Iohn Longland Bishoppe of Lincolne)

Harding.



at the North ende of the towne of Chesham in the Dell going to Botley; when they had set fire on him, there was one that dashed out his brayns with a billet. It was supposed of them, that they might haue fourtie dayes of pardon that shoulde carrie wood to his burning, on hope whereof manie people caused their children to beare billets and faggottes to the burning of Martyrs. He was burned on the euen of Corpus Christi day, being of the age of threescore yeeres and aboue.

About the same time, diuerse others suffered trouble for the doctrine of the trueth, as vnder Doctour London, Maistresse Alice Dolie being accused of her mayde Elizabeth Wighthill, for holding against Purgatorie, agaynst Images, for the articles of the Creede in English: this was about 1520.

1525.

Anno 1525. Frier Hackman for holding free saluation by grace.

Anno 1525 Also Robert West priest of S. Andrewe vnder shaft, for commending Martin Luther &c. for which he was abiured, ibid.

Father,  
wife and si-  
sters against  
the Christi-  
ans.

Anno 1530. Iohn Ribourne was accused by both his sisters, his owne wife, and of his owne father; (who were compelled by Iohn Longland Bishop of Lincolne, to depose against him concerning meates, Purgatorie, pilgrimage, prayer in the English tongue, &c.

Iohn Eaton and Cecill his wife of the parish of Spure were detected by Richarde Ryburne, for holding downe their heades at the sacring time, and when the belles did ring at the feast of exaltation of the holie crosse, betweene Mattines and Euen song, for saying What a clamping of belles is here?

[ Tho. Lounde

Thomas Lounde priest who had beene with Luther two yeeres, being afterwarde cast in the flete at London was a great instructor of Iohn Ribourne afoze mentioned.

## the Acts and Monuments.

5 Hen. viij.

At the same time vnder Iohn Longland Bishopps of Lincolne, Iohn Simonds, was molested for denying Purgatorie, for denying singlenes of priestes, it was also testified against him, that he converted eight priestes, & had holpen two or thre friers out of their orders.

Under the same Bishop about that time, were these persons following examined, excommunicated, and abjured, for being together in Iohn Taylors house of Hichenden, and there hearing Nicholas Fielde of London, to reade a parcell of Scripture in Englishe to them, and expounde to them many thinges against images offerings, prayer in the Latine tongue, against the Sacraments of the Altar, purgatorie, &c. Their names were these: William Wingraue, Thomas Haukes of Hichenden, Robert Hawes of West Wickam, Iohn Taylor, Iohn Hawkes, Thomas Herne of Colshill, Nicholas Fielde, Richard Deane, Thomas Clarke the yonger, William Hawkes of Chesham.

Under Iohn Longland Bishop of Lincolne, Simon Wisdome of Burford was molested for the Gospell, the Psalter, the summe of holie Scripture in English, so Iames Alger, or Aliger, because he sayde euerie Christian man liuing after the lawes of God is a Priest, hee woulde no dole for his soule, and denyed Purgatorie &c. He had not of long time beene confessed, and for denying the Priestes power of absolution, with the other befoze was compelled, to seeke reconcilment in the Church and to abiure the trueth.

Anno 1526. Pope Clement the seuenth absolueth the othe made of the French king to the Emperour, and ioyneth together a confederacie of the Venetians and other Princes against the Emperour, whereof the Duke of Burbone and other of the Emperours Captaynes hauing intelligence, gathered their armies together, and after much fighting and bloudshed about Millan, Hawde and Cre-

1526.



Rome Spoiled  
and the Pope  
taken prisoner.

1527.

Rimes made of  
the Pope.

220000 li.  
out of the kings  
treasure to fight  
against the  
Emperour.

mona at length they approached, and bent their siege against Rome, and after three sharpe assaults obtained the Cittie with the whole spoyle thereof. Where he besieged the foresaid Pope with his Cardinals in the mount of Aprian, and took him prisoner.

Anno 1527. In the Castell of Saint Angell, at which tyme Rome suffered more spoyle then of the Goathes and Wandalles, the Souldiours that dayly laie at the siege of the Castell made iestes of the Pope: sometime they had one riding like the Pope with a whoze behinde him, sometimes hee blessed, and sometime he cursed, and sometime they would with one voice call him Antechrist, &c.

When the Cardinall Wolsey here in England heard how his father of Rome was taken prisoner, he laboured to the Kinge to fight against the Emperour for the deliuerie of the Pope, whiche the Kinge refused by his owne person or his people to doe: but yielded to the Cardinall of his treasure, to take what himselfe thought conuenient: who thereupon made out of the Kinges treasure, twelue score thousand pounds, and caried it ouer the sea with him: whiche when he came to the kinges court at Amiens, he conuerted to the hiring of Souldiours, and furnishing out the French kinges armie, appointing also certaine English Captaines in the king of Englands name, to goe agaynst the Emperour to restore the Pope: all whiche armie was payde with the kinge of Englandes mony. The cause why the Cardinall bare the Emperour this malice, after some wynters, appeareth to be this: At what tyme as Pope Clement was taken prisoner, the Cardinall wrote vnto the Emperour, that hee shoulde make him Pope, but when he had receiued an aunswere that pleased him not, he waxed furious madde, and wrote manie menacing letters vnto the Emperour, that if hee would not make him Pope, hee would make suche a ruffeling betwene Christian princes as was not this hundred yeres before,

# of the Acts and Monuments. 7 Hen. viij

before, yea though it should cost the whole Realme of England. Whose ambitious endeour the king himselfe did also fauour, as it appeareth by instructions giuen of the king to his Ambassadors at Rome, to that effect that Wolsey might be placed in the papacie after the death of Pope Clement; to the ende, hee might compasse his cause of diuorice.

*Proude Priests.*

*To the end the king might compasse his cause of diuorice.*

While the Ambassadors were traouelling at Rome for the aduancement of the Cardinall to bee Pope, if Clement were dead, hee played here the Persecutour at home: First, hee caused Fryer Barnes an Augustine Fryer, to beare a saggotte, for certaine pointes which hee called heresie: hee caused two marchauntes of the Stillheard to beare saggottes, for eating fleshe on Friday. This was about, Anno 1526.

Anno 1528. The Cardinall caused Arthur Bilney, Gefery Lound, and Garret to be abiured for speaking against the Popes authoritie and his pompous pride.

1528

Anno 1529. The Cardinall was cast in a Premunire and execution performed vpon him, hee forfeited all his Landes, Tenementes, goodes and cattell, and should haue beene put out of the Kinges protection: but the king sent him a sufficient protection, and of his gentlenesse lefte to him the Bishoprickes of Poike and Winchester, and gaue vnto him plate and stuffe conuenient for his degree.

*The proude Cardinall cast in a Premunire.*

1529

*The K. graciously to the Cardinall.*

Anno 1530. In the moneth of Nouember was summoned a generall parliament to be holden at Westminster, in which, Syr Thomas Moore succeedeth in the Lorde Chancelourship vnto the Cardinall. The Commons in this Parliament propounded their griefes against the spiritualtie, which were especially sixe. First, the excessive fynes that the Ordinaries tooke for probate of Testaments, as, a thousande markes payde for the will of Syr William Compton knight, as Syr Henrie Guilforde knight, one

1530.

*A Parliament.*

*Griefe of the communalty against the spiritualtie.*



of the executors, declared in open Parliament. The second  
 2 cause, the great polling which the spirituall men vsed in  
 taking of co2pes, p2esents o2 mortuaries. The thirde, that  
 3 p2iestes being suruey2s, stewards, and officers to Bishops,  
 Abbots & c. had and occupied farmes, graunges and grasing  
 in euery countrey. The fourth cause was, that Abbots, P2i-  
 4 o2s, and spirituall men kept Tannehouses, and bought and  
 solde wooll, cloth, and all manner of marchandise, as other  
 tempo2all marchants did. The fift cause was their non resi-  
 5 dencie from their flocks, and residencie in the court of Lo2ds  
 houses. The sixt was, that vnlearned p2iestes had tenne o2  
 6 twayne benefices, and learned scholers in the vniuersities  
 wanted both benefice and exhibicion: all which grieuances  
 were redressed the same parliament. During the same par-  
 liament, there was brought downe to the commons the  
 booke of Articles, which the Lo2des had put vp to the  
 king against the Cardinall, the chiefe whereof were these:  
 First, that hee without the Kinges consent had p2ocured  
 himselfe to bee Legate. 2. In all w2itinges that hee w2ote  
 to Rome, he w2ote I and my King. 3. That hee flaunde-  
 red the Church of Englande to the Court of Rome, which  
 hee saide was *facta in reprobum sensum*. 4. Hee without the  
 Kinges assent, carried the great seale with him into Flaun-  
 ders, when hee was sent Embassadour to the Emperour.  
 5. Without the kinges consent, hee sent commission to  
 Iohn Gregorie de Cassalis Knight, to conclude a league  
 betweene the king and the Duke of Ferrarie. 6. That he  
 hauing the Frenchpockes, p2esumed to come and b2eath on  
 the king. 7. That hee caused the Cardinals hatte to bee  
 put on the kinges coyne. 8. That hee had sent innumera-  
 ble substance to Rome for the obtayning of his dignities, to  
 the impouerishing of the Realme. These Articles were  
 confessed all, of the Cardinall, and assigned with his  
 hand.

Articles a-  
 gainst the  
 Cardinall.  
 I and my  
 king.

The Cardi-  
 nall had the  
 Frenchpocks.  
 The Cardi-  
 nall confes-  
 seth the Ar-  
 ticles.

## the Actes and Monuments. 9 Hen. viij.

wardes him, the Cardinall being in his Dioces, wrote to the Court of Rome, and to diuers other Princes, letters in reproche of the king, and endeoured to winne fauour of the people with pompe, and great gifts to the Gentlemen; which the king (although he knew his doings) dissembled all that yeare, till he saw his heart so lifte vp with pride, that hee thought it not conuenient to suffer him any longer; so he directed his letters to the Earle of Northumberland, willing him with all diligence to arrest him, and to deliuer him to the Earle of Shrewsburie; which was accordingly done, and the vi. day of Nouember he was conueied from Calwood to Sheffielde Castle, and there deliuered to the Earle of Shrewsburies keeping.

The Cardinall vnthankfull to the king.

The Cardinall arrested and prisoned.

When the Cardinall was thus arrested, the king sent Sir William Kingstone, knight, Captaine of the Garde, and Constable of the Tower of London, to fetch the Cardinall to the Tower; when the Cardinall saw the Captain of the Garde, he was so sore astonished, that shortly after hee became sicke; men said he willingly tooke such quantitie of a strong purgation, that his nature was not able to beare it, and the matter that came from him was so blacke, that the steyning thereof could not be gotten out of the Blankettes by any meanes. By easie iourneies he was brought to the Abbey of Leicester, the xxvj. day of Nouember, where (for very feeblenesse of nature, caused by purgations and vomits) he died, the second night following, and there lyeth buried.

The Cardinall died.

It is testified by one yet living, in whose armes the Cardinall died, that his bodie being dead, was blacke as pitche, and was so heauie that fire could scarce beare him: and furthermore, did so stinke aboue the ground, that they were constraigned to hasten the buriall thereof in the night season, before it was day. At the which buriall, such a tempeste, with such a stinke there arose, that all the Torches went out, and so he was throwen into the Tombe.

The Cardinalls bodie did stinke aboue ground.

This



This Cardinall founded a new Colledge in Oxford: for the furniture whereof he had gathered together all the best learned he could heare of: amongst which number were these, Clarke, Tyndall, Sommer, Frith, and Tauerner, with other mo. Which holding assemblie together in the Colledge, were counted to be Heretikes; and thereupon were cast into a prison of the Colledge where was kept Saltfish, through the stinke whereof the most part of them were infected, and Clarke thereof died, being young and tender, and a man of singular learning among them all. And other in other places in the Towne also, of the same infection deceased. In the time of the Cardinall, Master Humfrey, who was a right godly and sincere Alderman of London, was troubled and put in the Tower for the Gospel of Christ, and for the mainteyning of them that favoured the same: but at length he was forced to abiure, and after was made knight by the king, and Sheriffe of London.

M. Humfrey.

Abiure.

1530.

Tho. Hitten  
Party.

Anno 1530. Thomas Hitten a Preacher at Maidstone, after long torments & sundry imprisonments, by Wil. Warham Bishop of Caunterburie, and Fisher Bishop of Rochester, was burned at Maidston for the testimonie of truely.

1531.

Tho. Bilney.

Anno 1531. Thomas Bilney of Cambridge, professor of both Lawes, converted Thomas Arthur, and M. Hugh Latimer, then Crossebearer at Cambridge on procession daies, and preached against the intollerable pride of the Cleargie, and the authoritie of the Bishop of Rome, being associate with Arthur; whereof the Cardinall hearing, cast him into prison, and anno 1527. accompanied with a great number of Bishops, as Caunterburie, Cutbert of London, Iohn of Rochester, &c. came into the chapterhouse at Westminster, where Bilney & Arthur were brought before them. Where the Cardinall demaunded, whether Bilney had preached any of the opinions of Luther, contrarie to the Catholike Church whereto Bilney answered negatively, & being asked againe of the Cardinall, whether he had not taken an oath

oath not to preach, or defend any of the opinions of Luther, he graunted he had so sware, but not lawfully. Which Interrogatories so ministred, and answers made, the Cardinal caused him to sweare to answer plainly to the Articles and errors, preached and set forth by him. Who having bene thus sware and examined, the Cardinal proceeded to the examination of M. Arthur there present, causing him to take the like oath. Then the Cardinall and the Bishops by their authoritie, *ex officio*, did call for witnesses against M. Bilney, Iohn Huggen, chiefe Prouinciall of the Fryers Preachers throughout all England, Geffrey Iulles, and Richard Iugwoorth, Professors of diuinitie of the same order. Also W. Ierkert Gentleman, William Nelson, and Thomas Williams: and so the Cardinall (because he was otherwise occupied in the affaires of the realm) committed the matter to the hearing of the Bishop of London, and two other Bishops there present, or to three of them.

The xxij. of Nouember, in the yere aforesaide, the B. of London, with the B. of Ely & Rochester, came into the B. of Norwiches house, wheras likewise *ex officio*, they did sweare certaine witnesses against M. T. Arthur, in like sort as before against M. Bilney, & warned him on his oath, he should not reueale his examinations, nor answers, nor any part of the.

The second day of December, the B. of London with other Bishops, assembling in the place aforesaid, after that Bilney had denied utterly to returne to the church of Rome, the B. of London did exhibite into the Notaries, in the presence of M. Bilney, v. Epistles, w<sup>th</sup> one schedule in one of the Epistles, conteining his articles & answers, folded therein, & another epistle folded in maner of a booke with vij. leanes, which al he comanded to be registred, & the originals to be deliuered vnto him againe, & bound the Notaries w<sup>th</sup> an oath for the safe keeping of the copies. The Interrogatories were concerning Ecclesiasticall constitutions; Luthers doctrine; the church Images; a thirde place; Images; fasting dayes; prayer



34. Articles  
against Bil-  
ney.

prayer to Saints, faith without woordes, prayer in an vnknown tongue, &c. to the number of 34. Whereto Bilney made such answer as the Prelates were nothing satisfied,

The iij. day of December, the Bishop of London with other Bishops his assistants, assembled againe at the Chapter house of Westminster, whither Master Bilney was also brought, who being often, and earnestly required to submit himselfe, answered diuers times, *Fiat iustitia & iudicium in nomine Domini*. Then the Bishoppe after deliberation, putting off his cappe, said: *In nomine patris, &c.* And making a crosse on his forehead and on his bzeast, gaue sentence against M. Bilney there present, in this manner.

Sentence of  
condemnati-  
on against  
Bilney.

I by the consent and counsell of my brethren here present, doe pronounce thee Thomas Bilney, who hast bene accused of diuers articles, to be conuict of heresie, and for the rest of the sentence, we take deliberation till to morrow.

The v. day of December, the Bishoppes assembled there againe, and exhorted Bilney diuers times to returne to their Church, and permitted him to goe into some secrete place, there to consult with his friends, till one of the clock at after none of the same day. At after none, the Bishop of London againe asked him whether he would returne, and acknowledge his heresies. But Bilney required to bring in witnesses to cleare him, which would not be graunted him. And when they bged him againe, he said he would geue no other answer than he had. If they should proue that he was sufficiently conuict, he would submitte himselfe, and desired againe to haue time and space to bring in his refused witnesses.

After great instancie on the Bishops parte with Bilney to recant, or els the sentence must be read, he required the Bishoppe to geue him licence till the next morrow, to deliberate with himselfe, whether he might abiure the heresies, wherewith he was defamed, or no: Whereto the Bishop at the last graunted, and gaue him two nightes respite to deliberate,

berate, that is, till Saturday at nine of the Clocke in the forenoone.

The vij. day of December, in the yeare and place aforesaid, the Bishop of London, with the other Bishops, being assembled, Bilney also personally appeared, and being demanded whether he would now recant, he answered, he was perswaded by Master Dankaster & other of his friends so to doe, and so there openly read his abiuration, and subscribed to it, and deliuered it to the Bishoppe, who then did absolue him, and enioyned him penance, that he shoulde abide in prison appoynted by the Cardinall, till he were by him released. And mozeouer the next day he should goe before the Procession in the Cathedrall Church of Saint Paul bare headed, with a fagotte on his shoulder, and should stand before the Preacher at Pauls Crosse, all the sermon time.

Bilney recanted.

The space of two yeres after his abiuration, that is, from the yere 1529. to the yere 1531. Bilney liued in great anguish of minde, and halfe in despaire for his greuous fault, and at length, by Gods grace, and good counsel, he came to some quiet of minde and conscience, and fully resolved to geue ouer his life for the confession of that trueth which hee before had renounced. And thus being fully determined, he toke his leaue at tenne of the clocke at night, of certaine of his friends, and said that he woulde go to Jerusalem, alluding to the wordes of Christ, what time he was appoynted to suffer his passion. So from thence he departed into Dorsetfolke, where he preached in private houtholdes, and confirmed an Anchres, whom he had conuerted to Christ. Then preached he openly in the fieldes, confessing his fault, and preached publikely the doctrine which hee before abjured. And at Dorwich he was apprehended, and carried to prison, there to remaine, til blinde Bishop Pire sent by for a wytt to burne him. Who after his examination and condemnation before Doctor Pells, Doctor of law and Chauncellour, first was degraded by Suffragane Underwood, according

Bilney in great anguish of mind for his recantation.

Bilney repented.



to their popish manner, by the assistance of all the Friers and Doctors of the same suite. Which done, hee was immediately committed to the laie power, and to the two Sheriffes, of whome Thomas Neeton was one, Bilneys especiall good friend.

After this the Friday following at night, which was before the daie of execution, he bare himselfe very cheerefully among his friendes, to their greate comfort. The Saturday next following, he was brought forth to execution without the cittie gate, called Bishops gate, in a lowe valley, called the Lollards pit, vnder Saint Leonards hill, accompanied with Doctor Warner his old acquaintance, parson of Winterton. Going to execution, he was comforted secretly by one of his acquaintance, that willed him to stande sure and constant: to whome he answered, that whatsoever stormes he passed in this venture, yet shortly after saied he, my ship shall be in haven: and desired him to helpe him with his prayer. Before his going to the stake, he confessed his faith, and after that, went to it, and praied: which done, he stode vpon the ledge of the stake made for him, to the end he might be the better scene, and the chaine was cast aboute him: and standing thereon, Doctor Warner came to him to bid him fare well: whiche spake but fewe wordes for weeping: vpon whom Thomas Bilney did gently smile, and inclined his bodie to speake with him a fewe wordes of thanks, and the lasse were these: O Maister doctor feede your flocke, feede your flocke: that when the Lord cometh, he may finde you so doing: and farewell good maister Doctor, and pray for mee. While he stode thus vpon the ledge of the stake, certaine Friers, Doctors & Priests, being present at his examination & degradation, praied him to cleare them to the people, least they should withdraw their almes from them: which he did according to their request. Then by reason of the great wind, the fire thise departed, and had recourse before it could be sharpe enough to consume him.

Bilney smilleth  
at the stake.

# the Acts and Monuments.

15 Hen.vij.

In the which (til he gaue vp the Ghost) he knocked his brest, sometime crying, *Iesus*, sometime *Credo*, and so gaue witness to the truth, and slept in the Lord.

About Anno 1527. Simon Fish, who fled ouer the seas, as Tindall, for feare of the Cardinal, whom he had offended, in playing a parte against the Cardinal in a plaie, made the booke of the Supplication of the beggers: and the next yere sent it to the Lady Anne Bulleine, which booke her brother seeing in her hand, toke and read it, and gaue it her againe, willing her to giue it to the King: which thing she so did.

The Supplication of beggers.

About Anno 1528. The king vnderstanding who made it, and how for feare of the Cardinall he had fled ouer seas, kept it in his bosome ij. or iij. daies: which Fishes wife vnderstanding, and hauing encouragement of certaine about the King, that signified tokens of the kings good liking, shee made suite to the king for the safe returne of her husbände: whereto he most graciously graunted. Wher vpon after two yeres and an halfe of absence he returned, and was of his wife brought vnto the king, about the yere 1530. who embraced him with most louing countenance: and after ij. or iij. howers talke, as they were riding on hunting, dismissed him, and gaue him his protection.

1528.

The king giueth Fish his protection.

About the same time also, D. Moddis the kings footman, being in talke with the king, of religion, and of new bookes that were come fro beyond seas, said: if his grace would pardon him, & such as he would bring to his grace, he should see such a book as was maruelous to heare of. The king demanded who they were: he said y. of your merchants, George Eliot, & George Robinson. The king appointed a time to speake with them, & so did: & caused one of them, G Eliot to read the book vnto him. Which being read, the king made a long pause, and then said, if a man should pull downe an old stone wall, & begin at the lower part, the vpper part thereof might chance to fall on his head. And then he toke the booke and put it into his deske, and commanded them vpon their allegiance,



Doore seely  
soules petwling  
out of Purga-  
tory.

A Commission  
against En-  
glish bookes.

1529.

The testament  
of Tindals  
translation.  
Augustine  
Packington.

Richard Bay -  
field.

allegiance, not to tell to any that he had seene the booke. Against the supplication of the beggers, sir Thomas Moore wrote, vnder the title of poore seely soules petwling out of purgatorie, to whiche Iohn Fryth made a pithie and effectuall replie.

When the Cardinall and Prelates vnderstood of the supplication of beggers, and other English bookes, they gaue out a commission against reading of English bookes, and namely the booke of Beggers, and the new Testament of Tindals translation, which was done out of hand by Cutbert Tunstall bishop of London, and a short time after, they had procured an inhibition by the kinges proclamation, Anno 1529. both against English, & other in the Latine tongue, which contained ought against their superstition, wherupon ensued great persecution and trouble, whereof first tasted Thomas Bilney aforesaid.

Anno 1529. came forth the new testament of Tindals translation, which Tunstall and Moore deuised to suppress (through the counsell of Augustine Packington a Mercer and Tindals friend) by buying all the copies, for which he gaue verie largely, and so furnished Tindall with monie, that he corrected them and set them forth againe in greater plenty then befoze, being releued with the Bishops mony, wherewith the bishop being greued, declared vnto Packington, how they swarmed more then befoze, to whom said he: my Lord, you were best to buie the stampes too, and so shall you be sure: at which answer the bishop smiled, and so the matter ended.

The same yere that Bilney suffered Anno 1531. the moneth of Nouember, Richard Bayfield suffered for the testimonie of the truth, and was burned in Smithfield, he was sometime a monke of Surrie, and conuerted by Doctor Barnes, and two godly men of London brickmakers, Maister Maxwell and Maister Stacie Wardens of their companie, he so profited in the doctrine of Chyiste in two yeres,

peres, that by the Monkcs of this house; he was caste into prison, and there endured soze whipping with a gagge in his mouth, and then stocked, and so continued in the same torments thre quarters of a yere, befoze Docto Barnes could get him out; which at length he did by the meanes of one docto Ruffani of the same house. From thence Docto Barnes carried him to Cambridge, where he greatly profited in good letters, and neuer returned to his Abbie, but went to London to Maxwell and Stacie, who kept him secretly a while, and after caried him beyond the seas, (Docto Barnes being then in the flete for Gods worde) where he was beneficiall vnto Tindall and Fryth, and at the last returning to London to Maisters Smiths house in Bucklers burie, there was he bewrayed, & dogged to his bookebinders in Markelane, where he was taken and caried to Lollards tower, and from thence to the Colehouse, by reason that one parson Patmore parson of much Waddaine in Essex, that lying in Lollards tower was confirmed by him in the doctrine of Christ, who after abiured, and was condemned to perpetual prison, but deliuered againe by the kinges pardon. But Richard Bayfield continued constant, & in the Colehouse was worse handled then befoze in Lollardes tower: for there he was tied bothe by necke, middle and legges, and standing by the walles, diuerse times maniced, to accuse others that had bought his bookes. He was thise in the Consistorie at Paules put to his triall whether he would abiure or no: but he standing to his triall by disputation, to the confounding of his aduersaries, by Stokesly then his iudge, with the assistaunce of Winchester and other Bishops, he continuing constant in the cause of Christ, was condemned the twentieth daie of Nouember, Anno 1531 in the quere of Paules and disgraced. After which the Bishop toke his Crosier staffe, and smote him on the brest that he threwh him downe backwardes, and brake his head that he souned. When he came to himselfe againe, he than-

Bayfield condemned.

Cruelty.



ked God that he was deliuered from the malignant church of Antechrist. Anon after he was ledde through the quire to Newgate, and there rested aboute an hower in prayer; and so went to the fire in his apparell ioyfullie; and there for lacke of a speedy fire, was half an hower alieue: and when the left arme was in the fire and burned, he rubbed it with his right hand, and it fell from his bodie, but he continuing in prayer without mouing.

On Wednesday the xxi. of Aprill the yere 1529. Iohn Tewksburie (who was conuerted by reading of Tindals testament, & the wicked Hammon, he had also the bible written) was brought into the consistorie at London, before Cuthbert bishop of London and his assistants, Henry bishop of S. Asse, & Iohn abbot of Westminster, & was examined of diuerse errors (as they called them) in the booke of y wicked Hammon: Which Iohn Teuksbury iustified for truth: three sessions he appeared, & manfully stood to the truth: being examined of articles touching Antechrist, iustificatio by works, saints, almes, other mens prayers for vs &c. The examination of which articles being done, the B. of London did exhort him againe to recant, and appointed him to determine with himselfe against the next session: in whiche session he submitted himselfe and abiured, and was appointed penance the eight of Maie, Anno 1529.

Two yeres after, hauing receiued more grace and strength at Gods hands, moued by the example of Bayfield that had before done the like, he returned to the constant profession of the truth: & being apprehended, was brought before sir T. Moore and the B. of London, where certaine articles were objected against him, touching faith, keeping of forbidden bookes, purgatorie, sacraments of the altar &c. & confessing his articles, the bishop pronounced sentence, and deliuered him to the Sherriffes of London, Richard Gresham, and Edward Altam, who burned him in Smithfield vpon S. Thomas euen, the xx. of December.

This

The booke of  
the wicked  
Hammon.

Iohn Teuksbu-  
ry recanteth.

Iohn Teuksbu-  
ry repenteth.

Teuksbury  
burnt.

This yere Edward Frese, first appzrentice to a painter in the city of York, who for his pregnancie of wit, his yers were redēmed by the Abbot of Werste Abbey, and became a novice; but after long space, not liking that trade, he ran away, and came to Colchester in Essex, where he followed his vocation, married a wife, and liued honestly. After he had been there a good time, he was hyed to paint certaine clothes for the new Anne, which is in the middle of the market place: in the border of which cloathes, he wrote certaine sentences of scripture: for which he was appzheved in the same Anne, and brought to Fulham to the B. house, where he was cruelly imprisoned, with one Johnson and his wife of Colchester, Wyly with his wife and sonne, and sather Bate of Rowshedge: they were fed with manchet, made with the greater part of sawdust, and were so straightly kept, that their wiues and friends might not come at them.

Edward Frese.

Bread made of sawdust.

After the painter had been there a long space, by much suit he was remoued to Lollards to wze: his wife in the meane time of his suit, whiles he was yet at Fulham, being desirous to see her husband, & pressing to come in at the gate, then big with child, the porter lift vp his foote, and stroke her on the belly, that at length she died of the same, but the childe was destroyed immediatly.

Crueltie

After that they were all stocked for a long time, afterward they were let lose in their prisons agayn. This paynter, because he wold alwaies be writing on the walles with chalk to their discontentment, was manacled by the wrists, til the flesh of his armes was grown higher than his yrons: wherby he could not keame his head, that his haire was solded together. After the death of his wife, by suit of his brethren to the king, he was brought out into the consistorie of Paules, and as his brethren reported, they kept him iij. daies without meate, before he came to his answer: so that with imprisonment and hunger, the man grew out of his wittes: which when they had procured by crueltie, they sent him againe



Valentine  
Freele and his  
wife.

to Bersie Abbie, but he would not tarrie among them, and so continued out of his wits till his dying day. His brother Valentine Freele and his wife, gaue their liues at one stake in Worke, for the testimonie of the truth.

Frier Roice.

The Bishops  
commaunded  
to make a tra.  
lation of the  
Bible.

Father Bate gate out of the pryson in a darke night, and was caught no moze, but died shortly after.

In this yere Frier Roice was burned in Worthingall for the truth. In the beginning of this yere, the Bishops, who had burned Tindals testaments, were intoynd by the King to cause a new Translation to be made; notwithstanding which commaundement they did nothing at all. But contrary in the moneth of Maie, the Bishoppe of London caused all the translations of Tindall, and many other Bookes whiche hee had bought, to bee burned in Paules Churchyarde.

James Baynā.

James Baynam who married the wife of Simon Fish, a Gentleman of the middle Temple, was accused to sir Thomas Moore lord Chancellor, and arrested of a sergeant at armes, and carried to the Chancellours house at Chelsey, where he continued in free pryson, vntill sir Thomas Moore perceyued he could doe no good of him. Then he put him in pryson in his owne house, and whipped him at a tree in his garden, called the tree of Truth: and after sent him to the Towre to bee racked, and so he was; Sir Thomas beyng present himselve, till in a manner he had lamed him, because he would not accuse the Gentlemen of the Temple of his acquaintaunce, nor shew where his bookes laie. And because his wife denied them to be in his house, she was sent to the Fleete, & their goods confiscate. After they had thus practised against him by torments, then was he brought befoze I. Stokesley B. of London, the 10. of December. An. 1531. in the towne of Chelsey, & there examined touching purgatorie, Intercession of Saints, Confession, bowes, concerning Luthers marriage, the Sacrament of anneyling, of Baptisme, whether matrimonie were a Sacrament, for his bookes of Scripture,

Scripture, and what he iudged of Tindall &c. to which articles he subscribed according to the truth.

The next day following, he appeared in the same place as before, & after much perswasion he submitted himself the 13. notwithstanding committed him to one of the Counters for further triall. And the yere 1532. In the moneth of Februarie he was called for againe, and although he was yet abjured, not yet seemed he to satisfie the Chancelloz: so he was for that present returned to his prison againe: and the vij. day of February appeared as before, and made a full abjurati-  
 on, and subscribed it. Which done the Chancellour put him to his fine, to pay twentie pound to the king: and inioyned him penance, to go before the Crosse in Procession at Paules, and to stand before the Preacher at Paules crosse during the Sermon, with a fagot on his shoulder, and so to returne with the Sumner againe to prison, there to abide the Bishops determination. And so the 17. of Februarie he was dismissed home, where he had scarce abode a moneth, but he bewayled his fact, and was neuer quiet in conscience, til he had asked God and the world forgiveness, before the congregation in those dayes, in a warehouse in Botwe lane. And immediatly the next Sunday after, he came to S. Austines, with the new Testament in his hand, in English, and the obedience of a Christian man in his bosome, and stode by there before the people in his petwe, and there declared with weeping teares, that he had denied God, and prayed the people to forgive, and to beware of his weakenes. Besides, he wrote certaine letters to the Bishop, to his brother, and to others: so that shortly after he was apprehended, and committed to the Tower of London, and after three appearances, the 19. of April, the 20. and the 26. of the same moneth, before Master Iohn Foxforde Vicar generall of the Bishoppe of London, in the presence of Mathew Griston, Register, Nicholas Wilson, and William Phillips, &c, he was condemned to be burned, and so was he deliuered

James Baynam  
submittech.

1532.

James Bayna  
repentech.



James Baynā  
burned.

The courage  
of a worthy  
martyr.

John Benet.

to sir R. Gresham shiriffe then being present, who caused him by his officers to be carried to Newgate, & was burned in Smithfield the last day of Aprill at iij. of the clocke in the afternone. After he had indured great torments, stockes and irons in prison befoze, as he was in the midst of the flaming fire, and his armes and legges halfe consumed there with, he spake these wordes: Oh, ye papists behold, ye loke for myracles, here now may yee see a myracle, for in this fire, I feele no more paine, then if I were in a bed of downe, but it is as swete to mee as a bedde of roses. About this present tyme or not long befoze, John Benet a tailor, dwelling in a villiage called Urchpant, was burned in the towne of Deuies, within the Countie of Wiltshire, for the denyng of the Sacrament of the Altar. And much about the same time was one Traxnell burned, in a towne called Woodford within the same County.

1532.

The Idoll of  
Douercourt.

The same yere 1532. Robert King, Nicholas Marsh, and Robert Garner men of Dedham, Robert Debnam of Estbergholt, had ouerthrowne and burned the roode of Douercourt, ten miles of Dedham, of which Idoll a byrte was blowne that no man had power to shut the doore where he stood, wherefoze the doore was alwaies kept open: for which fact halfe a yere after they were hanged in chaines, Kinge in Dedham at Burchet, Debnam at Cattawale Catwile, Marsh at Douercourt: Gardiner escaped and fledde.

Many images  
cast downe.

The same yere, and yere befoze, many Images were caste downe and destroyed in many places, as the Crucifixe by Cogshall in the highwale: Saint Petronell in the Church of great Horkleigh: S. Christopher by Sudbury, S. Petronell in a Chappell by Ipswich; also Iohn Seward of Dedham, ouerthrew a crosse in Stoke parke, and toke two Images out of a chappell in the same parke, and cast them into the water.

1533.

An. 1533. Iohn Frich was first a student in Cambridge and

and after, one of those whome Cardinall Wolsey gathered together, of the choise learned men, to furnish his Colledge; which he gaue the name of Saint Frideswide, now called Chriffes Colledge. He that yere, the xx. day of June, was condemned by the Bishop of London, to be burned, and the sentence read, he was deliuered to Sir Steuen Pearcock, Mayor of London, and the Sheriffes of the same Citie, and the fourth day of Iulie was burned in Smithfield; who at the stake, chearefully embraced the fagottes, and fire which was put vnto him, and seemed to reioyce for his sel- lowe, that was burned with him, rather than to bee care- full for himselfe, though (by reason the winde bare awaye the flame from him) hee was somewhat long in bur- ning.

Chriffes Col-  
ledge in Dr.  
ford.

John Frith  
burned.

After the death of certaine whom the Cardinall had be- fore imprisoned in the cane of his Colledge, where Saltsch was vsed to be layde, Frith, with other, were dismissed, vpon condition, not to passe aboue tenne miles out of Dr. ford. But Frith, after the hearing of the examination of Dalaber, and Garret, which bare the fagottes, went o- uer Sea, and after two yeres came againe for exhibition of the Prior of Reading, as is thought, and had the Prior ouer with him.

Being at Reading, he was there taken for a bagabonde, and was set in the stocks, and through the meanes of one Leonarde Coxe, Scholemaster of the Towne, who won- dered at his excellent learning, was againe set at liber- tie: but his safetie continued not long. Sir Thomas Moore then Lorde Chaucellour, did so deadly pursue him, both by Lande and Sea: And at last, being traiterously taken, he was sent to the Tower of London. Where he had many confutes with the Bishops, but especially in writing with Sir T. Moore. The occasion wherof, was a Treatise which he made, and communicated it with W. Holte, a Taylor of London, that caried it to Moore Chaucello, who endeoured

Sir T. Moore  
pursueth Frith.



Frithes treatise.

The copie of which answered Frith got by meanes of friends, and answered.

Frith condemned.

Andrew Hewet.

to confute it: The pointes of Frithes treatise were, first, that the controuersie of the Sacrament is no necessarie Article of sayth vnder paine of damnation. 2. That Christ is not in two places at once. 3. that Chyistes wordes in the institution of the Sacrament, are to bee vnderstoode according to the phrase of speech, comparing phrase with phrase, according to the analogie of Scripture. 4. That the order and institution of Christ is to be reteined, although the order of the pziestes doe neuer so much differ from it. A treatise of these poyntes Frith did wryte, and it was carried by Holt vnto Moore, which hee answered him againe out of pziison: omitting nothing, belonging to the perfect handling of the matter. Hee wrote also a Treatise of Purgatorie, in which quarrell hee withstood the violence of the mosse obstinate enemies, Rochester, Moore, and Rastall: and conuerted Rastall to his part, who was Moores some in lawe.

After he had sufficiently contended in wryting with those men, he was at last carried to Lambith, first befoze the Bishop of Canterburie, and after vnto Croydon befoze Winchester, and last of all, befoze a common assembly of Bishoppes at London, where continuing constant in his righteous cause, was condemned.

With Frith was Andrew Hewet burned, hee was borne at Feuerham, in the Countie of Kent, of the age of foure and twentie yeeres, and was apprentice with one Maister Warren, Taylor in Watlingstreet: he was betrayed by the false Judas William Holt, and cast into pziison in the Bishoppes house: from whence hauing fyled off his yrons, hee escaped; but was betwrayed againe by one Withers, a false hypocrite as Holt was: and with him were taken Iohn Tibauld, who was banished from his owne house by an iniunction, and had bene foure times in pziison for Chyistes sake, and Iohn Chapman in whose house they were, who al were carried to the Bishops house: but Hewet they

of the Acts and Monuments. 25 Hen.vij.

they sent to Lollardes Towre, and kept Chapman and Tibauld asunder, watched with two priestes seruantes.

The next day Bishoppe Stokesley came from Fulham, and committed Chapman to the stocks, and shutte by Tibauld in a close chamber, but by Gods prouidence hee was deliuered out of prison, albeit hee coulde not enioy house nor lande, because of the Bishoppes iniunction, but was fayne to sell all that hee had in Essex. Chapman after five weekes imprisonment, whereof thre hee sate in the stocks, by much suite made to the L. Audley, who was then Chancelour, was deliuered: but Andrew Hewet after long and cruell imprisonment was condemned to the fire with Frith, after that he had giuen testimony to the trueth.

Anno 1531. The fiftenth of Januarie, Thomas Bennet a Scholernaister of fiftie yeres of age, bozne in Cambridge, was deliuered vnto Sir Thomas Dennis knight, to be burned in Excester. He hid himselfe sixe yeres in Devonshire: but kindeled with zeale, he resolved to aduenture his life for the testimonie of Jesus: and in the moneth of October, he did set vpon the Cathedrall church doore of Excester scrolles, in which were written: The Pope is Antichrist, and we ought to worshippe God onelie and no Sayntes: the Authour of which billes coulde not be founde. At the last, the priestes fell to curse with booke, bell and candle, the Authour of the same, Bennet being by: who fell into a laughter within himselfe for a great space, and coulde not forbear: Whereby some saie hee was belayed and taken: other, that his enemies beeing vncertaine whether it were he or not, suffered him to depart home. And, not being able to digest the lyes which were preached, sent his boye with other scrolles, as before hee had done, who being examined, confessed whole bove hee was, and so Bennet was knowen, and taken, and committed to warde, and being called to examination before the heads and canons of the Citie, confessed the fact, and after much

disputing

1531



Thomas Ben-  
net marty.

disputing with the Friers, especially, one Gregorie Bassie, who had lien in prison at Wyke for the trueth, and revolted (being threated, he should haue his handes burned off with a panne of coales, which was brought ready at his examination,) he was condemned to death, and burned. At whose burning, Iohn Barnehouse Esquier being present, tooke a fyre bush vpon a pyke being sette on fire, and thrust it vnto his face, because he would not saie: *Sancta Maria, ora pro nobis.* But he answered, *Pater ignosce eis:* and so fire being put to him, patiently he ended his life.

By reason of the rigorous proclamation aboue specified, procured by the Bishops, great persecution ensued, so that a great number were troubled, and either burned, or constrained to abiure.

Thomas Cornwell or Austy, Anno 1530. for not keeping his sagot vpon his shoulder after his abiuration, was condemned to perpetual prison in the house of S. Bartholomew: from whence he after ward fled and escaped.

Anno 1530. Thomas Philips made his appeale from the B. to the king, and would no other wise abiure, then generally all heresies: for which the B. did excommunicate him, and denounced him contumax: and what after became of him, it is vncertaine.

William Tracie.

A litle before this time, William Tracie a wooshippfull Gentleman of Gloucestershyre, and then dwelling at Lodington, made in his will, that he would haue no funerall pompe at his buriall, neyther passed he vpon Masse: and saide he trusted in GOD onely, and hoped by him to be saued, and not by anye Saynt. This Gentleman dyed, and his sonne his executour brought the Will to the Bishoppe of Canterburie to proue, which, he shewed to the Conuocation, and then most cruelly they iudged that he should be taken out of the ground, and be burnt as an heretike. Anno 1532.

# the Acts and Monuments.

27 Hen.viii.

John was fayne to fine thre hundred pounds to haue his pardon of the king.

Anno 1531. Henry Tomson taylor, notwithstanding he submitted himselfe to the Bishop, yet therewith sentence condemned him to perpetuall prison. His cause was the denying of the host to be God.

The same yere was Thomas Patmore parson of Hadham in Hertfordshire, a godly man and painefull teacher, persecuted by Richard FitzJames bishop of London, who was desirous to preferre another to the good mans benefice: and so hardly was he dealt withall, that in the end he submitted himselfe and abiured, and was notwithstanding committed to perpetuall prison. Howbeit, one of his brethren made such suite vnto the king (by the meanes of the Quene) that after thre yeres imprisonment, hee was both released out of prison, and also of the King obteyned a Commission vnto the Lord Audley, then Lord Chancellour, and to Cranmer Archbishoppe of Canterbury, and to Cromwel then Secretarie, with others, to enquire of the vniust dealinges of the Bishoppe and his Chauncellour agaynst Patmore: but what was the ende thereof, it is vncertaine.

Anno 1531. Christopher a Dutch man of Antwerp was put in prison at Westminster, for selling new Testaments in English, and there died.

The same yer, a boy of Colchester, or of Norfolk, for deliuering a buget of booke to Richard Bayfield, was layed in the prison of Master Moore, Chauncellour, and there dyed.

From the yere 1533. during the time of Quene Anne, no great persecution, nor abiuration was in the Church of England: sauing that v. Anabaptistes were put to death in sundrie places of the Realme. And anno 1535. tenne other repented, and were saued: whereof two were pardoned after sentence geuen, which was contrary to the popes law.

After



1534.

Commons a-  
gainst the  
Cleargie.

Nothing to be  
purchased from  
Rome,

Supream  
head.

The usurped  
power of the  
Pope put  
downe in  
England.

No Conuoca-  
tions without  
the kings writ

After the Cleargie had with great crueltie bereed Christs flock, anno. 1534. a parliament was called by the king, about the 15. daye of Januarie, in which the Commons renewed their old grēses, complaining against the Prelates, and Ordinaries, for calling men before them *ex officio*. Answered to which requestes the king at that present did delay.

After the Cardinal had bene cast into a premunire, anno 1530, about the yeere 1532 the king made a restraint, that nothing should be purchased from Rome; and proceeded further against all the Prelates, for supporting the Cardinall: by reason whereof, they also were entangled with premunire. For the releasement whereof, they offered the king 118840. poundes, which was accepted with much adoe. In this submission the king was called of the Cleargie, Supreme head.

The motion of the Commons to the king, touching their grēuances from the Cleargy, in the prorogation of the parliament toke good successe. Wherein the king provided remedies, and enacted in the same Parliament, that no man should be troubled for speaking any thing against the usurped power of the Bishop of Rome, or his lawes, not grounded on the law of God. In this Parliament also, the decrees and prouinciall constitutions were committed to be examined of 32. persons, chosen by the king out of the higher and lower house, and at their discretions to be abrogated, or to stande in strength.

Also it was decreed, that the Cleargie of this Realme, submitting themselves to the king, should and did promise, *in verbo Sacerdotij*, never to assemble their Conuocations without the kings writte, nor to enact, or to execute such constitutions without his Royall assent.

Moreover, that no person should appeale, prouoke, or sue to the Court of Rome, vnder paine of prouisures, prouisure, or premunire. Item that no Annuales, and first frutes of Bishops, and Archbishops, should be paid to Rome, for any Bulles,

Bulles, Brieues, Palles, &c. Item that the king should nominate the person to be elected into any Ecclesiasticall dignitie, and so the Prior and Couent, Deanrie, Chapter of those Cathedrall Churches, where the Seate was vacant, by the vertue of the kings letters missiues, shoulde within 12. dayes, chuse that person nominated by the king, &c.

Moreouer, it was decreed against all intollerable exactions of the Bishop of Rome, in pensions, Peterpence, procurations, frutes, &c. And finally, in this Parliament it was consulted, concerning the lawfull succession of the Crowne, in ratifying it to the heires of the kings body and M. Anne. In which Parliament also, the degrees of marriage were plainly set out, according to the word of God. Not long after, the king required an oath of the Spirituality, to be made vnto him. & abolished that which they were wont to make to the Pope: In which only they acknowledged the king to be Supreme head. Which oath Sir Thomas Moore missi- king, was enforced to resigne vpon his Chauncellozship, and to deliuer vpon the great Seale of England, into the K. hands. After whom succeeded Sir Th. Awdley knight, who fauorably inclined to the doctrine of the Gospell.

The oath of the Cleargie to the Pope abolished. Moore resigneth the Chauncelourship.

Not long after, the king proceeded to marrie the Ladie Anne Bulleine, who was a speciall fauourer of the gospell, and so was diuorced both from the Lady Dowager, and the Pope together. The Princesse Dowager, after the diuorce, procured from the Pope an interdiment of the king, and the whole Realme.

The K. renoueth the Pope.

Anno 1533. Quene Anne was crowned: and not long after her coronation, the 7 of September she was brought a bed, and deliuered of a faire Ladie, named at the Font Elizabeth; the Archbishop of Caunterburie being Godfather, and the olde Dutches of Norfolke, and the olde Marchionesse of Dorset, widowes, Godmothers.

1533.

Lady Elizabeth borne.

After this, the Monkes and Friers, and other euill disposed persons, feigned that God had reueyled to a Nunne, Eliza-



Elizabeth Barton, whom they called the holy maid of Kent: that if the king proceeded in that diuorce, he should not be k. of this Realme one moneth after: and in the reputation of God, not one day, no2 houre. This dissimulation was found out by the diligence of the Archbischoppe of Caunterburie, the Lord Cromwell, and Master Hugh Latimer: and she condemned, and put to death, with certaine of her counsell, in the moneth of Aprill, anno 1533. as, Henrie Golde, Bachelor of diuinitie; Richard Master, Parson of Aldington; Edward Bocking, Monke of Caunterburie; Iohn Dearing, Monke of Caunterburie; Hugh Ritch, Frier, Warden of the Grap friers of Caunterburie; Richard Risbie, attaint of treason by acte of Parliament, and so put to death. Others of the same conspiracie, as, Fisher, bishop of Rochester; Thomas Golde, Thomas Laurence, Edward Thwates, Iohn Adefon, and Thomas Abell, being conuicted and attainted of merspison, were condemned to prison, and forseyted their goods and possessions to the king.

1533.

Gods iudge-  
ment.

This yere, 1533. one Pauier, o2 Paue, Towneclarke of the Citie of London, a notorious enemy of Gods trueth, and a verie busie fellow about the burning of Rich. Bayneham, hanged himselfe: he saide, rather than he would see y scripture in English, to be read of the people, he would cutte his owne thyoate; but hee made his choise rather of an halter.

About this time also died Docto2 Foxforde, Chauncellour to the B. of London, a common butcher of Gods saints, who was the condemner of all those, which were put to death, troubled, o2 abtured, vnder Stokesley, thzoughout all the Dioces of London. He died sitting in his chaire, sodainlie, his belly being burst, & his guttes falling out befoze him.

About the same time also died Wil. Warham, Archbischop of Canterburie, whom succeeded Th. Cranmer.

Tho. Cranmer  
Archbishop of  
Canterburie.

This yere, at Dunkirke in fflaunders, a writte of Excommunication was set vp against the king, for the diuorce: which beeing knowen vnto the king, hee caused to

to be discharged a great sort of the pzincesse Dowagers seruants, and they that remained still were swozne to serue her as a Pzincesse onely, and not as Quene: and because she refused to be serued of such, she remained with a very few, living after this sort the space of two yeres.

An. 1534. Upon the iij. of February the parliament was assembled againe, wherein was made an act of succession, whereto euery person should be swozne. During this parliament time, euery Sunday preached at Paules crosse a bishop, which declared the pope not to be head of the Church.

1534.

Preaching against the popes supremacy.

John Fisher bishop of Rochester, sir Thomas Moore, and Doctor Nicholas Wilson parson of S. Thomas Apostles in London, refused the oath to the Act of succession made then: wherfore they were sent to the Tower. In the end, the Doctor was content to dissemble the matter, and so escaped: but the other two remained obstinate.

The third of Nouember, this parliament was again assembled, in which the Pope and Cardinals, with his pardons and indulgences were wholly abolished: to the abolishing whereof, and to the ratifying of the kings title of supreme head, Stephen Gardiner gaue his othe, so did John Stokesley, B. of London, likewise Edward Lee Archbishop of Dorke, Cuthbert, B. of Duresme, and all the rest of the Bishops in like sort, to this title agreed also the sentence of the Uniuersitie of Cambridge.

The Popes pardons wholly abolished.

Also, Ed. Bonner then Archdeacon of Leicester, was of the same iudgemēt, and prefixed his pzeface to Steuen Winchester's booke, de obedientia, of the same argument. To this also agreed the whole Cleargie of the Church of England, and subscribed with the handes of the Bishoppes, and other learned men, to the number of 46. doctozs of diuinitie, and of both lawes.

Gardiners booke de obedientia, with Bonners notes.

Anno 1535. Fisher the Bishop of Rochester, and Sir Thomas Moore, were executed, for refusing the oath of supremacy, which all the other Bishoppes and Cleargie yelued

1535



yeelded vnto: one was executed the xij. of June, the other the  
vi. of Iulie.

The ruine of  
Religious  
houses.

Shortly after the ouerthrowe of the Pope, by little and  
little began the ruine of the Abbeyes and Religious houses:  
and the same yere in the moneth of October, the king ha-  
uing then Thomas Cromwell of his counsell, sent Doctor  
Lee to visit the Abbeies, Priories and Pinneries in all En-  
gland, and to set at libertie all such religious persons as de-  
sired to be free, and all other that were vnder the age of xxiij.  
yeres: prouiding withall that such Monkes, Chanons and  
Friers as were dismissed, shoulde haue giuen them by the  
Abbot or Prior in steede of their habite, a secular priestes  
gowne, and xl shillings of money, and likewise the Nunnes  
to haue such apparell as secular women did then commonly  
vse, and suffered to goe where they woulde. At which time  
also, from the saide Abbeies and monasteries were taken  
the chiefe Jewels and and reliques.

Chiefe Jewels  
and reliques  
taken from the  
Abbeies.

After these things done of the king against the Pope, hee  
endeuoured by al meanes to entertaine the fauour & friend-  
ship of other princes, as the Emperour, the king of France,  
the king of Scottes, to whom hee purgeth himselfe concer-  
ning his diuorce and lawfulnessse of his marriage with the  
Ladie Anne, and declareth the manifold iniuries which the  
Pope had done vnto him, and how hee deferred the cause of  
his diuorce and second marriage: which he did, fearing the  
malice of the Pope and prelates, least they shoulde stirre  
them vp to warre against him, which they laboured by all  
meanes to bring to passe, especially Cardinall Poole plaid  
his part therein.

1536

Wil. Tindall  
burned.

Anno 1536. Wil. Tindall, who translated the new Te-  
stament in English, and the fine booke of Moses, with ma-  
ny other godlie woorkes, was burned at the towne of Mil-  
ford in Flaunders, by vertue of the Emperors decre, made  
in the assembly at Auspurgh. He was first strangled, and af-  
ter consumed with fire. At the stake he cried with a seruent  
zeale,

zeale and loude voice: Lord open the king of Englands  
eyes.

Tindall was bozne aboute the borders of Wales, and  
brought vp from a child in the Uniuerſitie of Oxfoꝛd, where  
he increaſed in knowledge of artes and tongues. From  
thence he went to the Uniuerſitie of Cambridge, where  
hauiſg abode a while, hee departed, and reſorted to one  
Maſter Welch a knight of Gloceſterſhire, and was there  
ſcholemaſter to his childzen, where he ſo behaued him-  
ſelfe boldly in diſputing with Abbots, Deanes & Archdea-  
cons, &c. that he was faine to depart that coutrie. Such was  
the grudge of the prieſts againſt him, eſpecially after they  
perceiued, by his means, that they were not ſo welcome to  
M. Welches houſe as in times paſt. From maſter Welche,  
Tindall commeth vp to London, & ſought to ſerue Tunſtall  
B. of London, but being refuſed of him, he aboad notwith-  
ſtanding in London the ſpace almoſt of a yere: & finding no  
place in England to tranſlate the New teſtament, hauing  
ſome aid & prouiſion miniſtered vnto him of Humfrey Mon-  
mouth, & certaine other godly men, he departed into Ger-  
manie, and there tooke in hand the tranſlation of the New  
teſtament, which he finiſhed firſt Anno 1527.

After he had continued a while in Germanie, as in Saxo-  
nie, where he had conference with Luther and other learned  
men, he came downe into the Low countries, and had his  
moſte abiding in the towne of Antwerpe, vntill the time  
of his apprehenſion: whiche was about one whole yere, in  
the houſe of Thomas Poynes an Engliſhman, who kepte  
an houſe of Engliſh merchants. Aboute which time came  
thither one out of England, whoſe name was Henry Phil-  
lips, his Father beyng customer of Poole. This Phillips  
grewe into acquaintance with Tindall, and pretended much  
fauour vnto him. After this, Phillips goeth from Antwerpe  
to the court of Bruxels; which is from thence cccij. Engliſh  
miles (the king hauing then no Ambaſſadour there), and

CC

procured

Tindall takes  
in hand the  
translation of  
the New teſta-  
ment.



procured to bring from thence with him to Antwerpe, that procurour generall, which is the Emperours atturney, with other certaine officers. Within a while after (Poynes sitting at his doore) Phillips man came vnto him, and asked whether M. Tindall were there, and said his maister would come to him, and so departed: Poynes within iij. or iiij. daies being departed out of the towne to Warrow xviij. miles from Antwerp, Phillips cometh again to Poynes wife, & asketh for M. Tindall, and what good chere there was in the house, & whether he would dine with him: that done, he goeth out to provide and set the officers which he had brought from Buxels in the streete, and about the doore. When about none he came againe, & went to M. Tindall, and said, he had lost his purse, and praied him to lend him xl. s. which M. Tindall did. Then saied Phillips to M. Tindall, you shall be my guest here this day. So saied M. Tindall; I go forth this day: you shall go with me and be my guest, where you shall be welcome. So when it was dinner time, M. Tindall went out with Phillips, and at the going forth of Poynes house, Master Tindall would haue put Phillips before him, but Phillips would in no wise, pretending a shewe of great humanitie: so M. Tindall went before him. He had set officers on either side the doore vpon seates, to whome Phillips pointed, with his finger ouer M. Tindals head that the officers might see it was he, & so should apprehend him. Who there tooke him, & brought him to the Emperours atturney, the procurour generall; where he dined: fro whence he was had to the castle of Filford, xviij. miles from Antwerpe, where he remained til he was put to death; Poynes labouring for the release of M. Tindall, with letters directed out of England by the Lord Cromwell & other, to the court of Buxels. When the Lord of Barowe was also clapt in prison, & after long imprisonment, was faine to escape by flight. But good Master Tindall could not escape, but was put to death for the testimonie of the truth. Of whome the Emperours

Atturney

Attorney left this testimonie, that he was a learned, good, and godly man. Concerning his translation of the new testament, thus himselfe protested: I call God to record, against the day in which I shal appeare befoze y<sup>e</sup> Lord Iesus, to giue a reckoning of my doings, that I neuer altered one syllable of Gods word against my conscience, no<sup>r</sup> would do this day, if all that is in earth, whether it be honour, riches, o<sup>r</sup> pleasure, might be giuen me.

Tindals protestation touching his translation.

The same yere that Tindall was burned, Anno 1536. In the beginning of the yere, first, died Ladie Katherine, Princesse Dowager, in the moneth of Januarie, after whom the same yere, in the moneth of May next following, Quene Anne, who had nowe bene married to the king, the space of thre yeres, was put to death, very likely by the practises of the prelates against her, who was an earnest fauourer of Gods people: and incontinent after the suffering of Quene Anne: the king within iij. daies after, married Ladie Iane Seimer. About this time, Paule iij. Bishop of Rome appoynted a generall counsell at Mantua in Italie, requiring all kinges and princes to be there present in person, o<sup>r</sup> to sende their Ambassadors: pretending to suppress heresies, to refozme the Church, and to warre against the Turke. To this Councell the king refused either to come, o<sup>r</sup> to sende Ambassadour: and made his protestation against the sea of Rome.

Quene Anne put to death.

The king refuseth the general counsel at Mantua.

A litle befoze the death of Quen Anne, there was a parliament at Westminster, wherein was giuen to the king, by generall consent of the Abbots, all such houses of religion, as were vnder iij. hundred marks: which did prognosticate what would befall the rest.

Certaine houses of religion giuen to the king.

Shortly after the marriage of the king, with the Ladie Iane Seimer, in the moneth of Iune, during the continuance of the Parliament, by the consent of the Cleargie in the Conuocation house in Paules Church, a booke was set out, containing certain Articles of religion necessarie to



Articles of religion to be taught the people.

Rebellion suppressed.

1537

Prince Edward bozne.  
Queene Iane dieth.

Ruffelings against the K. easily calmed.

The K. articles

be taught to the people : wherein they treated specially, but of thre sacraments, baptisme, penance, and the Lodes supper : where (also diuers things were published, concerning alteration of certaine points of religion; and certaine holie daies forbidden: & many Abbeies agreed on to be suppressed. For the which cause a Monke, named Doct. Mackrell, naming himself Captain Cobler, stirred vp to rebell the number of xxvi. thousand in Lincolne shire: which was quietly suppressed. Also, he rayled an other of xl. thousand York shire men, by stirring vp of Monkes and priestes. They called their rebellion, an holy pilgrimage : which was also by the great prouidence of God quieted without bloodshed. At that time, diuers priestes, which were stirrers vp of the people, were executed.

Anno 1537. The moneth of October, was bozne Prince Edward, shortly after whose birth, Quene Iane his mother, the second day after, died in childbed, and left the king a widower : who so continued the space of two yeres together.

By reason of the kings departure from the pope, the Emperour, the French king, and Scottes beganne to ruffle against him : but hearing of the birth of Prince Edward, and vnderstanding of the death of Quene Iane, whereby the king was a widower : and the brute hearing that hee woulde matche with the Germanes, they began to be calme againe.

Anno 1536 The king began with a little booke of articles, for the instruction of the people, bearing this title: Articles deuised by the kings highnes to stablish christian quietnesse & vnitie among the people. It contained the Cræde, iij. sacraments, how images might safely be worshipped, and how saints departed ought to be reuerenced: that the parsons should teach their people, that Christ is their only mediator, & how the ceremonies of holy water, holy bread, candles, &c. shoulde without superstition bee vled. It tooke away also the

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the abuses which rose vpon the imagination of Purgatorie, as, Masses for soules departed, pardons, &c. Not long after these Articles, certaine other Iniunctions were also geuen out, about the same yere. Whereby a number of holidayes were abrogated, and especially such as fel in harvest time.

A number of  
Holidays ab-  
rogated.

After these Iniunctions, other mo followed after ward, geuen out by the king, concerning Images, Reliques, and blinde miracles. For, abrogating of Pilgrimages, deuised by superstition, and mainteined for lucres sake. Also for the Lozdes prayer, beleefe, and tenne commaundements, and the Bible to be had in English.

Scripture in  
English.

Anno 1538. yet againe other Articles were set out, whereby both the Parsons of Churches, and the Parishes together, were bound to prouide in euery Church, to buye a Bible in English. Also, for euery Parishioner to be taught by the Minister, to vnderstand, & say the Lozdes prayer, and Creede, in their owne vulgar tongue, with other necessarie and most fruitfull Iniunctions. As, for the free preaching of the word of God; against Images; pilgrimages; for a Register booke in euery Church; against Becketts day; knelling, Quires; Suffrages of Saints, &c.

1538.

A Register  
booke in euery  
Church.

This yere was Frier Forrest burned quicke, hanging in chaines, in Smithfield. He denied the kinges supremacie, and was conuict of diuers other damnable articles. He was an obseruant Frier. With this Forrest, was Daruell Gatheren, an abhominable Idoll of wales, burned: and it fulfilled a blinde prophesie, that it should set a Forrest on fire. He tooke his death very vnpatiently.

In the moneths of October, & Nouember, the same yere, the religious houses, by the speciall motion of the L. Cromwell, were from the very foundations rooted vp.

Religious houses from the  
foundation  
rooted vp.

Immediatly after the ruine and destruction of Monasteries, the same yere in the moneth of Nouember, followed the condemnation of Iohn Lambert, the faithfull seruant of Iesus Christ.



Ioh. Lambert.

45. Articles against Lambert.

This Lambert being borne and brought vp in Norfolk, was first conuerted by Bilney, and studied in the Vniuersitie of Cambridge, from whence, through the violence of the time, he departed to the partes beyonde the Seas, to Tindall, and Frith, and there remayned the space of a yere and moze, being Preacher to the English house at Antwerpe, till he was disturbed by Sir Thomas Moore, and through the examination of one Barlowe, was carried from Antwerpe to London, where he was brought to bee examined. First at Lambeth, then at the Bishops house at Orford, before Warham, Archbishop of Caunterbury, and other aduersaries, hauing 45. Articles layde against him, concerning the Sacraments, of orders, of penance, of confession, concerning vnwritten verities, purgatorie, prayer to Saintes, pilgrimage, lent fast, Images, praying for soules departed, preaching without licence of Bishops, the Popes excommunication, Scripture in the mother tongue, iustification by faith onely, concerning the Councell of Constance, the number of Sacraments, the power of Peter, the power of the pope, &c.

Whereunto Iohn Lambert made a large and learned answer, and constantly testified the trueth of the same points agreeable to the Scriptures. He was mozeouer required to betwray his fellowes, which hee refused to doe with great boldnesse. These answers of Lambert were deliuered to Doctoz Warham, Archbishop of Canterburie, about the yere 1532. at what time he was in custodie, in the Bishops house at Orford: from whence the next yere, through the death of the Archbishoppe, he was deliuered. After Warham, succeeded D. Crámer. Lambert in the meane time being deliuered, returned to Lond. & taught childre about the Stocks.

In 538

Anno. 1538. It happened that Lambert was present at a Sermon in Saint Peters Church in London, preached by Doctoz Taylor, who after was a Cōfessour of Iesus Christ: with whom (after the Sermon) Lambert went and talked, and

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and uttered his diuerſe argumentes, where he desired to be ſatiſfied. The matter was concerning the Sacrament of the body and bloud of Chriſt. Tailor desired him to deferre the matter till another tyme, and to wyte his minde: whiche he did, and at laſt it brake out to bee a publicke matter; ſo that he was ſent for by the Archbiſhop of Canturbury, and was forced to defend his cauſe openly. In that diſputation it is ſaid, that Lambert did appeale from the Biſhops to the king: and the rumour of the diſputation was ſpzed to the court. Now at this time Stephen Gardiner then biſhop of Wincheſter, was in authoritie among the kinges Counſellours, and perſwaded the kinge by the burning of Lambert to quiet the people, who grudged at diuerſe of his doinges, bothe touchyng his diuorſe, and pullinge downe the Popes pride, and thereby to declare how ſtoutly he would reſiſt Heretikes, whereby the people might take ſome contentment. So by theſe perſwaſions a day was ſet & Lambert brought forth, where beſides he had 5 kings ſierce countenance againſt him, he had x. diſputers againſt him from 5 of the clocke, till 6. at night, among which were, the archbiſhop, Stephen Gardiner, Tunſtall B. of Durham, & Stokesley biſhop of London. In ſine, through Wincheſters perſwaſion, to gratifie the people, the king himſelfe condemned Lambert, and commanded Cromwell the chiefe friend of the goſpellers to read the ſentence. Upon 5 day that was appointed for this holy martyrs to ſuffer, he was brought out of the priſon, at viij. of the clocke in the morning vnto the houſe of the L. Cromwell, & ſo caried into his inner chamber, where as it is reported of many, Cromwell desired him of ſorgiuenes for that he had done: from thence he was brought into the hall, and ſo into Smithfield, where he ſuffered moſt terrible torments: for after his legges were burned vp to the ſtumps, & that the wretched tormentoers had withdraue the fire from him, ſo that but a ſmall fire was left vnder him, two that ſtood on each ſide of him, with their halbardes

A wicked perſuaſion.

Lambert diſputeth.

The king condemned Lambert.

Cromwell readeth the ſentence againſt Lambert.

Cromwell traueeth pardon of Lambert.



Lambert a  
worthy mar-  
tyr.

pitched him vpon their pikes, as farre as the chaine would reach, then he lifting vp such handes as he had, and his fingers euer flaming with fier, cried vnto the people in these wordes: None but Christ, none but Christ, and so beyng let downe againe from their Halbards, he fell into the fire, & yielded vpon the ghost.

Lamberts treatise of the Sacrament.

During the time that he was in the Archbishops house, he wrote a treatise to the king touching the Sacrament, wherein he proued that the bodie could be but in one place, and that the Sacrament was a mysticall matter.

Robert Packington slaine going, to prayers.

The same yere 1538. Robert Packington Mercer, brother of Austen aboue mentioned, because he little fauoured the clergie, being a man of courage, and a burges of the parliament house for the Cittie, and was thought to haue had some conference with the king, to the disadnauntage of the clergie, at five of the clocke in the morning as he was wont, going from his house in Cheapside, to prayers at a church called S. Thomas of Acres, but nowe Mercers chappell, he was slaine with a gun by an Italian, whome D. Incent Deane of Paules had hired for 12. crownes to doe that feat, as he himselte after ward on his death bed confessed.

Collins & his dogge burned together.

The same yere was Collins a mad man and his dogge burned, because as the priest lifted his God, so Collins in the Church at the same time, lifted his dogge ouer his head: his dogge was burnt also with him.

Cowbridge.

Like wise another mad man called Cowbridge was burned at Drford the same yere: who, what euer his madnesse was befoze, yet in the middes of the flame, he lifting vp his hand to heauen, soberly and discretly called vpon the name of the Lord Iesus, and so departed.

Putdewe.

About the same time and yere Putdewe was put to death for saying merily to a priest; after he had drunke the wine, he blessed the hungrie people with the emptie Chalice.

Willis Letton.

At the same time also was condēned W. Letton a monke of Aye in the Countie of Suffolke, & was burned at Norwich

wich: for speaking against an idoll, that was used to be carried in procession at Aye; and for holding that the Sacrament ought to be ministered in both kinds.

Some what before the burning of these men, Nich. Peke <sup>Nicholas Peke.</sup> was burned at Ipswich: and when (the firs were set on fire) he was so scorched, that he was as blacke as pitch, Doctor Reading standing there before him, with Doctor Heirre and Doctor Springwell, having a long white wand in his hand, did knocke him upon the right shoulder, and sayde, Peke, recant, and beleue in the Sacrament: to whom Peke answered: I desie thee and it also, and with greate violence, hee spatte from him blood: which came by reason the beynes brake in his bodie for extreme anguish. Which when hee saide, Doctor Reading graunted, by the authoritie of the Bishoppe of Norwich fourtie dayes of pardon, to so many as should cast a sticke to burne the heretike: whereupon Baron Curson, Sir Iohn Audley knight, and others were moued so to do; and cutte downe boughes, and thze w them into the fire.

The notable courage of the martyr.

This yere the king was againe required by the Emperour, and other States to be a sencer to the generall Counsell at Vincence. For the Duke of Mantua woulde suffer none there, except the pope would with a sufficient armie gard this city. The king again refused, and sendeth his protestation in way of defence for himselfe to the Emperour, and other Christian princes: which he concludeth with this farewell. Thus mighty Emperour, fare ye most heartely wel, and you Christian princes, the pillars and stay of Christendome, fare ye heartily wel: also you, what people soeuer you are, which doe desire, that the Gospel and gloze of God may flourish, fare ye heartily wel.

The king againe refuseth the Counsell.

The kings farewell to the princes. Anno Reg. 21

As Thomas Cromwell fauoured the Gospel, so Stephan Gardiner, B. of Winchester, practised all he coulde against the same, and wrought so with the king, that the yere 1539. seuerall Injunctions were set out by the kinges authoritie, against



Search in  
functions.

1540.

The king nul-  
led by Win-  
chester.

The whippe  
with vi. strings

The vi. Arti-  
cles.

Treason.  
Felonie.

Cranmer dis-  
puteth against  
the vi. articles.

against English scripture bookes, without examination: a-  
gainst translations, without the authoꝝs name were put to  
it: against sacramentaries, that no man should dispute of the  
sacrament, & with the rest the canon of Becket rased &c. and  
in fine, so was he nulled by Winchester, that Anno 1540.  
He summoned a parliament to be holden at Westminster  
the xxviij. of Aprill: also a synode of prelates, in which the  
five articles were concluded, touching matters of religi-  
on: which were commonly called the whippe with five  
strings.

The first article was concerning transubstantiation. 2. A-  
gainst the communicating in both kindes. 3. That priestes  
might not marry, after þe order of priesthood receiued. 4. that  
the vowes of chastity made aboue 21. yeres of age, & of wi-  
dowhood, aduisedly made, should be obserued. 5. The establi-  
shing of priuate masses. 6. Auricular confession to be expedi-  
ent. The punishment for breach of the first article, was bur-  
ning without any abjuration, with losse of all goods & lands,  
as in case of treason: the default against the other five arti-  
cles was felony, without any benefit of cleargy, &c.

Against these articles, only D. Cranmer Archbishop of  
Canterbury, stood vp, and thre daies disputed against them,  
with such strength of reason, that the king (who euer bare e-  
specall fauour vnto him) well liking his zelous defence, on-  
lie willed him to depart out of the parliament house, vnto  
the Counsell chamber for a time, (for safegarde of his  
conscience) till the Act shoulde passe, and bee graunted:  
which he notwithstanding with humble protestation, refu-  
sed to doe.

After the parliament was finished, the king sent the Lord  
Cromwell, (who in few dayes after was apprehended) the  
two Dukes of Norfolk and Suffolke, and all the Lordes  
of the parliament house to dyne with the Archbischoppe at  
Lambith, and to comfort him: and within few dayes also vp-  
on the same, required, that hee woulde giue a note of all  
his

his doings and reasons in the said parliament, which Cranmer eftsones accomplished accordingly, and sent the copie thereof to the king.

Besides these five Articles, in the same parliament was ordained, that if Priestes were taken in Adultery or Fornication, and duely conuict, for their not *Casse* nor *Cauce*, at first tyme they shoulde forsaite their goods, and for the second faulte, be taken and executed as fellons: this was brought in by the Lord Cromwells aduise: Who if he might haue had his will, the firste crime of these concubinarie Priestes, aswell as the second, no doubt had bene punished with death: but so Gardiner did barre that article with his shifts, that the first was losse of goodes, and the second death: and the next yere he so prouided, that the paine of death, by Act of parlament was cleane repealed: So that by this statute it was prouided, for all such votaries as liued in whoredome and adultery: for the first offence, to lose his goodes, and all his spiritual promotions, except one. For the second, to forsaite all that he had to the king. For the third conuiction, to sustaine continual imprisonment.

Against adultery and fornication of priests.

Death for adultery repeated.

Anno 1541. The eight and twentieth day of July, the noble lord Cromwell, the maule of the Pope and Papists in this land, and the great fauourer of the gospel was put to death at Tower hill. The crimes objected against him, were, first heresie, and that he was a supporter of Barnes, Clarke, and many other, whom by his authoritie and letters, written to Sheriffes and Iustices, in diuers Shires, he had discharged out of prison. Also, that hee did disperse booke of heresies among the kinges Subiects. Item, that he caused to be translated into English diuers booke, that contained matter against the Sacrament, &c. Besides all this, there were brought in certaine witnesses, which charged him with wordes that he should speake against the king in the Church of S. Peter the poore in the xxx. yere of the kings reigne.

1541.

Cromwell the maule of the P. put to death.

In



The life of L.  
Cromwell.

In the moneth of Iuly during the Parliament being in the Counsell chamber, he was sodainly attainted, and carried to the Tower, the xix. of the moneth of Iulie, & the xxvij. day put to death. He was bozne of a simple parentage, at Putney or thereabouts, being a Smiths sonne, his mother married after to a Sherman. Cromwell being ripe of yeres was at Antwerp retained to be secretarie to the merchants there: from whence being procured by Geffery Chambers with another companion, (whom the men of Boston sent to Rome for the renewing of their priuiledges,) to go to Rome and aid them in their suite, he departed and accompanied the Boston mens Ambassadors to Rome: where he aduised with himselfe, how he might haue best accesse vnto the pope, and best dispatch of his busines: and hauing knowledge how that the popes holy tooth greatly delighted in new fangled strange delicates, it came into his mind to prepare certaine fine dishes of gelly made after our countrey maner here in England, which to them of Rome was not known, nor seene before. This done, Cromwell obseruing his time, as the pope was newly come from hunting into his pavião, hee with his companions approched with his English presents, brought in with a threemans song (as we call it) in the English tongue, and all after the English fashion.

The pope sodainly marueiling at the strangenes of the song, and vnderstanding that they were Englishmen, and that they came not emptie handed: willed them to be called in. Cromwel there shewing his obedience, and offering this iolie Junktets: such as kings & Princes onely bled (said he) in the Realm of Englande to fede on: desired that to be accepted in good part, which he & his companions, as poore Suters vnto his Holinesse, had there brought, and presented, as Nouelties meete for his recreation. Pope Iulius so liked their Junktets, that he desired to know the making of their daynties: And vnderstanding their suites, without any more adoe, stamped both their pardons, both the greater and the lesser:

England: the king also wrote in like manner to Boner his Ambassadour, to assist the doers thereof in all their reasonable suites: whereto the king of France gave licence, & Boner shewed himselfe very diligent about the worke. So the booke was printed euen to the last part, & then was quarrells picked to the printer, who was sent for to the inquisitors of the faith, & there charged with certaine articles of heresie. Then were sent for the Englishmen that were at the cost & charge therof, Richard Grafton and Whitchurch, & the corrector Miles Couerdale, but hauing warning what would follow, the Englishmen posted away, leaving behind them their Bibles to the number of 2500. called the Bibles of the great volume, and neuer recovered any of them, saving the Lieutenent criminal sold foure great dyfats of them to an Haberdasher, to lay in caps, and those were brought again: but the rest were burnt at the place called Maulbert in Paris. But notwithstanding the losse, after they had recovered some part of the foresaid books, and were comforted, and encouraged by the L. Cromwell, the same men went agayne to Paris, and there got the presses, letters, and seruants of the foresaid printer, and brought them to London, and there they became printers themselves, (which befoze they neuer intended) and unprinted out the said Bible in London, and after that printed sundry impressions of them, but yet not without great trouble and losse, through the hatred of Steeuen Gardiner, and his fellows.

The Bible in English printed at Paris.

In those dayes there were two sundrie Bibles in English, printed and set forth, bearing diuers titles, and printed in diuers places.

Steeuen Gardiner alwaies an enemy to the Gospel.

The first was called Thomas Mathewes Bible, printed at Hambozough, about the yere 1532. The Corrector of which Printe was Iohn Rogers, the Printers were Richard Grafton and Whitchurch. In the translation of this Bible, the greatest doer, was William Tindall, who with the helpe of Miles Couerdale, had translated all the

Th. Mathewes Bible.



the booke thereof, except onely the Apocrypha and certaine notes in the Margent, which were added after. But because William Tindall in the meane time was apprehended before his booke was fullie perfected, it was thought good to them that had the doing thereof to chaunge the name of William Tindall, because that name was then odious, and to further it by a straunge name of Thomas Matthew (Iohn Rogers being the same time corrector to the print): who had then translated the residue of the Apocrypha, and added also certaine notes thereto in the Margent: and thereof came it to be called Thomas Matthewes bible. Which bible of Thomas Matthewes, after it was imprinted and presented to the Lord Cromwell, and the Lord Cranmer Archbishop of Canterbury, who liked very well of it, Cromwell presented it to the king, and obtained, that it might freely passe to be read of subiects, with his graces licence: So that there was printed on the same booke, one line in red letters, with these wordes: Set forth with the Kinges most gracious licence. This booke did greatly offend the Bishops, both for the prologues, and especially, for a table, called, of the common places of the Bible, and the scriptures, for the approbation of the same, and chiefly, about the supper of the Lord, and priests marriages, and the masse, which there was said not to be found in the Scripture.

After the restraint of this bible of Mathew, another came to be printed at Paris, anno 1540. which was called the bible of the large volume. The Printer that printed it, was the former, & the ouerseer was Miles Couerdale, who conferred Tindalles Translation with the Hebrew, and mended diuers places there.

In this Bible, although the former notes of Thomas Mathew were omitted, yet sundrie marks, and hands were annexed in the margent; which meant that in those places should be made certaine notes; wherewith also the Clergie was offended; and Cromwel being dead, complaintes were

made

The Bible in  
English, pre-  
sented to the  
king.

The Bible of  
the large vo-  
lume.

made to the king, of the translation of the Bible, and of the Preface of the same, and then was the sale of the Bible commanded to be staied, the B. promising to amend and correct it, but neuer performed it. When Grafton was called for, and troubled & cast in the flete, where he remained six weekes, and befoze he came out was bound in 300. l. neither to print, to sell, nor cause to be printed any mo bookes till the king and the clergie should agree on the translation; and thus was the Bible staied from that time, during the reigne of king Henry the eight.

The Bishopps promise to amend the Bible, but performed it not.

Anno 1541. D. Cutbert Barnes, Thomas Garret, and William Hierome were burned in Smithfield for the testimony of Jesus Christ, after the death of the lord Cromwell, who whiles he lived was a great defence vnto diuerse that professed the truth, but he being taken away, many godly christians in diuerse places went to wacke.

Doctor Barnes

Doctor Barnes after that he came from the vniuersitie of Louaine, went to Cambridge, where he was made Prior, and Maister of the house of Augustines, at which time the knowledge of good letters was very scant in the vniuersitie: which Barnes thinking to redresse, read in his house Terence, Plautus, and Cicero, so that what with his labour and helpe of Thomas Parnell his scholer whom he brought from Louaine with him, reading *Copia verborum & rerum*, he caused the house shortly to flourish with good letters, and made a great part of his house learned: as M. Cambridge, M. Field, M. Coleman, M. Burley, M. Couerdall, &c. After these foundations laid, he did openly read in the house, S. Pauls Epistles, and put by Duns & Dorbell, and (yet though he were a questionarie himselfe) in short space made he diuerse good diuines, obseruing disputations of necessarie points of faith in his house, & also in the scholes when he should dispute with any man. The first man, that answered Doctor Barnes in the Scriptures was M. Stafford, for his forme to be bachelor of diuinitie; which disputation was marueilous in the

Duns & Dorbell put out of Cambridge.

Disputations of points of faith, rare in Cambridge in those daies.



D. Barnes con-  
uerted by Byl-  
ney.

The white-  
horse in Cam-  
bridge called  
Germany.

D. Barnes  
arrested.

Barnes sub-  
mitteth him-  
selfe,

sight of the great blind Doctors: notwithstanding all this, till he was conuerted by Bylney; he remained in his superstition still. The first Sermon that euer he preached according to the truth of the Gospell, was the Sunday before Christmas day at S. Edwards church belonging to Trinitrie hall in Cambridge, by the pease market: whose theame was the Epistle of the same Sunday, *Gaudete in Domino &c.* For which Sermon he was immediatly accused of heresie by two fellows of kings hall. Then the godly me flocke, and conferred together: the house that they most commonly resorted vnto, was the white horse, which for despite of them, to bring Gods word into contempt was called Germany. This house was especially chosen, because they of S. Johns, Kings and Quenes Colledges might come on the backside thether.

Doctor Barnes was accused in the regent house, and constantly continued, with much preaching of diuerse parties one against another, in trying out Gods truth, till within five dayes before Shrouetide, then was there sent downe a Sergeant at armes called maister Gibson, dwelling in Saint Thomas Apostle in London, who suddainly arrested Doctor Barnes in the Regent house: and priuely they had determined to make searche for Luthers booke, and all the Germanes workes suddainly: but by Doctor Farmans warning of Quenes Colledge the booke were conueyed away: thirtie persons they had in speciall suspicion. Doctor Barnes was carried to Cardinall Wolsey, and after hee had a while stood constant (by the perswasion of Doctor Gardiner his secretarie, and Foxe) he relented and submitted himselfe: and with five Stylliard men he bare his faggot at Paules: the bishop of Rochester there preaching against Luther, & Doctor Barnes. Notwithstanding his submission the Bishop commaunded hee shoulde be had to the flæte againe, and hee permitted to haue such libertie as other prysoners had: where Doctor Barnes conti-

continued halfe a yere: at length was deliuered, and committed to be free prisoner at the Austen friers in London. Where being undermined and complained of: it was determined he shoulde be remoued to the Austine friers in Portsmouth, there to be burned, he himselfe knowing nothing thereof: but by the aduise of Maister Horne, who brought him vp, he made escape, came to London, and by long Seas went to Antwerpe, and so to Luther, and there fell to studie till hee had made answere to all the byshoppes of the Realme, and had made a Booke entituled,

D. Barnes escaped out of prison.

*Acta Romanorum Pontificum*, and another Booke, with a supplication to King Henric. And such fauour God gaue him in sight of the Duke of Saronie, and the King of Demarke, that the king of Denmarke sent him with the Lubeckes as Ambassadour to King Henric the eyght, and was lodged with the Lubeckes Chancellour at the Stillgarde.

*Acta Romanorum pontificum.*

By Thomas Moore the Chauncellour would faine haue entrappeded him, but the king would not suffer him: For Cromwell was his great friend, and ere he went, the Lubeckes and he disputed with the Bishoppes of this Realme in defence of the trueth, and so departed with them agayne without resistance: and afterwarde having set forth in Germanie his woorkes in print that hee had begunne: hee returned againe in the beginning of the reigne of Queene Anne: and after that was sent Ambassadour by King Henric the eight to the Duke of Cleue, for the marriage of the Ladie Anne of Cleue, betwene the King and her: and was well accepted therefoze, vntill the time that Stephen Gardiner came out of Fraunce: after which time, neyther religion prospered, nor the Queene, nor Cromwell, nor the Preachers: for not long after, Doctor Barnes with his brethren were apprehended, and carryed befoze the Kinges maiestie at Hampton Court, and there was examined. Where, the Kinges maiestie



D. Barnes sent  
to the tower.

seeking the meanes of his safetie: and desirous that Winchester and he might agree, graunted him leave to go home to conferre with the Bishop: but they not agreeing, through certaine complaints, Barnes and his fellowes were inioined to make three sermons the next Easter following, at the spittle. In which, not satisfiing the Prelates, they were sent for to Hampton Court again, and from thence to the Tower by Sir Iohn Gostwicke, from whence they came not out til they came to their death. And thus much concerning Doctor Barnes.

About the yere 1526. Maister Garret Curate of Honie lane in London came to Orfode, and dispersed there certaine Bookes in Latine, not agreeable to the Romish superstition, with Tindalles Testament: and had not long bene there, but hee was searched for in London to bee apprehended for an Heretike: and afterwarde a priuie searche was made in Orfode: whereof Garret being warned by Maister Cole of Magdalene Colledge, who after was crosse bearer to Cardinall Wolsey: he departed out of Orfode in the morning before Shrouetide, towards Dorsetshyre, where hee would haue for a time hidde himselfe. But altering his mynde, on the Friday night next, hee returned to Orfode, and laye in Radlies house, where, by the priuie searche the same night hee was taken, and kept prisoner in Doctor Cotfords chamber, maister of Lincolne Colledge, then being Commissary of the Uniuersitie: from whence, (when the Commissary and his company was at Cuenlong,) Garret putting backe the locke of his dooze with his finger, escaped againe, and (chaunging his apparrell by the helpe of Anthonie Delaber scholer of Alborne hall) departed: but after ward was againe taken by maister Cole or his men, going Westward, at a place called Winchley, a little beyonde Orfode, and so being brought back again, was committed to ward: that done, hee was conuented before the Commissarie.

Doctor.

Doctor London, and doctor Higden Deane of Friseholdes, now called Christs Colledge, into Saint Maries Church, where they compelled him to carrie a fagot in open Procession, and Delaber with him, and after were sent to Stepney, there to be kept in prison, till further order was taken.

Yet againe after this, M. Garret flying from place to place, escaped till the time he was apprehended, and burned with Doctor Barnes; with whom also W. Hierome, sometime Vicar of Stepney, was likewise drawne into Smithfield, and together with them endured constantly martyrdome in the fire.

Barnes, Garret  
and Hierom,  
burned together.

This Hierome, for preaching at Pauls the 4. Sunday in Lent, and saying that all that were of the Freewoman Sara, were freely iustified; for preaching that wee are not bound to princes lawes, further than according to the word of God; and that woꝝkes are no part of our saluation; was committed to the Tower, and the xxx. of Julie, two daies after the death of the Loꝝde Cromwell, not comming to any answer, nor yet knowing any cause of their condemnation without any publike hearing, (processe being made out against them by the kings Counsel, in the Parliament time) Barnes, Hierome, and Garret were brought together from the Tower into Smithfield, and by constant suffering the rage of the fire, they gaue testimonie to the trueth. After they had made confession of their faith, and prayed, there was one asked Doctor Barnes if the Saintes prayed for vs, he said he would referre that vnto God: and if they did, then I trust (said he) to pray for you within this halfe houre, M. Sheriffe: and asked the Sheriffe if he had any Articles against him, for which he was condemned. The Sheriffe answered, no: Then (said he) is there any man els that knoweth wherefoꝛe I die, or y by my preaching hath taken any errour, let them now speake, and I will make them answer. And no man answered: So praying earnestly for his persecutoꝛs, hee gaue himselfe to suffer, and required

An vnjust  
proceeding.



Doctor Barnes  
his 4. requestes  
to the king.

master Sheriffe to haue him commended vnto the king, and to shew him that he required of his grace foure requestes. First, that he would bestowe parte of the Abbey possessions on the reliefe of the poore. Secondly, that he would see matrimone to be had in moze reuerence. Thirdly, that swearers might be punished. Fourthly, that he would set vp Christs true religion.

Foure papists  
executed for  
denying the  
kings supre-  
macie.

The same yere and day, and in the same place, were foure Papistes executed for denying the kings Supremacie, which brought the people to a marueylous admiration. Their names were Powell, Fetherstone, and Abel. All 3. drawn, hanged, and quartered. It fell out thus, by reason the kings Counsell was deuided in Religion: the one side hastening the execution of the Papistes, and the other of the Protestants.

The fauourers  
of the trueth in  
king Henries  
dayes.  
The patrones  
of poperie in  
those dayes.

The fauourers of the trueth were these, Caunterburie, Suffolke, Vicount Beauchampe, Vicount Lille, Russell Treasourer, Paget, Sadler, Awdeley. The fauourers of the Papistes, Winchester, Duresme, Dorfolke, Southhampton, Anthonie Browne, William Paulet, Iohn Baker, Rich, Chauncellour of the Augmentation, Winckfelde Vice-chancellour.

There suffered besides those traytors, in the time of king Henrie, for the cause of Supremacie, to the number of foure and twentie in all.

All prisons in  
London too lit-  
tle to holde the  
persecuted.

Such was the furious prosecuting of the commission for the vi. Articles, that in London a great number came into question, and great trouble, to the number almost of two hundred persons: and out of other quarters, such a number were apprehended through this Inquisition, that all the prisons in London were too little to holde them: in so much that they were fayne to lay them in Halls. At the last, through the meanes of the Lord Awdeley, such pardon was obteyned of the king, that the Lord Awdeley, then Lord Chauncellour, being content that one should be bound to:

ane

another, they were all discharged.

Edmund Boner who had before been advanced by Cromwell, and preferred before another way, being now B. of London, he tooed himse a most cruell exectoz of the commission, in such sort that he burned Richard Mekins being but of xv. yeeres of age, for chauncing to speake against the Sacrament of the Altar, as he had heard other say; and other were caused to retant, as Towling parson of S. Anthonies, and Alexander Seaton a Scottish man, and a worthy preacher: this was Anno 1541.

Boner turneth  
his opinion,  
and becometh  
a persecutor.

An. 1541. Iohn Porter a young man, was by Boner cast into prison in Newgate, for reading the Bible in Paules:

1541.

yet the king had commaunded it should be read: and Boner himse in the daies of Cromwell appointed that vs. bibles of the great volume should be set vp in the church of Saint Paules in London for the people to read. Whereupon great multitudes would resort thither to heare this Porter read.

Six Bibles set  
vp in Paules  
to be read of  
the people.

Whereat Boner beyng grieved, caused him to be put in the dungeon of Newgate: where he was fettered in irons both legges and armes, with a collar of iron aboute his necke, fastened to the wall in the dungeon. From this torment, by suite of his brother and many other hee was released, to be among the other prysoners, fellows and murtherers: whose blasphemie and wickednesse hee beyng not able to beare, and therewith finding fault, and giving them instructions, he was complained of and carried downe againe, and layd in the lower dungeon of all, and oppressed with boltes and irons. It is thought that he was fettered with one Engine in the prysen, called, The Deuill in the necke, whiche is so deuised that within thre or foure houres, it breaketh and crusheth a mans backe or body in peeces, so that within six or eight dayes after, being heard pitifully crying and groaning, he was found dead.

The deuill in  
the necke.

Iohn Porter  
killed in prysen.

In the time of the Cardinall, Thomas Somers an honest Merchant was in prysen in the Tower for hauing of



Thomas Somers  
died in  
the Tower.

Luthers booke, and penance being imprinted, that he should with three other Merchants, ride with booke into Cheapside hanged about their neckes, with a balon tinged on before them, and there cast their Testaments in the fire. Now because he cast his booke over or through the fire, and would not cast it into it, he was complained of and cast againe into the Tower by the Cardinall, where he died.

Thomas Barnard,  
James Morton mar-  
tyr.

In the diocese of Lincolne, vnder Iohn Longland, and Doctor Dracot his Chancellour, great persecution was about Buckingham, and Amersham for the six Articles, and the same time the Bishop burned two in one day: the one named Thomas Barnarde, and the other James Morton, the one for teaching the Lordes prayer in English, and the other for keeping the Epistle of Saint Iames translated into English.

In Orford also the same time or much there about, recanted one maister Barber, a master of arts of that Uniuersitie, a man excellently learned. His cause was the matter of the Sacrament.

Popish feare.

Not long before his recantation there was one maister Malarie, maister of arts of Cambridge of Christs Colledge, who for like opinions contrary to the Romish faith, was conuicted before the Bishoppes, and in the end sent to Orford there openly to recant, and to beare his saggot, to the terrour of the Students of that Uniuersitie, at whose recantation while Doctor Smith preached, and treated of the Sacrament, there rose a false imagination of fire that shoulde be ouer their heades; and such impression it tooke in Doctor Smith, that in manner he first of all cried out in the pulpet: these are the traynes and subtilties of Heretikes agaynst mee. Lord haue mercie vppon mee, Lord haue mercie vppon mee, &c. Claymunde with other of the aged sort, that coulde not runne and make shift for themselves, kneeled downe before the highe Altar.

com

committing themselves and their liues vnto the sacrament, all full of terror. While the rest thronged & thrust to get out of the Church; among them there was a boy, that seeing the doores so stopped with presse, that he could not get out, climed vp vpon the doze, & among them gate out ouer mens heads: being vpon the doze, he saw a Monke comming towardes him, which had a great wide cowle hanging at his backe: which the boy perceiuing, leapes downe into the Monkes cowle: the Monke at the first perceiuing nothing, but after a while, feeling his cowle heauie, and hearing the voyce of the boy; thought it had bene a diuell: and began to coniure him, in the name of God and all saints; I commaund thee to declare what thou art, that art behind my backe? to whom the boy answered: I am Bartrams boy. But I (saide the Monke) adiure thee in the name of the vnseparable trinitie, that thou wicked spirite, doe tell mee who thou art, from whence thou camest, and that thou gette thee hence: I am Bartrams boy, sayde hee, good maister let mee go: and with that, his cowle beganne to cracke vpon his shoulders: the monke, when he perceiued the matter, tooke the boy out and discharged his cowle, the boy tooke his legges and ran away as fast as he could, and this was the perplexitie of the good Catholikes in that assemblie: which rose vpon the crying of fire in the streets, by one Hewster, who sawe a chunney on fire: and according to the custome, cried: Fire, fire, as hee passed by Saint Maries Church. Nowe as touching the Heretike, because hee had not done his sufficient penance there, by occasion of this hurliburly: therefore the next day hee was reclaymed into the Church of Saint Prislewde, where hee supplied the rest of his penance that lacked.

Bartrams boy.  
The diuell in  
the Monkes  
cowle.

An. 1541. By the sentence of y<sup>e</sup> conuocation house, the Lady Anne of Cleue was diuorced, & the king permitted to marry with y<sup>e</sup> L. Katherine Hawarde, and within a while, she also was put to death for incontineney with Tho. Culpeper.

Lady Anne  
of Cleue di-  
uorced.

The



Five put to  
death for the  
supremacie.

The same yere, in the moneth of August 1541. five were executed at Tyburne for the matter of supremacie: The first of Lancaster, Giles Horne a monke of the Charterhouse of London, Thomas Epsame a monke of Westminster, who was the last in king Henries daies that ware a monks weede: the fourth, one Philpot, the fift, one Carew, the sixt was a frier.

The king mis-  
took Cromwell.

The king after the death of his first wife, now more and more he missed his olde Counsellour Cromwell, and partly smelling the waies of Winchester, beganne a little to set his foote in the cause of religion: and now the want of Cromwell, did more mightely knit his affection to Cranmer, who he alwaies befoze loued wel. And in the same yere, the moneth of October, after the execution of this Quene: the king vnderstanding some abuses, yet to remaine vnreformed, namely, about pilgrimages and idolatrie, &c. directed his letters to the Archb. of Canterburie for speedy redresse of the same: this was Anno 1542.

1542.

1543.

Whitmeates  
permitted in  
Lent.

The yere 1543. in the moneth of Februarie, followed another Proclamation giuen out by the kinges authoritie, whereby whitmeates were permitted to be eaten in Lent.

1544

Anno 1544. Anthony Parson priest, Henrie Filmer, Iohn Marbeck, were sent from London to Windsor by the Sheriffes men, the Saturday befoze S. James day: and laid fast in the towne gaole, Robert Testwood, (who had kept his bed) was brought out of his house vpon crowsches and laide with them. Robert Bennet was the fourth apprehended with them, and being sicke of the pestilence, and a great soze running vpon him, he was left behind in the Bishop of Londons gaole, whereby he escaped the fire.

Now these being brought to Windsor, there was a session specially procured to be holden the Thursday after, which was S. Agnes day. Against which sessions by the counsell of Doctour London and Simons a cruell Persecutour, were

were all the Farmers belonging to the Colledge of Wind-  
 soꝝ warned to appeare to be the iurers. The Judges were  
 these: Doctoꝝ Capon bishop of Salisbury, sir William Essex  
 knight, sir Thomas Bridges knight, sir Humfrey Foster  
 knight, Franckelen Deane of Windsoꝝe, and Fachell of  
 Readyng: Robert Ockam occupied the clarke of pea-  
 ces roume: who called Anthony Parson and read his in-  
 dictement: whiche was, pꝛeachyng agaynst the reall pꝛe-  
 sence: Thomas Testwood, whom they alleadged against,  
 that hee mocked the Pꝛiest at the lifting &c. Pert, Filmer,  
 whome his owne bzother accused, soꝝ the matter of the  
 reall pꝛesence: there being none but his owne bzother to  
 witnes against him, whom Doctoꝝ London flattered and  
 entertayned in his owne house to that ende. Lastly,  
 Iohn Marbecke beeyng called, was charged to haue re-  
 sembled the lifting vp of the Sacrament, to the setting  
 vp of Ieroboams calues, and soꝝ speaking agaynst the  
 Masse: In which Articles they were founde guiltye by  
 the Quess: one Hyde, dwelling beside Abington in a  
 Lordshippe belonging to the Colledge of Windsoꝝ, spake  
 in the mouth of the rest. Then the Judges beholding  
 the pꝛisoners a good while, (some with waterie eyes)  
 made curtesie who shoulde giue iudgement: which when  
 Fachell that was the lowest in the benche perceyued: if  
 no man will doe it, then will I (said Fachell) and so gaue  
 iudgement. So were they had away, who with comfoꝝ-  
 ting one another, pꝛepared themselves to die the next day.  
 All the night, till dead slepe tooke them, they continued still  
 calling on the name of the Lord, and pꝛaying soꝝ their per-  
 secutoꝝs.

On the next morowe, which was Friday, as the pꝛiso-  
 ners were all pꝛeparing themselves to suffer, the Bishop  
 of Sarum and others, had sent a letter by one of the She-  
 rifes Gentlemen, called master Frost, to the bishop of Win-  
 chester, (the Court being then at Oking) in the fauour  
 of



Marbecke pardoned.

Filmer, Testwood, & Parson burned.

Notable martyrs.

of Marbecke, at the sight of which letter the Bishop straight way went to the king and obtained his pardon: which was to the end he might betray others. On the Saturday morning the other three were had to suffer, and all three being bound to the post, a certaine young man of Filmers acquaintance brought him a pot of drinke: asking him if he would drinke? Hea quoth Filmer I thanke you, and so they encouraging themselves, dranke one to another. Filmer reioycing in the Lord, said: be merie my brethren and lift up your hearts to God: for after this sharpe breakfast I trust we shall haue a good dinner in the kingdome of Christ our Lord and redeemer: at which wordes Testwood lifting up his hands and eies to heauen, desired the Lord aboue to receiue his spirite. And Anthonie Parson pulling the strawe vnto him, laide a good deale thereof vpon the toppe of his head, saying: This is Gods hatte: nowe am I dressed like a true souldier of Christ, by whose merites only I trust this day to enter into his ioy: and so they yelded vp their soules vnto the Lord with such patience, as it was marueilous to the beholders.

The meaning of Gardiner was after this to haue dealt with great personages, had not the Lord preuented his cruell practises.

On the Sunday after the men were burnt: it was determined by the Bishoppe of Salisburie, that Robert Ockam should go to the Bishop of Winchester with the whole proccesse done at the Sessions the thursday befoze. And also, had writings of those that were priuie indicted: whereof one of the Quenes men (named Fulke) hauing knowledge, gat to the Court befoze, and tolde Sir Thomas Cardine, and other of the priuie Chamber, how all the matter stode. Whereupon, Ockam was laide for, & passing the streets by the Carle of Bedfords lodging, was pulled in by y<sup>e</sup> fleene, and kept secrete at my Lords priuie Seales, till certaine of the priuie Counsel had perused all his writings: Among which,

which, they found certaine of the priuie Chamber endicted, with other the kings Officers, and their wiues. That is to say, Sir Thomas Cardine, Sir Philip Hobbie, with both their Ladies. Master Edmund Harmon, Master Th. Wel-dowe, with Snowball and his wife. All these they had endicted by the force of the vi. articles, as ayders, helpers, and mainteyners of Anthonie Parson. And besides them, they had endicted of heresse, a great number mo of the kings true and faithfull Subiectes. Whereof the kings Maiestie being certified, gaue vnto them his gracions pardon. And so had Benet a discharge withall: and being certified of the Sheriffe and Sir Humfrey Foster, of the death of the pooze men at Windsor, the king turning from them, to depart, sayde, Alas pooze Innocents. And after this withdrew his fauour from Winchester, caused Doctor London, and Simons the Lawier, and a fierce persecutor of them, to be apprehended, and brought befoze the Counsell: and examined vpon their oath, of alleigance, who for denying their wicked fact, were found periured, and were iudged as periured persons, to weare papers in Windsor, and Ockam to stande vpon the Pillorie at Newberie, where he was bozne. The iudgement of the thre was, to ride about Windsor, Reading, and Newberie, with papers on their heads, and their faces turned to the horsetailes, and so to stande vpon the Pillorie in euerie of those Townes, for false accusation of the forenamed Martyrs, and for periurie.

The king  
pardoneth.

Winchester  
cast out of fa-  
uour.

False Iudges  
and accusers  
punished.

Anno 1539. There was commission sent to Calice, to enquire of heresse, throught a complaint made of the enter-tainment and accepting of Adam Damlip, alias George Bucker, who there for xx. dayes or moze, preached euery day at vii. of the clocke. He preached very godly sermons against Transubstantiation, and adoration of the sacrament. Damlip by this Commission was cited, and appeared befoze the Archb. of Canterbury, Winchester, Chichester, and diuers others: befoze whom constantly he mainteined the trueth of  
the

1539.



Adam Dam-  
lip.

Persecution  
in Calice.

the sacrament, and being dismissed for that time, & enjoined to appeare the next day, by the secret warning of the archb. of Cant. he stept aside into the West countrey, while great trouble was kindled against Gods people in Calice, namely, against sir W. Smith, curate, & a zelous preacher, T. Brooke R. Hare, sir I. Butler, then Commissarie, James Cocke, alias Coppé, D. Lane, I. Barber, and others. Of the which persons T. Brooke, R. Hare, Coppen, D. Lane, & I. Barber, were apprehended, and sent ouer, and committed to prison in Westminster gate: and then commaunded to appeare befoze the Archb. Winchester, Chichester, and ten other, appointed by the kings maiestie. Sir W. Smith preacher, and I. Butler, by commandement were apprehended in Calice, and bound by suretie, not to passe the boundes of Calice.

Sir William Smith was accused to preach against our ladie, and praying to saints, good works, &c. Brooke, for speaking against the sacrament, Rafe, Hare for speaking against holy bread & holy water, Butler was charged to haue maintained Adam Damlippe: for which he was dismissed of his Commissariship. And it was determined, that sir W. Smith, Rafe Hare, James Cock, and James Barber, should be sent to Calice, and there to abiure, and do penance: where sir William Smith was enjoined to make the sermon, R. Hare, I. Cock, and James Barber, there standing with fagots vpon their shoulders: sauing because he dwelled there, Barber was enjoined to beare his fagot iij. miles of Calice, on the market day: where sir. W. Smith preached also, as befoze, and so ordered the matter in his sermon, that in effect he denied nothing he had taught befoze. His accuser was one R. Long, a man at armes in Calice, who falsly swore that he had eaten flesh in Lent, at Brookes house: after which oath, he hauing taken displeasure some way, ran out of his house, and in the eyes of a number of people, went & drowned himselfe.

After this commission, which was executed by M. Greenfield, sir I. Butler, the B. mason, & others (thzough the rage of the

the enemy, and complaint to the king, that the commons were in perill through dissention of opinions,) there were sent ouer new commissioners, the earle of Sussex, lord great Chamberlaine, the lord S. Iohn, sir Iohn Gage knight, sir Iohn Baker knight, D. Layton clerke of the closet, and D. Currin with speciall instructions, besides signed with the kings owne hand: so that if God had not taken compassion, there had an hundzeth bene burnt or hanged shortly after: but it hapned far other wise: for of the number of those accus- soz, iij. were by the commissioners sent ouer into England: to wit, Clement Philpot seruant to the L. Lisle, sir Edmund curate of our Ladies church, Thomas Towchet a postmai- ster, Peter Requet: of the which Philpot and the Curat were drawne, hanged and quartered at London: and contrarily, of them that were accused, not one lost an haire of his head. Inquisition being made, Thomas Brooke afoze mentioned, was committed to ward: and so were Anthony Pickering Gent. Henry Turney gentleman, Sir George Darby priest, Iohn Sheppard, William Pellam, William Reuerdall, Iohn Whitewood, Iohn Boote, Robert Clodder, Copen de Lane, & Mathew de Lound, sent to close prison: William Stephens likewise, who was Adam Damlips host, was sent into Eng- land and clapt in the Tower: and after him the L. Lisle de- putie, who died in the Tower.

Gods iudge- ment and de- luerance of his people.

The L. Lisle dieth in the Tower.

The seconde day after Easter, Thomas Brooke was sent for, and committed to close prison in the maiors gaole: and George Brodway was suborned by the Counsel of Calice: who threatened him greatly, if he woulde not burthen Brooke with some concealementes (which he at length by strait imprisonment & threats, did, and set to his hand, that Brooke had for a long time concealed foure groates every day, for his Clarkes wages:) for which after a while Brod- way being grieved in his conscience, with a knife wet about to cut his owne throte, had not the gaoler preuented him; who heard him grone w<sup>th</sup> the pain he felt of y<sup>e</sup> wound: after, through guilt



Gods iudge-  
ment vpon a  
false accuser.

guilt of conscience and shame he fell out of his wittes. Of this dealing with Brooke, his wife gaue intelligence to the lord Cromwell; wherein she desired the lord Cromwell to be a meanes to the king that the afflicted, and their causes might be heard in England, which he with speed did accomplish, and wrote to the Commissioners in the kings name, that Brooke, and xij. of his complices should be sent ouer into England with their accusers.

Now by the time that the Commissioners had receiued these letters, they had made out precepts for viij. or ix. score honest men more to be cast in prison; but these Letters appalled and staied them: notwithstanding they banished the men before named, out of the towne for an hundredth yerres; and sent them back to prison, staying them there vpon hope, that the Lord Cromwell should sooner come into captiuitie then he did: but at last they sent xij. prisoners with Brook, who within xiiij. houres, were at anker before the Tower wharfe: whom when the Lord Cromwell vnderstood to be come, he commanded their yrons to be smote off at the tower wharfe, and the prisoners to be brought vnto him, whom hee greatly comforted. After that, they were sent to the Fleete, and whiles they were in the Fleete, and William Steuens in the tower, the xix. day of July Anno 1541, the Lord Cromwell their great sauourer was beheaded at Tower hill, so that all hope seemed to them to haue beene vtterly lost of any deliuerance: but the Lord had them in remembrance, and stirred vp the Lord Awdley, Lord Chauncellour of England, without further examination, to deliuer them. And at length, two yerres after, he deliuered William Steuens also, by the kings owne motion. The vniust Counsellors, who charged the Towne with sedition and heresie, fell afterward into the kings displeasure, and the L. Graie, Sir George Carew, and Sir Richard Greenfield, who purged the town of the slander, although for a time they were in displeasure, yet wain a while after, they came into greater fauor

L. Awdley a  
friend to the  
afflicted.

saue then before; and were rewarded with xx. l. a yere a  
pence at the least: Rockwood one of the fearcest persecutoꝝ  
fell into dispaire: and at the last breath cried, he was bitter-  
ly damned, for that he said, maliciously he sought the death  
of such good men. The Undermarshall also (another persecu-  
toꝝ) suddenly fell downe in the counsell chamber and neuer  
spake woꝛde: and the rest of the persecutoꝝ had the reueng-  
ing hand of God following after them.

Rockwood a  
persecutoꝝ de-  
spaireth.  
Gods iudge-  
ment.

Adam Damlip who before escaped & lay hid in the West-  
country, teaching a schoule about a yere oꝛ two: by the mise-  
rable inquisition of the six articles, was againe taken and  
brought vp to London, where he was by St. Gardiner com-  
manded to the Marshalsea, & there lay the space of other two  
yeres, where thinking he had bene forgotten; he in the La-  
tine tongue wrote an epistle to the B. of Winchester, wher-  
in he said he would write his obedience & submission: for said  
he, I had rather die then here to remaine, and not to be suf-  
fered to vse my talent to Gods glorie: This he said to W.  
Marbecke then prisoner in the Marshalsea. This epistle he  
deliuered to his keeper about Saturday in the morning, which  
was about the ij. weeke before Whitson tide, desiring him to  
deliuer it at the court to the B. of Winchester, which he did.  
The B. made such quicke dispatch, that the keeper came home  
at night very late, & brought with him a precept for the exe-  
cution of Adam Damlip. So vpon monday early in the mor-  
ning, the keeper & other of the knight Marshalls men, coueied  
Adam vnto Calice vpon the Ascension euen, & there comit-  
ted him to the Maiors prison: & because they could not bur-  
then him with any thing, within a sufficient compassse of time,  
to condemne him: they laid to his charge he had receiued a  
French crowne of cardinall Poole at Rome; where before  
his first comming to Calice, he was requested to read thre  
lectures a weeke in Cardinall Pooles house: & therefore they  
condemned him and executed him for treason: which death  
he most meekely and hartely toke: Iohn Butler and sir Da-

Adam Damlip  
taken a-  
gain.

Adam Damlip  
put to death.



niell the curate before mentioned, after ix. moneths imprisonment were with much labour permitted to returne to Calice againe: William Steuens above mentioned, who had remained all this time in the Tower, was condemned also of treason with his guest Adam Damlip, & pardoned by the king. Adam Damlip had sometimes bene a great papist & chaplaine to Fisher B. of Rochester: & after the death of his maister, trauelled France, Dutchland, and Italie, and came to Rome: where he would not for the wickednes of the place abide to remaine, though cardinall Poole offered him maintenance to read iij. lectures a weeke in his house; which he refused: & for receiuing onely a French crowne, he was condemned and executed for treason: he receiued it at the Cardinals hand to drinke, and beare some charge of expence.

By the preaching of Adam Damlip in Calice, among others, there was a poore mā whose name is not yet certainly knowne: who was conuerted to the truth & therfore condemned by one Haruey there, being commissarie: whom this Haruey in time of his iudgement called Hereticke, and said he should die a vile death: the poore man answered againe, and said that he was no hereticke, but was in the faith of Christ: and whereas thou saidest, said he, that I shall die a vile death, thou thy self shalt die a viler death, and that shortly. And so it came to passe, for within half a yeere after Haruey was hanged, drawne and quartered for treason in the same towne of Calice.

Gods iudgement.

After the burning of this poore man, there was also a certaine other scholar cousted to be a dutchman named Dodde, who comming out of Germany, was there taken with certaine Germane bookes about him: & being examined & standing stoutly to the doctrine of the gospel, he was burned.

A little before this time, Will. Bolton, alias Crosbow-maker, for saying the Pope wanted Charitie: if he could, and would not release soules out of Purgatorie, by Doctor Darlie parson of our Ladies Church in Calice, then Commissarie

## the Acts and Monuments. 67 Hen.vij.

missarie for Archbischoppe Warham, was made to beare a fagotte, and lost his wages, which was vi. pence a day: who complaining thereof to the king, and declaring vnto his maiestie the cause, sent him to Calice againe: and after that gaue him viij. pence a day.

As for the vi. articles, many good men were put to death, so for the Popes supremacie diuerse suffered. And about this time, Larke a priest of Chelsey for the supremacie, and Germaine Gardiner, néere kinsman to Stephen Gardiner, and his secretarie, for practising for the Pope against the King, were put to death.

By an act of parliament holden An. 1544. the rigour of the vi. articles was asswaged a little: & at the first time it was permitted, that they which offended against them might recant: which if they refused to doe, and offended againe, they should beare a fagot, and should be admitted to abiure: if the third time they offended, then they should sustaine punishment according to law. Notwithstanding this Parliament had thus mitigated the rigor, yet remained the poison: and all manner of booke bearing the name of William Tindall, or what other booke soeuer contained any thing against the vi. articles, were debarred. In this Parliament also, it was permitted onely to noblemen and gentlemen, to reade the scriptures to their edifying: so they did it without discussing or bringing thereupon.

1544.

The rigour of  
vi. articles miti-  
gated.

In this Parliament also it was permitted to the party detected, to trye his cause by witnesses: as many (or more) in number as the other which deposed against him,

Anno 1545. the vi. articles were yet much more qualified by Act of Parliament: whereby it was also decreed, that the king should haue full power to appoint 32. persons: to wit, sixteene of the Cleargie, and sixteene of the temporaltie, to peruse and ouerse, & examine the Canons, constitutions and ordinances of the canon law, aswell prouinciall, as synodall: and so according to their discretions to establish

Noblemen and  
Gentlemen per-  
mitted to reade  
the scripture.

1545.

Sixe articles  
more qualified.



an order of ecclesiastical lawes, such as should be thought by the king most conuenient.

This yeere 1544. John Heywood recanted the Popes Supremacie, and John Ach the trueth of the sacrament.

1546

Saxy hanged.

Henry burned.

Kerby.

Roper.

About the yeere 1546. one Saixe a pziest, was hanged in the porters lodge of Stephen Gardiner, not without the consent of the Bishop, as it is supposed: there was also a seruant in Colchester, named Henrie, burned for the testimony of the trueth.

This yeere 1546. One Kerby was burned in Ipswich for the testimony of the truth: and the matter of the real presence: at whose death, the Lord Wentworth (who gaue sentence against him) with others wept bitterly: He was burnt the Saturday before Gangmunday, and at the same barre also was condemned one Roper, Clarke of Wendesham: & was burned at S. Edmundsbury, the Gangmunday after. He suffred great pains & torméts in his burning, for y wood was green, so that he was choked with smoke: and moreouer being set in a pitch barrell, was therewith soze payned: at length one standing by, took a fagot stick, and striking at the ring about his neck, stroke him belike vpon the head, & so he sunke down and was dissolued. The other, Kerby, being dissuaded by maister Robert Wingfield, that declared vnto him the painfulnes of the death, said vnto him. Ah Maister Wingfield, be at my death, and you shal say: there standeth a Christian souldier in the fire.

A notable speech of the constant seruant of Christ.

At the later end of this yeere 1545. in the moneth of November, was granted vnto the king (besides other subsidies of money,) al Colledges, Chauntries, free chappels, hospitalls, fraternities, brotherhoods, guildes, & perpetuities of stipendarie pziests, to be disposed at his pleasure.

D. Crome recanteth.

The next Lent following, D. Crome made a dilemma against priuate masses: but the Prelates did so handle the matter that on Easter next, they made him to recant.

Anno 1546. About the moneth of June, Anne Askewe,  
John

John Lacels, gentleman, of the Court, John Adams a Tailor, Nicholas Belleman a priest of Shropshire, were burned at one fire in Smithfield. Anne Askew 1545. in the moneth of March, was first examined by C. Dare, Inquisitor, at Sadlers hall, touching the Sacrament of the Altar, Passes, confession, the kings booke: and afterward committed by him to be examined of a Priest, who propounded also concerning the sacrament: to whom she would make no answer, neither unto the Inquisitor, touching that matter.

Anne Askewe.

He enquired also concerning priuate Passes, which shee said was idolatrous. From thence they had her to my Lord Mayor, who examined her as they had done befoze: to whom she made such answer as she did to the quest befoze, which was in some things directly, in other some, by question. Againe, because she said she would not cast Pearles among swine. From thence the L. Mayor commanded her to ward without baile: so she remained in the Counter xi. daies, and no friend admitted to speak w<sup>th</sup> her, saving a priest was sent unto her by y<sup>e</sup> B. to examin her of his points of superstition.

The xiii. of March, her Cosen master Britaine, went to my Lord Mayor, desiring of him shee might be bayled: who said he would not do it without the consent of the Spiritual Officer. Whereupon he went to the Chauncellour: but the matter was so haynous, that he durst not do it without the B. of London were made priue to it. So from him he went to Bonner, who said to master Britaine, that hee was well contented that she should come forth to a communication: and appointed her to appeare the next day at iij. of the clocke at after none: but sent for her at one of the clock, and by flattering wordes endenoured to perswade her to declare her whole minde without feare: and promised her that no bauntyage should be taken of any worde she should there speake: but she would declare nothing. Therewith the bishop being offended, charged her with words she should be reported to speake against the sacrament of the altar, against the masse,



with other such like questions, some true, some false: where  
to she made such answer as was not to the B. contentmēt:  
yet subtilly he drew out a circumstance, as it were a recan-  
tation, & required her to subscribe to it: which she saide she  
would do so far forth as the holy scripture doth agree vnto.  
Frō thence she was caried againe to prison, vntil y next mo-  
row, at which time she was cōmanded to appeare at y guild  
hal: from whence againe she was committed to prison: neither  
could she yet be bayled. The were her sureties cōmanded to  
come befoze the next morow in Paules church: where w  
much a do they took a bond of them of recognisaunce for her  
forth comming, and so she was deliuered.

Anne Askew  
answereth pa-  
rabolically.

Anno. 1546. she was examined againe befoze the kings  
counsel at Greenwich: to who she answered in many things  
parabolically: & when the B. of Winchester bad her make  
a direct answer, she said she would not sing a new song of y  
Lord in a strange land. The next day she was again brought  
befoze the Counsel, and (as befoze) was questioned w tou-  
ching the Sacrament of the altar: to whom she boldly and  
roundly (with some checke vnto the aduersaries) made aun-  
swere in such sort, as they could take no direct vauntage a-  
gainst her. On the Sunday after she fel soze sick, & desired to  
speake with M. Latimer, which might not be permitted. Af-  
ter that she was sent to Newgate, in her extremitie of sick-  
nes, & from thence they brought her to the guild hall: where  
she was condēned for y article of y real p̄sēce in y sacramēt.

A. Askew an-  
swereth boldly  
and roundly.

Anne Askew  
condemned.

After her condemnation, on Tuesday, she was sent from  
Newgate to the signe of the Crowne, where M. Riche, the  
Bishop of London, and N. Shaxton, laboured to perswade  
her to recant by faire words, but it would not p̄uaile: then  
M. Rich sent her to the tower, where she remained till 3. of  
the clock: then came M. Rich & one of the counsel, & charged  
her vpon her obedience, to shew vnto them, if she knew any  
man or woman of her Sect, and asked of the Lady of Sul-  
folke, of Suffe, of Hertforde, my Lady Dennie, and my  
Lady

Lady Fitzwilliams: which she would not disclose, nor any other. Then they put her on the racke, because she confessed no Ladies nor Gentlewomen to be of her opinion, and thereon they kept her a long time: and because she lay still and did not crie, my Lord Chancellour and Maister Rich took paines to racke hir with their owne handes, till she was nigh dead, then the Liefetenant caused her to be loosed from the racke: which done, incontinently she sowned. Then they recovered her againe: and after that, she sat two long houres reasoning with the lord Chancellour vpon the bare floor: who with flattering wordes perswaded her to leaue her opinion. Then was she brought to an house, and layd vpon a bed with painefull bones: after which the lord Chancellour sent her word, that if she would leaue her opinion, she should want nothing: if she would not, she should to Newgate, and thence to the fire. To whom she sent word againe, that she would rather die, then breake her faith. The king vnderstanding by the Liefetenant of her cruell racking, was greatly displeased therewith.

Anne Askew  
racked till she  
was nigh dead

The day of her executiō being appointed, she was brought into Smithfield in a chaire, because she could not go on her feete, by reason of her racking, and was girded by the middle with a chaine that might hold vp her bodie, and so was she with her fellowes a witnesse of the truth, and sealer of the same with her blood. Anne Askew hauing letters of pardon offered her at the stake by Wrisley lord Chancellour, if she would recant, she refused so much as to looke on them. They were there also offered to the rest, but they by her example were confirmed, and likewise refused the same.

The king dis-  
pleased with  
the racking of  
Anne Askew.

About the same time and yere, Doctor Riple bishop of Norwich did incite the old duke of Northfolke against Rogers in the countie of Northfolke: who was condemned, and suffered for the cause of the sixe Articles.

The martyrs  
had pardon at  
the stake.

An. 1546. Winchester practized against M. Catherine Parre the last wife to king Henry, who was very zealous

to wardes



Winchester  
practiseth  
against the life  
of the Queene.

towardes the Gospell, and had perswaded with the king to make a perfect reformation, and so farre he prevailed with the king, perswading him of the factious disposition of the gospellers, and of the dangerous example of the Queene his wife; that, before that he and the L. Chancelloz, and others (who conspired together against her) departed, the king had given out commandement, with warrant to certaine of them made for that purpose, to consult together about drawing of certaine articles against the Queene, wherein her life might be touched: which y<sup>e</sup> king by their persuasions pretended not to spare, having any rigor or colour of law to countenance the matter. With which commission they departed that time from the king; resolved to put their pernicious practise in execution: & first determined to deale with those who they knew were great about her, as the Lady Harbert, after ward the Countesse of Penbroke, and sister to the Queene, and chiefe of her privie chamber: the lady Lane being of her privie chamber, and also her cousin Germane; the lady Terwit being of her privie chamber. It was devised that these three should first of all have bene accused, & brought to answer to the six articles: and upon their apprehension in the court, their closets and cofferes should have ben searched, that somewhat might have bene found whereby the Queene might be charged, which being found, she her selfe presently should have bene taken, & likewise caried by barge in the night to the Tower. To all this the king seemed to give his assent, and after ward opened all the matter to D. Wendy his Physician, charging him withall upon perill of his life, not to utter it to any person. Now the time drawing nigh when they minded to put their mischeifes in practise, the bill of articles drawne out against the Queene, and subscribed with the Kinges owne hand, falling from the bosome of one of those wicked counsellours, was found, and taken up of some goodly person, and brought immediatly to the Queene: who seeing the same fell into a marvellous perplexitie, almost to the perill and danger

daunger of her life: whereof the king hearing, he sent his Physician Wendie, and came also himselfe to comfort her: to whom she declared her griefe; but the king gaue her most comfortable wordes: and so when he had tarried an houre with her, he departed. Shee after wardes, being recovered, came to the king, and founde suche fauour with him, and had so satisfied him in those thinges, for which the Prelates conspired against her, that his minde was fully altered, and detested in his heart the bloudie conspiracie of those Traytours: who yet notwithstanding the next day determined to haue carried the Queene to the Tower: and at the houre appointed, the Lord Chauncellour, with fourtie of the garde at his heeles, cometh into the garden where the Queene was with the king, and those three Ladies, in pleasant communication, fully determining from thence to haue taken the Queene and those three Ladies, and to haue carried them to the Tower: whom the king fearefully beholding, and breaking of his myght with the Queene, stepped aside and called him knaue, arrant knaue, beast and foole, and commaunded him presently to auoide out of his presence. So departed the Chauncellour with his train, and all his deuises brought to naught, and the subtiltie of Gardiner discovered, who was alwayes a cruell enimie against the Gospell, and professors of the same. Gardiner not onely practised in England against reformation, but also when the king was minded to reforme in England, he being Ambassadour beyond the seas, for the agreement of a league betwene England, Fraunce, and the Emperour: he wrote vnto the king, and perswaded him, that if he proceeded to alter any whit in England in matters of religion, the league would not go forwarde: whereby the kinges determinate purpose for that time was altered, although before he had commaunded the Archb. Cranmer to cause two letters in his name to be drawne for the abolishing of Idolotry, and ringing on all hallole night.

The king much altered concerning their practices against the Queene.

The Queene deliuered from her daunger.

After.



The kings of  
England, and  
France, agree  
to make a per-  
fect reformatiō  
of religion.

After this, Anno 1546. The matter of reformati-  
on beganne to be reuiued: and the French king, and the  
king of England did agrée to make a perfect reformation:  
and were so fully resolved therein, that they meant also  
to exhort the Emperour to doe the same in Flaunders, and  
other his countreies, or else to breake off from him. And  
herein the king commaunded the Archbishop Cranmer to  
penne a forme thereof, to bee sent to the French king to con-  
sider of: but by the death of these Princes, that purpose was  
cut off.

Sir George  
Blage condem-  
ned to be bur-  
ied.

About this time, Sir Hugh Cauerley knight, & maister  
Littleton, falsely accused Sir George Blage, one of the kings  
prīue chamber, the Sunday befoze Anne Askew suffered, be-  
foze Wriſeley Lord Chauncellour: the next day he was car-  
ried to Newgate, & from thence to the guild hall: where he  
was condemned the same day, and appointed to be burned  
the Wednesday after. They laid to him, that he should say, that  
if a mouse did eate the bread, they should by his consent hang  
vp the mouse: with other such light matters. When the  
king vnderstood hereof, hee was sore offended with their  
doinges, and sent him his pardon: and so was he set at liber-  
erty. Who comming after to the kings presence, ah my pig  
said the king to him, (for so he was wont to call him.) Pea  
(said he) if your maiestie had not bene better vnto me, then  
your Bishoppes were, your pigge had bene roasted ere this  
time.

After the death of Anne Askew, the Prelates made out  
straight proclamation against English bookes of scripture,  
and whatsoeuer might giue any light to the word: and drew  
out a number of heresies (as they call them) out of those  
bookes, and condemned them.

1547

The king  
dieth.

Within foure moneths after, this proclamation comming  
out in August, the king deceased in the beginning of Ja-  
nuarie, in the 38. yēre of his reigne, Anno 1547. lea-  
uing behinde him, king Edward, Queene Marie, and  
Queene

## the Acts and Monuments. 75 Hen. viij.

**Queene Elizabeth.** Not onely in England but also in Scotland there was great persecution for the trueth: And Scotland. anno 1540. was Sir Iohn Brothwicke knight, called captaine Brothwicke cited for heresie: & not appearing, but escaping out of their hands, was condemned for the same (though he were absent) by the sentence of Dauid Beaton Archbishop of S. Andrewes and other prelates of Scotland: **Ten articles against Sir Iohn Brothwicke.** They objected, against him x. Articles, 1. That the Pope hath no more authoritie then another Bishop. 2. That the Popes indulgences and pardons are of no force. 3. That the Pope is an open user of Symonie, selling the giftes of spiritualtie. 4. That he perswaded many to embrace heresies in England. 5. That hee saide, that the Cleargy of Scotland was blinde. 6. Hee condemned the counsell of Constance. 7. Hee perswaded the king to appropriate vnto himselfe the goodes of the Church. 8. Hee desired that the Church of Scotland were in the same estate, that the Church of England. 9. That the canons were of no force. 10. He perswaded against the religion of Scotland, &c. To all which articles, he made a learned and large answer: the Papistes condemned him being absent, and openly burned his picture in token of his condemnation, without all hope of pardon.

Not long after the burning of Dauid Stratton, and maister Gurley: in the daies of Dauid Beaton, B. and Cardinal of Saint Andrewes: and George Treighton Bishoppe of Dunkelden, a Chanon of Saint Colines, and Vicar of Dolone, called Deane Thomas Ferret was condemned to death, without any place of recantation, for preaching euery Sundaye to his Parishioners, and with him two blacke Friers, one called Iohn Relowe, the other called Beuerage, a priest of Striueling, called Duncan Simons, and one Gentleman called Robert Foster, in Striueling, with other three or foure of the same Towne of Striueling, because they were chiefe Heretickes: and especiallve, be-



because many of them were at the Wyddall and marriage of a priest, who was vicar of Twilodie beside Strueling, and did eate flesh in the Lent at the same wyddall. And so they were altogether burnt vpon the Castle hill of Edinburgh, where constantly they endured to the end, one comforting another.

S. Francis  
homely vsed.

Anno 1543. Robert Lamb, William Anderson, James Hunter, James Raueleson, James Founteson, and Helen Stirke his wife, were put to death for the testimonie of the truth against the romish church. William Anderson, & Robert with James Raueleson were accused for hanging vpon the Image of S. Francis in a corde, nayling of rammes hoynes to his head, and a Cowes rumpe to his taile, and for eating of a goose on alhallow eue. James Hunter because he vsed the suspect company of the rest: the woman for that in her childebed shee was not accustomed to call on the Virgin Marie, and that shee saide no merite of the Virgin, but Gods free mercie, procured her the honour to be made the mother of Chyist. James Raueleson for building an house, and setting vpon the rounde of his fourth staire, the thre crowned diademe of Peter with the Cardinales booke, as done in mockage of his Cardinals hat. These persons on the morow after Saint Paules day were condemned, vpon the Act against conferring, and reasoning of the Scriptures.

Helen Stirke a  
notable martir

The woman aforesaid, Helen Stirke desired to die with her husband, and greatly encouraged him, & parting with him at the stake with a kisse, saide, this was the ioyfullest day that euer she had; and said she would not bid him good night: for (said she) we shall sodainly meet with ioy in the kingdom of heauen: and so she was taken away, & drowned, although she had a childe sucking on her. Dauid Beaton Bishop, and Cardinal of S. Andrewes, was the chiefe doer in this persecution.

In this yeare 1543. Iohn Chartnons, being Brouost of S. Johnston, alias Bereth, was deposed for fauouring of the trueth.

trueth.

Anno 1546. The first of March, master George Wiseheart suffered martirdome for the faith of Jesus Christ, at Saint Andrewes in Scotland, anno 1543. He was a Student in Cambridge in Bennet Colledge, where he was a speciall patterne of godlines and learning. Afterwarde in Scotland he was apprehended, and charged to haue preached, notwithstanding he were forbidden: and to haue spoken against the masse, and the five odde Sacraments, against auricular confession, against the sacrament of the altar, against vnction, holi water, against the power of the Pope, free will, distinction of meates, against prayer to Saintes, purgatory, against bowes, and the vse of popish superstitions: to which, (as they would for furie geue him leaue) George Wiseheart made a sufficient and Christian answer. When he came to the place of execution, and the Executioner prayed him of pardon, he said, come hether, and kissed him: and saide, lo here a token that I forgeue thee: My heart, do thine office: and so meekely he ended, and constantly gaue testimony to the trueth of Jesus: the people piteously mourning for his death.

It was not long after, but the Cardinall was slaine by the handes of one Lech, and other Gentlemen, who sodainly brake in vpon him, and slewe him: after which he lay seuen moneths vnburi'd at the least: and at last, like carrion, was buried in a dunghill,

After Beaton, succeded Iohn Hambleton, Archbishop of Saint Andrewes, 1549. who the next yere following, burned Adam Wallace, for the matter of the Sacrament. He was burned on the Castle hill of Edinburgh. Before his execution they had taken from him all his booke, which might serue for his comfort; but that he had learned by heart all Dauids Psalter, and supplied comfort that way. When the fire was prepared, he himself asked one of the Officers that stood by, if the fire were making redy: who told him it was. He answered, as it pleaseth God, I am ready, some or late,

1533.

George Wiseheart.

The meek death of George Wiseheart.

Gods iudgement.

Adam Wallace had learned all Dauids psalter by heart.

as



as it pleaseth him: & so brought to the stake, he ended with constancie and patience, and gave testimonie to the trueth: first exhorting the people not to be offended at his suffering for the trueths sake.

Anno 1551. After that Richard Marshall doctoꝝ of Diuinitie, and prioꝝ of the black Friers at Newcastle in England, had declared in his preachings at Saint Andrewes in Scotland, that the Lords prayer, commonly called the Pater noster, should be said onely to God, and not to Saints, neither to any other creature. The Doctoꝝ of diuinitie of S. Andrewes, together with the black Friers, who had long ago taught the people to say the Pater noster to Saints, had great indignation that their olde doctrine should be impugned: and stirred by a Gray fryer, called Frier Toyttes, to teach the people to pray yet to Saints. Whereupon fel such a schisme, that not only the Cleargie, but also the people were deuided among themselves for the matter: in so much y<sup>t</sup> there rose a pꝛouerbe: to whom say you your Pater noster? And the cleargie for to decide the same controuersie, & to put y<sup>e</sup> people out of doubt, assembled theselues: yet notwithstanding it so depended, y<sup>t</sup> it was thought good to call a pꝛincipal counsell to decide y<sup>e</sup> matter: which being assembled at Edinburgh, the papists waiting reason, burst out into vnseemly speech: as frier Toyt being asked to whom he should say his pater noster, answered: say it to the deuill, knane. In y<sup>e</sup> end, they that were called churchmē, were deuided: for some of y<sup>e</sup> bishops and diuines consented y<sup>t</sup> it should be said to sainte: but y<sup>e</sup> B. of S. Andrewes, Caithenes and Athenies, refused vtterly to subscribe to the same. Finally, it was declared vnto the people, that it should be said vnto God, with certeine restrictions: and so by little and little the bzuite ceased.

Anno 1558. W. Mill was the last y<sup>e</sup> was burned in Scotland for the doctrine of the gospel, the xx. day of April, before the B. of S. Andrewes, Murray, Brechin, & a number of other pꝛelates. He was brought to the metropolitane church, where

A controuersie  
in Scotland  
whether the  
Lords prayer  
should be said  
to Saints, or  
not.

The Fryer  
biddeth say the  
pater noster to  
the deuill.

1539.

Walter Mill.

where he was put in a pulpet befoze þe bishops to be accused: his weakenes partly of age & ill vsage being such, as it was thought, he should not be able to be heard speake. But when he began to speake, he made the church ring & sound againe, to the confusion of the aduersaries and comfort of the godly. And being long in his pzaiers sir Andrew Oliphant one of the Bishops priests called him: sir Walter Mill arise, and answere to the Articles, for you hold my Lord here ouer long: In dede (said he) I haue bene ouer long one of the Popes knights: (for he had bene befoze a Papist) but I am called Walter and not Sir. When neither threates nor allurements could preuaile, they condemned him, for the article of Priestes marriages, the seven Sacraments, the sacrament of the Altar, pilgrimage. Befoze sentence was pronounced, Oliphant asked him: wilt thou not recant thine erroneous opinions: and if thou wilt not, I will pronounce sentence against thee. I am accused of my life (saide hee) againe I knowe I must die once, friend therfoze, (as Christ said to Iudas) doe it quickly: ye shall knowe that I will not recant the truth: for I am cozne: I am no chaffe. I wil not be blown away with the wind, nor burst with the flaile, but I wil abide both. Such was his maruellous boldnesse & constancie, which did so moue the hearts of many, that the B. steward of his regaltie, prouost of the towne, called Patrike Learmend, refused to be his tempoꝛal Iudge: to whom it appertained. Also the Bishoppes Chamberlaine being therewith charged, would in no wise take vpon him so vngodly an office. Mea, the whole towne was so offended with his vniust condemnation, that the bishops seruants could not get for their money, so much as one corde to tie him to the stake, or Tarre barrell to burne him, but were constrained to cut þe cords of their masters owne Pauilion, to serue their turne. So being tied to the stake, & hauing exhorted þe people, and pzaied, fire being put vnto him, he ended in the Lord, wth such chærfulnes and constancie enduring his martyrdome, that

A notable  
speech of  
the marty.



that he was the last marty<sup>r</sup> in Scotland: this was in the time of Mary Longawale Quene regent of Scotland, and Iohn Hamelton bishop of Saint Andrewes and p<sup>r</sup>imate of Scotland.

Anno 1511. Under William Warrham Archb. of Canturburie, certaine marty<sup>r</sup>s that were omitted whiche suffered at that time with him, because they are not to be forgotten, are to be referred to that yere. They suffered for denyng the Sacrament of the Altar, &c for auricular confession, the extreme unction, images, pilgrimages, prayer to saints, holy bread, holy water, &c. They denie all that they had uttered any thing against those popishe pointes: yet witnesses, who had partly abiured befoze, and others against nature, as the husband against the wife, and children against the mother: being brought forth, they were condemned, and put to death. Their names were: William Carder of Tenderden, Weauer, Agnes Grebill of the same towne of threescore yere old, Robert Lawson of Walden, of the age 60. Iohn Browne of Ashford, Edward Walker of Maidston, Cutler: who all notwithstanding they promised to submitte themselves, yet were they condemned. The cause why the good woman so stood (as she did) to the deniall of those articles, objected against her was, for that she neuer thought that her husband and her owne children, (who only were p<sup>r</sup>iuie of her religion) would haue testified against her: which when she perceiued, she repented the time that euer she bare those children of her bodie. So, notwithstanding that she offered conformitie, she was condemned and put to death. Her husbandes name was Iohn Grebill: her sonnes, Christopher and Iohn. Besides these, which were put to death, a number vnder Warren were forced to abiure the trueth against the reall presence, confession, sacrament of matrimony, unction, pilgrimages, Images, Saintes, holie water, holie bread, &c.

Also omitted befoze, anno 1539. Iohn a Painter, and Giles

Giles Germaine, who were accused and condemned for heresie at London befoze the Bishop and other Judges, where, by chaunce comming in one of the kings seruants named Lancelot, a very tall man, and seeming by his countenance and gesture to fauour the cause of the poore men, was also examined and condemned with them and the next day at foue a clocke in the morning, was carried with them into Saint Giles fieldes, and there burned.

Also about the latter end of Tonstals time bishop of London, one Stile was burned in Smithfield with the Apocalips (whereon he vsed to read,) about his necke. Which booke when he saw fastened to the stake with him: he lifted vp his voice, and said: O blessed Apocalips, how happye am I, that I shall be burned with thee: and so with the booke was he consumed with fire.

Stile burned  
with the Apo-  
calips about  
his necke.

Also ouerpast befoze, about the second yere of the raigne of king Henry the eight, Iohn Browne of Ashford after xl. daies imprisonment, when the Archbishop and Doctor Fisher had burned his fete with hote coles to the stumps to make him recant. On Friday befoze Whit Sunday he was sent to Ashford where he dwelt, the next day to be burned: and a yong maide of his house espying him in the stocks, told hir mistresse, who ranne and sat by him also all night: to whome hee gaue exhortation, and declared how hee had bene tossed to make him denie his Masse, which he would not do for all their tormentes. The cause of his death, was because he said to a Priest, bragging hee was a soule Priest: where finde you the soule when you go to Masse, and where do you leaue it when you go from Masse? when the Priest said, he could not tell, how can you then saue the soule said he. For this hee was complayned of to William Warham Archbishop of Canturburie, and suddainely was taken in his owne house the same day when his wife was churched, as he was bringing in a messe of pottage to the boorde, ser-

ff ff.

uing



## The Abridgement of

uing in his guesſes : and his ſæte bound vnder his ſtone  
 hozſes belly was caried away to Canterbury , neither hæ  
 noꝝ any of his friends knowing whether he went: where af  
 ter he had continued in priſon fortie daies, from Low  
 ſunday till Friday befoꝝe Whitſontide he was  
 ſent to Aſhfoꝝd , and there put to death (as  
 hath beene declared) comfortably and  
 chærefully giuing teſtimonie  
 to the truth.

*The end of the eight Booke.*



## The ninth Booke.



After the death of king Henry, succeeded king Edward his sonne: being of the age of 9. yeres. He began his reigne y<sup>e</sup> 28. day of January, a most happy patrone of the Gospel. In his daies Carolus the Emperour made request to the king & his counsel, to permit Lady Mary to haue masse

King Edward reigneth.

in her house, without prejudice of the law. Wherto the king being required by his counsel to giue his consent, would in no case yeelde to it: notwithstanding they laide before him what danger might insue to him by breach of amity with y<sup>e</sup> Emperour: & they being more urgent vpon him: the king seeing their importunate sute, in the ende his tender heart bursting out into bitter weeping and sobbing, desired them to be content, and so refused to yeelde vnto the Emperours request in that behalfe. Because he was young, and of tender age, he was committed to vi. Governours: amongst whom especially, the L. Edward Seimer, the Duke of Somerset his vncle was assigned vnto him protector: by whose endeuour the vi. articles were abolished: whereby the practises of Winchester began to decay.

The K. refused the Emperours suite to permit Lady Mary to haue masse.

Six articles abolished.

This king restored the holy Scriptures in the mother tongue, masses he abolished, and such as were banished were receiued home: he chaunged the most part of Bishops of dioceses and Churches: and compelled the dumbe dogges to giue place to those that would preach. Besides, other also out of forein countries were sent for, & entertained: as Peter Martyr, who taught at Oxford: Martin Bucer, & Paulus Phagius at Cambridge. The old Bishops who were obstinate were committed to ward: Boner to the Marshalsea, Gardiner & Tonsal to the tower, where they remained three yeres together. In this kings time, all persecution ceased, and

Religion restored.

Peter Martyr at Oxford. Bucer & Paulus Phagius at Cambridge.



Tho. Dobbe.

the professors of the Gospel were in all places relieved: Only one Thomas Dobbe, a student, & master of artes of Cambridge of S. Johns Colledge, in the beginning of this kings reign was cast in prison, for speaking against the masse: & died in the Counter in London, being thither committed by the Archbishop of Canterburie: whose pardon notwithstanding was obtained by the Lord protector, and should have bene brought him, if he had continued.

Commissioners.

The king, untill such time as by consent of the whole estate of parliament, hee might establish a more perfect order of religion, purposed by the aduise of his counsel of his owne authority, some what to prosecute his godly purpose. Whereupon he chose out certaine wise and learned men to bee his commissioners in that behalfe: and so diuiding them into seuerall dioces to bee visited, appointing likewise vnto euery companie, one or two godly learned preachers: who all euery session should instruct the people in the true doctrine of the Gospell. To those Commissioners were deliuered certaine Iniunctions, and Ecclesiastical lawes: the which they should both inquire of, and also command in his maiesties name or behalfe: all tending to the abolishing of popish superstition, and establishing of the trueth of the Gospel: besides which generall Iniunctions, for the estate of the whole Realme, there were also certaine others particularly appointed for the Bishops only: whereby they were inioyned to see the other put in due execution: besides others, which did more particularly confirme them. During the time that those Commissioners were occupied abroad, the king desiring a farther reformation, appointed a parliament the 4. of Nouember, in the first yere of his reigne, Ann. 1547. which continued vnto the 24. day of December next following: wherein al Acts made befoze, that tended against the Professors of the Gospel, were abrogated.

1547.

A Parliament.

In the same parliament also, it was decreed: that the Sacrament should be ministred to all vnder both kindes: then also

## the Acts and Monuments. 85 Edw. vj.

also were candles on Candlemas day forbidden, & ashes on Ash Wednesday. About the same time also all Images were utterly taken away: and anno 1548. one uniforme order of prayer was instituted, in the second yere of his reigne, at a Parliament holden the fourth of November, that lasted till the fourteenth of March next ensuing. At the same parliament was it lawfull also for priests to haue wives. To all these at the first Bonner seemed to yelde, but at length, betwixted himselfe, by suffering dayly to be song, the Apostles masse, and our Ladies masse, &c. in diuers of his chappels in Pauls, cloking them with the names of the apostles, and our ladies communions: whercof the Counsell being enformed, caused him to refozme the abuse.

To all these good orders, diuers priests, and popish Iustices, shewed themselves vntoward, so that the comon prayer booke was (long after the publishing of it) either not known at all, or els very vnreuerently vsed throughout the realm: for which, the king with his Counsell prouided redresse. Bonner yet seeming not to dislike openly of these godly proceedings, yet his minde appeared, by his negligent putting in execution of those Injunctions, in his owne Dioces. Whereupon, the xj. day of August, anno 1549. he was called for before the Counsell, and rebuked according to his offence, and enioyned to preach at Pauls Crosse, on the Sunday thre weekes ensuing.

There were deliuered also vnto him Articles, whereon he should entreate, as they thought most meete, with priuate Injunctions for himselfe to obserue: as, to preach once a quarter at the Crosse, and to be present himselfe at all the Sermons made there: to celebrate himselfe the Communion, and to administer the same, &c. About this time, (through the setting on of the popish Priests) diuers quarters of the Land rebelled, as in Cornwall, and Devonshire, and North-  
shire, for their popish religion: which were all suppressed. The Scots also, and French king, attempted against the land,

Rebellion.



and were also ouerthrowen. The Scots at Muskelborough field, and the Frenchmen at the Isles of Jersey and Garnesey. Bishop Boner, who the first yere of the kings reigne, anno 1547. had submitted himselfe, hearing of the death of the Lord Admirall, the L. Protectors brother: and after that, the rising of the kings Subiects, began to draw backe, and to neglect his duetie. Whereupon (as hath bene sayde) he was called befoze the Counsell, and enioyned to preach, that such as rebell against their Prince, resist Gods ordinance: and to set forth in his Sermon, that the authoritie of the king, was no lesse in his young age, than was of any of his Predecessors, &c. Boenr, at his time appointed, preached at Paules crosse: and in steade of declaring such things, as were enioyned him, he spent his Sermon in the maintenance of the papistlicall Transubstantiation: and altogether left out the article touching the lawfull authoritie of the k. during his nonage. For which so doing, I. Hooper after ward B. of Worcester and Gloucester, and M. W. Latimer, Bachelor of Diuinitie, did exhibite vnto the kings highnes, vnder both their names, a bill of complaint against him. Whereupon, the king did immediatly direct forth his Commission vnder his broad Seale, vnto the Archb. of Canterburie, the B. of Rochester, and other Counsellors, geuing them authoritie to call Boner befoze them, and to deale with him according as they should finde cause.

The tenth day of September, Bishoppe Boner was summoned to appeare at Lambeth, befoze the Commissioners: befoze whom he behaued himselfe most vndiscretely, and vnreuerently: defacing the authoritie of the Commissioners, and shifing of the poynt hee was accused of: and in the ende pulled out a Protestation out of his bosome, readie written, and exhibited it vnto the Commissioners. Under which protestation, he requested to haue a copie both of the Commission, and accusation: with time to answer thereto. Which was granted him: & he assigned to appeare againe

Muskelborough  
field.

Scots & French  
ouerthrowen.

againe before the vj. friday at 8. of the clocke before none,  
the next following, and then to answer. Upon Friday the  
vij. of September, Boner appeareth againe at Lambeth  
before the Commissioners: and because Secretarie Smith  
saie there who was not there the former day, Boner ra-  
uils thereat, and makes delaies of answer: and in the end  
toke exceptions against his accusers, because said he, they  
were heretickes, and iustly excommunicated: and especial-  
ly he inueighed against them for the matter of the Sacra-  
ment of the Altar, and withall denied their accusations to be  
true: and coloured & glosed forth his maner of handling the  
points inoynded him, and accompted the iniunctions of the  
booke forged, because they were not sealed nor signed with  
the kings owne hand. And when he had finished reading of  
his answers: Latimer deliuered vp a writing vnto the co-  
missioners, containing Articles against him: whereof cer-  
taine were touching his owne fact: as whether he wrote his  
sermon or not, to which he answered: that onely he penned  
certaine notes: then, what aduise and whose he had: to which  
he answered his owne onely with helpe of his booke. And  
this he answered, an oth being ministred vnto him *Ex officio  
meo*. These wordes ended, the Commissioners assigned  
him Sunday the xij. of September then next, to appeare  
before them, and to make his full answers to all the Arti-  
cles ministred vnto him by them that day.

Boner sheweth  
and canelith.

On Mundaie the sixteenth of September hee appea-  
reth againe before the Commissioners, and exhibiteth vn-  
to them answers vnto the laste Articles: but before the  
same were read, the Archbishop declared vnto him that his  
answer made against his accusers denunciation contained  
matter of slander against them: and so signified that they de-  
sired there to purge themselues; which they both did, first  
Latimer and next Hooper. And after much vnseemely be-  
hauour of Boner, the Commissioners willed him to make  
answers to the articles objected the last day against him:



which he did, reading it and answering to euery poynť be-  
 rie slenderly: as to the point of the kings authoritie, that he  
 had gathered a note out of Histories and Scriptures of di-  
 uerse yong Kinges, who notwithstanding their minozitie  
 were faithfully obeyed, and reputed for very lawfull kings,  
 all which with many other, hee had purposed to declare, if  
 they had come vnto his memorie, which they did not: part-  
 ly for lacke of vse of preaching, and partly by reason of  
 a bill which was deliuered him from the Kinges counsell,  
 to declare the victorie hee had agaynst the rebels, which  
 confounded his memorie: and partely for that his booke  
 fell (in his Sermon time) from him, wherein were di-  
 uerse of his notes which hee had collected for that purpose.  
 Which answer pleased not the Commissioners, who requi-  
 red him to make it moze direct, whether he had done as hee  
 was enioyned or not: whereto when he would no otherwise  
 answer, the comissioners did admit presently for witnesses  
 vpon articles against him: M. Iohn Cheeke, Henry Mark-  
 ham, Iohn Ioseph, Iohn Douglas, and Richard Chambers:  
 vpon whom they laid a coꝝporall oth, truely to answer. Bo-  
 ner against this, vnder his former protestation, protested of  
 the nullitie of the receiuing and admitting, and swearing of  
 those witnesses, with protestation also to object against the  
 persons and sayings of these witnesses: demaunding a law-  
 full and competent time to minister interrogatozies against  
 them. Wherewith the Commissioners were contented: so  
 that day he objected against M. Cheeke, and the next day be-  
 fore none he objected against the rest.

After this the Commissioners assigned to the Bishop to  
 appeare againe before them vpon Wednesday the next en-  
 suing, betwene the houres of seuen and eight before none,  
 at Lambeth: there to shewe the cause why hee should not  
 be declared *Pro confesso* vpon all the Articles: whereto  
 hee had not then fully answered: but Boner still prote-  
 sting the nullitie and inualiditie of al their proceedings, they  
 did.

did for that time depart.

In the meane while, the Commissioners certified the B. and his counsel of the B. behaviour, and cauillations. Whereupon the king the 17. of September did send vnto the Commissioners, a full declaration of his owne will, giuing them full authoritie to procede at their owne discretions. The 8. of September, Boner appeareth againe, and offereth matter vnto the Commissioners, why he ought not to be iudged pro confesso, full of cauillations and vaine quiddities of their law, and inordinat contempt. In the end they ministered vnto him new articles, and receiued witnesses against him: but Boner still stode vpon the nullitie of their Commission, and the whole processe, desiring a copie of the Articles: which was graunted, and time, til the next day at big. of the clocke. Also the same time hee exhibited a cauillation against William Latimer. So the Commissioners appointed him a new time to appeare on munday next, betwene 6. & 9. in the morning: then to shew a finall cause why he shoulde not be iudged pro confesso. And they deliuered him a copy of the Articles.

Boner exhibiteth a cauillation against William Latimer.

At the time appointed, the Bishop sent Robert Johnson his register to the Commissioners, sitting at Lambith, and attending his apperaunce, to signifie to them hee was sicke, and so could not come. The twentieth of September hee appeared nowe the fift time: and hauing made a slender and doubtfull answer, refused Syr Thomas Smithes iudgement, because he sawe him sharper bent agaynst him then the rest: and made also his appeale to the king: and withall verie vnreuerently behaued himselfe towards the Commissioners. For which cause Maister Secretarie Smith commaunded the Marshalles deputie, to take Boner Prisoner, and to keepe him that no man might come vnto him, and assigned him to be brought before them againe on Mundaye nexte before noone, betwene seuen and nine of the clocke. At which time hee appea-



Boner pronon-  
ced contumar  
& pro confesso.

Boner depri-  
ned.

L. protectoꝝ.

appeareth, and maketh a generall refusall of all the com-  
missioners, and sticketh to his former pronocations, and  
protestations. When the Commissioners seeing his per-  
tinacie, pronounced him Contumar, and declared him  
pro confesso vpon all the articles which hee had not an-  
swered: and determined to continue this case, in state as it  
was vntill Friday then next following, betwixen eight and  
nine before noone: assigning Boner to be there before them  
at Lambith, to heare a small decree of that matter. Vpon  
which Friday, for diuers urgent causes, the Commissio-  
ners could not sitte, but deferred it till Tuesday, the first  
of October next ensuing. Vpon which day they offered  
yet fauour to Boner, if hee would make more direct an-  
swers: but hee persisting in his contumacie, with euill  
speeches, the Archbishoppe, with the consent of the rest  
of the Commissioners, read the sentence of depriuation,  
and committed him againe to his keeper: where he re-  
mained prisoner till the death of the King. Nowe being  
prisoner in the Marshallsea: he writeth vnto the Lorde  
Chauncellour, and to the rest of the Counsell, that through  
the enmity that the Duke of Somerset, and Sir Thomas  
Smith bare him, hee could not haue hearing of his suites  
to the King and Counsell. He directeth also a supplication to  
the kings maiestie, and desired his Graces letters of super-  
sedeas against the Commissioners: and that the matter  
might be heard before the Counsell. Wherevpon the the K.  
committeth the examination of the whole processe vnto cer-  
taine noble personages, and skilfull in the lawe: as the  
Lorde Riche, Lorde Chauncellour: the Lorde Treasurer,  
the Lorde Marques Dorset, the Bishop of Eli, the Lorde  
Wentworth: &c. which sounde Boner in great fault of con-  
tumacy: the proceedings being al iust, and the sentence right-  
ly giuen.

With the depriuation of Boner, fell out the trouble of  
the Lorde Protectoꝝ: wherevpon the people thinking the ab-  
rogating

rogating of poperie was his onely doing, bynted abroad that now they should haue their old Latine seruice againe, with other superstitious trumperie. Which caused the king & his Counsell to direct letters to all Bishops, to take away all Massals, Grailes, Processionals, Manuals, Legendes, Portuases, Journals, &c. which might be any let to the English prayer Booke. Also the Bishops were enioyned to punish all those that refused to giue to the charge of Bread and Wine for the Communion. This was about the latter end of December 1549.

1549.

In the next yere following Altars were taken downe by the kings commaundement, and the Communion table placed in stead thereof, in forme of a table, & not of an altar, as most agréable to the institution of Christ.

Altars taken downe.

About this time certaine of Ladie Maries Chaplaines had saide masse contrary to the lawes: for which she being admonished of the Counsell, took the matter very hardly, and writeth to the Counsell sharpe letters: tending to blame them, as taking too much vpon them in the kings authoritie, and iustifying her owne popish causes. Diuers letters passed to and fro from her and the Counsel, as also from and to the king. And in fine, such order was taken: that shee was restrained of her practises of popish religion, and the offenders punished.

Ladie Maries popish practises restrained.

As Bonner behaued himselfe stubboznlly againg the R. proceedings, so Steeven Gardiner B. of Winchester, was not behinde in all disobedience, and practises against the same: for which he was imprisoned before the depriuation of Boner, but was not deposed till anno 1551. He was first for his misdemeanour cast into the flete, where after hee had remainned a time, in much ease, vpon promise of his comittie, he was set at libertie, and licensed to repaire to his owne Diocesse, at his pleasure. Where breaking hys promise, he againe practised against the kings proceedings: whereupon being sent for before the Counsell, he promised againe.

1551



Gardiner be-  
haueth himselfe  
seditionously.

Gardiner sent  
to the Tower.

again the second time a conformation, & was left at liber-  
tie in his owne house in London: where he yet againe be-  
gan to ruffle against the kings godly proceedinges, and to  
meddle in matters, wherein he neither had commission nor  
authoritie, part whereof touched the kings maiestie. Where-  
of being yet once againe admonished by the king, and of the  
counsell, not onely promised to conforme himselfe with like  
of the kings proceedinges, but also offered to declare vnto  
the world his conformation in an open sermon, on such arti-  
cles as should be thought good to that end: in which sermon  
cleane contrary to his promise, he did not onely neglect that  
that was enioyned him, but also very seditiously behaued  
himselfe. Wherefore he was committed to the Tower, and  
carried thither by sir Anthony Wingfield, certaine doores of  
his house (as was thought meete) being also sealed vp. At the  
tower certain of the Counsel, by the kings appointment, had  
accesse vnto him to perswade with him: as the Duke of So-  
merfet, the L. Treasurer, the Lord priue seale, the L. great  
Chamberlaine, and Secretary Peter. Who repairing to him  
the tenth day of June, Anno 1550. he desired to see the kings  
booke of proceedinges: vpon the sight whereof he would make  
a full answer: whereas indeede before his answers were  
but delaies and cauilles, seeming to be willing in al things  
to conforme himselfe therevnto: and promising if any thing  
offended his conscience, he would open it to none but to the  
Counsell. But Winchester hauing perused the book, saide,  
he could make no direct answer, vnlesse he were at liberty.  
In the end, the Lords seing his answers alwayes doubtful,  
it was determined that he should be directly examined, whe-  
ther he would conforme himselfe to the kings proceedinges,  
or not: and articles drawn to that end. To the which Win-  
chester in a manner subscribed, sauing the Article of sub-  
mission: which he said, because he had neuer offended the k.  
he would not subscribe vnto. To the kings Supremacie,  
his authoritie of appointing holy dayes, and fasting daies, to  
his

his booke of proceedings, his authoritie in his tender yerres, the abrogating of the sixe articles, to his iurisdiction, and authoritie in correcting of Ecclesiastical persons, he subscribed: only he would make no submission to the king. And in the ende being found peruerse and stubborne, and not able to iustifie himselfe of his doings: after he had taken exceptions, and cauilled against the witnesses, he was depriued of his Bishopricke, by the authoritie of the king, and sentence geuen by the Archbishop of Canterburie, among other bishops and Iudges appointed for the cause. From this sentence, Gardiner appealeth to the king, but all in vayne.

*Winchester depriued.*

As S. Gardiner was the professed enemy of the Gospell, so was Doctor Redman in those dayes, for his learning famous, a fauourer of the same: and at his death, which was anno 1551. made profession thereof in the presence of H. Yong, and others.

*Doctor Redman a fauourer of the gospell.*

1552

Anno 1552. W. Gardiner, a Marchants seruant of Bz. Row, the first day of September, in the very solemnization of a marriage betwixt the sonne of the king of Portugall, and the Spanish kings daughter, in the presence of the princes, and Cardinals, and Bishops, determined to haue stepped to the Cardinall at the Altar, and to haue wzong y chalice out of his hands, and to haue defaced their popish God, but that the prease of people did hinder him. So the next Sunday, where like pompe was vsed, and no lesse Idolatry than befoze, W. Gardiner, in the presence of the king, and all his Nobles, and Citizens, with the one hand snatched away the chalice from the priest, and trode it vnder his fete: and with y other ouerthrew the chalice, which made them all amazed. Then one drawing out his dagger, gaue him a great wound in the shoulder: and as he was about to haue stricken him againe, to haue slaine him: the king twise commaunded to haue him saued. So by that meanes they abstained from murther.

*W. Gardiner.*

After the tumult was ceased, he was brought to the R.

by



by whom he was demaunded of his Countrey, and how he durst doe such a deepe. To whom he declared that he was an Englishman, and that for græse to see such Idolatrie, hee could not abstaine. When they heard that he was an Englishman, they were moze earnest to know the Procurour. The Idolatrie (he answered) wherwith they pzoophaned the Lords Supper, only pzocured him. They not content therewith, bzged him with tozments, and caused a linnen cloth to be sowd round like a ball, the which they with violence put downe his throte, vnto the bottom of his stomach, tyed with a small string, which they helde in their hands, and when it was downe, they pulled it vp againe with violence, so plucking it vp and downe. They cast also into pzison all the rest of the Englishmen, amongst whom one Pede grace, because he was his bedfellowe, was græuouly tozmented, and examined moze then the residue, and scarcely was deliuered after two yerres impzisonment: the other were much sooner set at libertie, by the intercession of a certaine Duke.

Pede grace.

At the last, when al tozments, and tozmentozs were wearied, they asked him, whether he did not repent his da de. He answered: as touching the deed, if it were to do, he should do it againe. But he was sozie it was done in the kinges pzesence, to the disquiet of his minde. After they had vled al kinde of tozments, and saw there could be nothing moze gathered of him, and also, that thzough his wound, and paines, he could not long liue, they bzought him thze dayes after, to execution. And first of all, bzinging him vnto the Westrie, cut of his right hand: which he taking vp with his left hand, kissed. Then he was bzought into the Market place, where his other hand was cut of: which he (knæling downe vpon the ground) also kissed. These things thus done, his armes being bound behinde him, and his fæte vnder the horse bel- lie, he was carried to the place of execution, where there was a certaine engine, from the which, a great rope cõing downe by a Pulley, was fastened about the middle of the

Execution  
done vpon W.  
Gardiner with  
all manner of  
crueltie.

Chri-

Christian martyr, which first pulled him vp: then was there a great pile of wood set on fire vnderneath him, into the which he was by little and little let downe, not with his whole bodie, but so that his feet onely felt the fire: in which fire the more terribly he burned, the more feruently he prayed: At last when his feet were consumed, the tormentors asked him if he did not repent, exhorting him to call vp on our Lady and the Saints: whereto he answered, that he had done nothing to repent of, and that when Christ did cease to be our Advocate, then he would pray to our Lady, & said: Eternall God, father of all mercies, I beseech thee looke downe vpon thy servant &c. And when they sought by all meanes to stop his praying, he cried out with a loud voice: rehearsing *psalm* 34. Iudge me O Lord, and defend my cause against the vnmercifull people: He was not come to the latter end of the *psalm*, when the rope being burnt asunder, he fell into the fire, and so gaue ouer.

The maruel-  
lous constancie  
of William  
Gardiner.

The very same night one of the kings ships was burned in the hauen, being set on fire by a sparke of Gardiners fire dyuen thither with the winde: and the kings sonne, who then was married, died within halfe a yere after the death of William Gardiner.

Anno 1552. the 22. of Januarie, in the first yere of the reigne of Edward: the Duke of Somerssette, Lord Prote-  
ctor, was executed on Tower hill for felonie: being accused, and quitte of treason. And the next yere after deceased the king him selfe, about the moneth of June, Anno 1553.

1552  
Protector put  
to death for  
felonie.

A Prince of such towardnesse, as the worlde neuer had the like before: by whom the remnants of Popish Idolatrie, and superstition, were abolished: and the

church restozed to her sinceritie: which di-  
ed again with him, and popery re-

stozed in the time of Mary,

who succeeded him.

The end of the ninth Booke.



# The Abridgement of

## The tenth Booke.

L. Gilford and  
Lady Iane ma-  
ried together.



What time King Edward began to ap-  
peare moze feeble and weake, during  
the time of his sicknesse, a marriage  
was concluded, and also shortly also  
vpon the same solemnized in the mo-  
neth of Maie, betwene the lord Gil-  
ford, sonne to the duke of Northum-  
berland, and the Lady Iane, the duke  
of Suffolkes daughter: whose mother then being aliue, was  
daughter to Marie, king Henries second sister. And when  
no hope seemed of recovery of the King, it was brought to  
passe by the consent, not onely of the nobility; but also of the  
chiefe Lawyers of the Realme: that the King by this Tes-  
tament, did appoint the aforesaid Lady Iane to be Inheri-  
trice to the crown of England: passing ouer his two sisters,  
Marie and Elizabeth. To this order, subscribed all the  
Kinges Counsell and chiefe of the nobilitie: the Mayor of  
the citie of London, & almost all the iudges and chiefe Law-  
yers of this Realme, sauing onely Justice Hales of Kent, a  
man who both fauoured religion, and was an byright iudge,  
would in no case subscribe to the Lady Iane.

Justice Hales  
of Kent.

Queen Marie  
writeth to the  
Counsell.

When king Edward was dead, the xviij. yere of his age,  
Iane was established in the kingdome, by the Nobles con-  
sent, and so published in London, and in other cities. In the  
meane time, while these things were a working at London,  
Marie ( who had knowledge of her brothers death ) writ-  
teth to the Lordes of the Counsell, a letter of challenge for  
their doing, and claime to the Crowne. To whom y Coun-  
sell writeth againe, as to a Subiect: requiring her to holde  
her so contented. Wherby she perceiuing the nobles mindes  
bent against her, flieth into the partes of Suffolke, and kee-  
peth her close for a time, within Fremingham castle: where  
first

first of all resorted the Suffolke men for her aid, promising her aid, if that she would not attempt the alteration of religion, which king Edward before had established. Unto which condition she easily agreed, promising no innovation should be made in religion. So being guarded with the power of the Gospellers, she did vanquish the Duke and all that came against her. Ridley who before by the Counsels commaundement had preached at Paules crosse against her, after she was proclaimed Quene, sped him to Ffremingham, to salute her Quene: and being dispoiled of all his dignities, was sent backe againe on a lame horse to the Tower.

*Q. Mary promiseth to maintaine religion.*

*Ridley sent to the Tower.*

Now being Quene, she released Stephen Gardiner, and made him lord Chancellour of England, and W. of Winchester; Doctor Poynt being put out. She resorted Boner to his Bishopricke, and displaced Doctor Ridley: Doctor Day to the Bishop of Chichester, Iohn Scorie being put out: Tunstall to Duresme; Doctor Heath to Worcester, and Iohn Hooper committed to the Flate: Doctor Vesey to Exeter, and Myles Couerdall put out. And moreover summoneth a parliament against the 1. day of October next ensuing, and in the meane time directeth forth an inhibition by proclamation, that no man should preach or read in the Churches openly the word of God, &c. About this time Boner being resorted, he appointeth one Bourne a Canon in Paules to preach at the Crosse: where he so behaved himselfe in his preaching against King Edward; that one hurled a dagger at the preacher, (who it was, it could not be knowne) and such was the stirre, that maister Bradford (at the request of the preachers brother) was faine to appease the tumult, and himselfe with M. Rogers to conduct the preacher betwixt them to the Grammer schole doze.

*Q. Mary beareth her promise.*

*Papish bishops resorted, and the other put downe.*

*Hooper committed to the Flate.*

*Proclamation against the word of God.*

*A dagger hurled at the preacher.*

By reason of the tumult, it was ordained that every household should keepe his servants and children at their owne parishe Churches: and that every Alderman in his ward

CC.

should



should forthwith send for the Curates of every Parish to warne them, both to forbear preaching themselves, and also not to suffer any other to preach, or make any solemn reading in the Church, unless they were severally licensed by the Quene.

The next day at the sermon the Quenes garde was present to garde the preacher, and when men withdrew themselves from the sermon, order was take by the Mayo, that the auncients of all companies should be present, least the preacher should be discouraged by his small audience.

1553.

Anno 1553. The x. of August was one William Ruther committed to the Marshalsea, for uttering certaine wordes against M. Bourne preacher, for his sermo made at Paules crosse on Sunday last befoze.

The xvj. of August was Humfrey Pelden committed to the counter, for wordes against the said Bournes sermon at Paules crosse: and a letter was sent to the Shyriffes of Buckingham and Bedford, for the apprehending of one Fisher parson of Amertham a preacher: and another was sent to the B. of Norwich, not to suffer any preacher or other to preach or expound openly the Scriptures, without speciall licence from the Quene. The same day was M. Bradford, M. Vernon, and M. Beacon preachers, committed to the charge of the Lieftenant of the Tower.

Bradford to the Tower.

M. Iohn Rogers prisoner.

The same day also was M. Iohn Rogers preacher commaunded to keepe himselfe prisoner in his owne house at Paules, without having conference with any others, but those of his owne house.

The xvj. of August there were two letters directed, one to M. Couerdall B. of Exeter, and the other to M. Hooper B. of Gloucester, for their repaire to the Court, and there to attend the Counsels pleasure. The same day, Fisher parson of Amertham made his appearance befoze the counsell, according to the letter the xvj. of August, and was appointed the next day to bring in a note of his Sermon.

The

## the Acts and Monuments. 99 *2. Mary.*

The 24. of August, one Iohn Meluin a Scot, and a preacher was sent to Newgate by the Counsel.

The 26. of Aug. there was a letter sent to y<sup>e</sup> Maior of Conentrie & his brethren, for the apprehension of one Simons of Worcester, and the Vicar of S. Michaels in Conentrie: with a commission to them, to punish all such, as had (by meanes of his preaching) vsed any talke against the Quēns proceedings.

The 29. of August, Maister Hooper B. of Worcester, made his personal appearance befoze the Counsel, according to their letters the 22. of August. Hooper appeareth.

The 31. of August, M<sup>r</sup>. Couerdale B. of Exceter, made his appearance befoze the Counsell, according to their letters made the 22. of August. Couerdale appeareth.

Anno 1553. the first of September, maister Hooper and M<sup>r</sup>. Couerdale appeared againe befoze the Counsel: whence maister Hooper was committed to the Fleete, and maister Couerdale to attend the Lords pleasures. 1553.  
Hooper to the Fleet.

The 2. of Sept. Hugh Sanders, Vicar of S. Michaels in Conentrie, was befoze the Counsel for a sermon, & commanded to appeare againe vpon munday next following.

The 4. of Sept. a letter was directed for maister Hugh Latimer, to appeare befoze them.

About the fift day of Sept. the same yeere, Peter Martyr came to London from Drford: where for a time he had been commanded to keepe his house, and found there the Archb. of Canterbury. Who offered to defende the doctrine of the booke of common prayer both by the scriptures and doctors, assisted by Peter Martyr and a few other. But whilest they were in hope to come to disputations, the Archb. and others were imprisoned: but Peter Martyr was suffered to return whence he came. The same day there was a letter sent to the Maior of Conentrie to set Hugh Simons at libertie, if he would recant his sermon, or els to stay him: and to signifie so much to the Counsel. Peter Martyr returneth home whence he came.



Latimer ap-  
peareth.

The 13. of September, M. Hugh Latimer appeared be-  
foze the Counsell according to their letter the 4. of Septem-  
ber, and was committed to the tower, close prisoner, having  
his servant Austine to attend vpon him.

Crammer to  
the Tower.

The same day the Archbishop of Canterbury appearing  
befoze the Counsell, was commaunded to appeare againe  
the next day at after noone in the starre chamber: where ha-  
uing charged him with treason, and spreeding abroade se-  
ditionous libels, he was committed from thence to the tower,  
there to remaine till farther iustice, at the Quéenes plea-  
sure.

The 15. of September there was a letter sent to maister  
Horne, Deane of Durham for his appearance: and another  
the 7. of October for his speedy appearance.

French prote-  
stants suffered  
to passe hence.

The 16. of Septem. there were letters sent to the maiors  
of Douer and Rye, to suffer all French protestants to passe  
out of this Realme: except such whose names should be sig-  
nified to them by the French Ambassadour.

Mary crowned.

A parlement.

The first day of October, Quéene Marie was crowned  
at Westminster, and the tenth day of the same moneth be-  
ganne the Parliament, with a solemne masse of the holie  
Ghost, in the pallace of Westminster. To the which among  
other Lords, should come the Bishops which yet remained  
vndeposed: which were, the Archbishoppe of Yorke, Doctor  
Taylor of Lincolne, Iohn Harley Bishop of Hereford: of the  
Bishops, Doctor Taylor, and maister Harley, presenting  
themselves according to their duetie, and taking their place  
amongest the Lordes, after they sawe the masse be-  
ginne, not abiding the sight thereof, withdrew themselves  
from the companie: for the which cause the Bishop of Lin-  
colne being examined, and protesting his faith: was vpon  
the same commaunded to attend. Who not long after, at An-  
kerwicke by sicknesse departed: Maister Harley, because he  
was married, was excluded both from the Parlement, and  
from his Bishopricke.

This

## the Acts and Monuments.

101 *Q. Mary*

This statute repealed all the statutes made in the time king Henrie the viij. for *Præmunire*, and statutes made in king Edward the vij. time, for the administration of common bread, and the Sacraments in the English tongue. In this meane while, many men were forward in erecting of Altars, and Masses in Churches: and such as would sticke to the Lawes made in *Edwards* time, till other were established, some of them were marked, and some presently apprehended. Among whom, sir James Hales, a knight in Kent, and Justice in the common place, was one. Who notwithstanding he had ventured his life in *M. Maries* cause, yet, for that he did at a Quarter Sessions, geue charge vpon the statutes made in king Edwards time, and Henrie the eight, for the supremacie, and religion, he was imprisoned in the Marshalsea, Counter, and Fleet, and so cruelly handled, and put in feare by talke, that he thought to ridde himselfe out of his life, by wounding him selfe with a knife: and after ward was contented to say what they willed him. Whereupon, he was discharged: but after that he neuer rested, till he had drowned him selfe in a River, halfe a mile from his house in Kent.

Statutes repealed.

Sir I. Hales of Kent, apprehended and imprisoned.

The lamentable end of Sir James Hales.

During the time of the parliament, the Cleargie had also their Conuocation, with a disputation appointed by the *M. commaundement*, at Paules, about the 18. of October. In which Conuocation, Harpsfield preached, and D. Weston, Deane of Westminster, was chosen *Prolocutor*.

The disputation continued vij. dayes about the matter of the Sacrament: wherein D. Weston was chiefe on *p. popes* part. The first day D. Weston inueyeth against the Catechisme, and booke of Common prayer of king Edward: and signified, that on Friday next, the xx. of October, it should be lawful for all men freely to speake their consciences in matters of Religion.

Disputation of vi. dayes.

The Friday being come, in steade of disputation, the *Prolocutor* exhibited two severall Billes vnto the House:



the one, of the naturall presence of Christ in the sacrament, and the other, that the Catechisme was not set out by the houses consent: requiring all to subscribe to these Willes, as he himselfe had done. To which motion all did assent, saving the Deane of Rochester, the Dean of Exeter, the Archdeacon of Winchester, the Archdeacon of Hertford, and the Archdeacon of Stow, and one other. And while the rest were subscribing, Iohn Philpot stood up, and declared that the Catechisme was set out by the assent of the house: and as touching the poynt of naturall presence, that it was against reason, that men should subscribe before the matter were discussed: and withall, desired the Prolocutor, that he would be a meane to the Counsell, that some of those that were the setters out of the same catechisme, might be brought into the house, to shew their learning that moued them to set forth the same: and that D. Ridley, & M. Rogers, with two or three more, might be licensed to be present at this disputation, and to be associated with them. The bishops made answer, it was not for them to call such persons vnto the house, since some of them were prisoners: but they would be Petitioners in this behalfe to the Counsell: and in case that any were absent, that ought to be of the house, they willed them to be taken in vnto them if they list.

After this, they minding to haue entered into disputation, worde was geuen, that the Lorde great Master, and the Earle of Devonshire would be present at the Disputation: and therefore the Prolocutor deferred the same till the next Sundaye at one of the Clocke at after Noone. At which time, (many Nobles being assembled to heare the Disputation,) the Prolocutor sayde: that they of the house had appointed this Disputation, not to call the trueth in doubt, the which they had all subscribed, saving sine or ere: but that those gainesayers might be resolved.

Then he demaunded of Master Haddon, whether he would reason against the questions proposed, To whome

he answered, hee would; seing the request for those learned men to assist would not bee graunted: and so answered M. Elmer, and said, that little or nothing it might auaille for the trueth, since now all they were determined to the contrarie. After this he demaunded of Maister Cheney, who allowed of the p[re]sence, but denied the transubstantiation. Maister Cheney answered, he would gladly haue his doubts resolved on that point: and so propounding his doubts, the Prolocutor assigned M. Mooreman to answer. By this meanes Maister Elmer was driuen to stand vp, and so M. Philpot, who reasoned against M. Mooreman and grauelled him. Then stood vp the deane of Rochester, M. Philpot, who disputed of the real p[re]sence: whom Weston answered, and Watson took his parte. Upon whome Philpot replieth againe, and in the end the disputation grew to be confused, by reason many would take vpon them to answer.

*The disputation  
on confused.*

On Wednesday the xxv. of October, Iohn Philpot, according to the appointment, was ready to dispute about the real p[re]sence, and was ready to enter into a Latine oration, made to interpret the question: this the Prolocutor would not suffer: and besides, contrary to their order, compelled him to make his arguments in English, which he did, & was so interrupted by the Prolocutor, that he fell downe on his knees before the Carles and Lords, desiring them that he might haue libertie to prosecute his argument: but the Prolocutor still interrupted, Doctor Chadsey being the respondent in the end, hee hauing scarce spent one argument of a dozen, in the matter of the p[re]sence in the Sacrament, was threatened of the Prolocutor to be sent to prison, except hee gaue ouer. So Philpot seing himselfe and the good cause so oppressed, ended, saying thus: A sort of you here, which hitherto haue lurked in corners, and dissembled with God and the worlde, are now gathered together to suppress the sincere trueth of Gods worde, and to sette forth euerie false deuise, whiche by the Catholicke doctrine of the

*The Prolocutor  
alwaies interrupted  
Philpot.*



Scripture you are not able to maintaine.

M. Elmer.

Then stepped forth M. Elmer Chaplaine to the duke of Suffolke, whom M. Mooreman toke vpon him to answer, and after him the p[ro]locuto[re] called M. Haddon Deane of Excester, to confirme M. Elmers argument, to whome Doctor Watson toke vpon him to answer. Then stepped forth M. Perne, and in argument made declaration of his minde against Transubstantiation, and confirmed the sayings of M. Elmer and M. Haddon: to whome the p[ro]locuto[re] blamed, because the Friday before, he had subscribed to the contrary: and so for that the night did app[ro]ch, and the time was spent, the p[ro]locuto[re] giuing them praises for their learning, did yet notwithstanding conclude, that all reason set apart, the order of the holy church must be receiued, and all things must be ordered thereby.

The Romish church against reason of scripture,

On Friday the xxij. of October M. Haddon Deane of Excester did enter dispute against Watson, Morgan, and Harpsfield: and when Watson was driuen to a pinch, and to denie Theodoret, for that he said, hee was a Nestorian, hee desired he might aunswere maister Chenie: and after much dispute with Watson and his fellowes, then asked the p[ro]locuto[re] of maister Haddon and his fellowes, whether they would answer them other thre daies, Haddon, Chenie, and Elmer said no: but the Archdeacon of Winchester, maister Philpot stood vp, and said: that although all other did refuse to answer, yet he would not, but offered to answer them all one after another. With whose proffer the p[ro]locuto[re] beyng not contented, railed on him, and said hee should go to Beblem. To whome the Archdeacon answered, that hee was more worthe to be sent thither. Who vsed himselfe so ragingly in that disputation, without any indifferent equalitie. Then rose Doctor Weston vp & said: all the company hath subscribed to our Articles, saving onely these mienne which you see: wee haue answered them thre daies, vppon promise that they shoulde aunswere vs againe.

M. Philpot a hartie man.

again as long : and if they be able to defend their doctrine, let them so doe. Then Elmer affirmed, that they neuer promised to dispute: but only to testifie their consciences, neither now (saide he) doe we meane to answer, til our arguments which we haue propounded, be soluted according as it was appointed: for we should profit nothing, seing the matter is already decreed vpon.

On munday following being the thirtie of October, the Prolocutor demanded of maister Philpot, whether he would answere: who said he would so doe, if they would according to their former determination, first answere sufficiently some of his argumentes, yea euen but one, although he had a dozen. So he was permitted to propound. His arguments was, Christ is ascended into heauen, therefore he is not present on the earth corporally. This argument Morgan, Weston, Harpesfield were grauelled with. And when Philpot denied that the Church was befoze the Scripture, and denied a friuolous reason which he brought to prooue the same: Morgan saide fye fye, he hath no learning. With whome when Philpot compared himselfe, the Prolocutor commaunded him that he should come no more into the house. To whom Philpot sayde, he might thinke himselfe happie to be out of their companie. Then after Morgan had rounded the Prolocutor in the eare, he sayde vnto him: wee are content, you should come into the house, so ye be apparrelled in a long gowne and a tippet as we be, and that you shall not speake but when I commaund you. Then quoth Philpot, I had rather be absent altogether. At length the thirteenth of December, Quene Marie commaundeth Boner to breake vp the Conuocation.

During the time of this disputation, the twentieth day of November, the Mayor of Couentry sent vp to the Lords of the Counsell, Baldwine clearke, Iohn Careles, Thomas Wilcookes, and Richard Eskin, for their behaviour on alhal-

Philpots argument.

The Conuocation breaketh vp.



on alhallow day last befoze. Whereupon, Careles and Wilcocks were committed to the gatehouse, and Clarke and Estline to the Marshalsea.

The 3. of December, John Huntington preacher: who had made a rime against D. Stokes, and the sacrament, appeared befoze the Counsell: and upon his submission was suffered to depart.

Communica-  
tion of marri-  
age betwixt  
Q. Mary and  
king Philip.

In the moneth of December, the Parlement brake up: in which, there was a communication of marriage betwixt the Emperours sonne Philippe, and the Quene: and in the meane while, Cardinall Poole was sent for by the Quene.

1554.

D. Crome to  
the Fleete.

Anno 1554. the 13. of January, Doctor Crome, for his preaching without licence on Christmas day, was committed to the Fleete.

The 21. of January, Maister Thomas Wotton Esquier was for matters of religion committed to the Fleet, close prisoner.

What beheaded

The conclusion of the marriage betwixt the Emperours sonne Philip & Quene Mary, stirred by the minds of many against her. Among whom, the 3. of February, Sir Thomas Wyatt was resisted at Temple barre, and was taken and executed at Tower hill.

Lady Iane, and  
L. Gilford be-  
headed.

The 12. of February, the Lady Iane was beheaded: to whom two daies befoze her death, was sent M. Fecknam, to reduce her to the Popish religion: whom she constantly and with great power of Gods spirit resisted. With her also was beheaded her husband, the Lord Gilford.

The iudgment  
of God upon  
Iudge Morgan.

Iudge Morgan, who gaue sentence against the lady Iane, shortly after he had condemned her, fell mad: and in his raving, cried out continually to haue the Lady Iane taken away from him, and so ended his life.

1554.

Anno 1554. the 24. of February, Boner Bishop of London sent down commissioners to all curates & pastors of his dioces, to take the names of suche as would not come to auricular

auricular confession in Lent, and receive at Easter.

The moneth of March following, the fourth day of the moneth there was a letter sent from the Quene to Boner with Articles thereto annexed, to bee put in speedie execution. 1. That the Ecclesiasticall lawes of King Henry the big. should be put in practise, beyng not directly against the Statutes and Lawes of the Realme. 2. That no Bishop or Prelate doe vse the clause *Regia autoritate fulcitur*. 3. That no sacramentarie be admitted to benefice. 4. That all Bishoppes do labour, especially in the Clergie to suppress heresies. 5. Against bookes & writings. 6. Against priests mariages, and that such as would depart from their wiues should be vsed moze fauourably, and admitted to the same function. But in another place, and for want of priests, that one priest should serue two places. That processions be vsed: that holy daies and fasting daies be frequented: that the ceremonies be vsed, & confirmation of children be put in practise: and the like prescript also with articles was sent from the Quene to the Lord Maior of London.

About the same yere and time, when Doctor Boner set forth this prescript, there came from the Quene a Proclamation against strangers, such as professed the Gospel. Upon this Proclamation, not onely the strangers in King Edwardes time receiued into the Realme for religion, among whom, Peter Martir, John Alasco, vncle to the king of Poleland: but many Englishmen fled, some into Friseland, some to Cleveland, some to high Germanie: wel neare to the number of 800. persons.

In the same moneth of March, the Lord Courtney (whom the Quene at her first entrie deliuered out of the Tower,) and Ladie Elizabeth also, the Quenes sister, were both in suspicion to haue bene of Wiats conspiracie: and for the same, this March were apprehended, and committed to the Tower. And, although Wiat at his death cleared them both, (as vnacquainted with the matter) yet Gardiner practised

Articles.

Houses com-  
to maintain  
the same.Neare 800.  
persons fled be-  
yond the seas.Lady Eliza-  
beth, and Lord  
Courtney, sent  
to the Tower.

to.



The Popes supremacy would not be obeyed.

Boners commendation of Priesthood.

to bring them both within the compasse of the same, and th. Lord Shandoys ioyned therein with him. Not long after this, a parliament was holden at Westminster in Aprill, where the Quene propounded concerning her marriage to king Phillip, and restoring the Popes supremacy. Her marriage was agreed vpon, but the supremacy would not be obtained as then.

The same time when this parliament was summoned, the Quene summoned a conuocation of Bishops, writing vnto Boner, (whom she made Vicegerent in stead of Cranmer) being in the Tower, after the manner of a new stile leauing out supream head: Likewise Boner giuing her certificate vpon the same, leaueth out *Authoritate illustris. & legitime suffultus*, which parcels both at the length were taken away at that Parlement. In this Conuocation Boner extolling the office of priesthood, breaketh out into such an hyperbolicall prayer, that they were to be honoured befoze all kinges of the earth, Princes, and nobles: for, said he, a Priest is higher then a king, happier then an Angell, maker of his creatour, &c. and in some sort like to the virgin Marie: for as by speaking fire wordes: *fiat mihi secundum verbum tuum*, thee did conceiue Christ, so the Priest by the wordes of Consecration, doeth chaunge the bread into the body of Christ.

Anno. 1554. The 1. of March, a letter was sent to the Lieutenant of the Tower, to deliuer the bodies of Master Doctor Cranmer, the Archbishop of Caunterburie, Master Ridley, and M. Latimer, to Sir I. Williams, to be conueried by them both to Orford.

The 17. of March, there was a letter sent to sir Henrie Doel, and one Foster, to attache the bodies of D. Taylor, parson of Hadley, and of Henrie Askew, and to sende them vpon to the Counsell.

About the tenth of Aprill, Cranmer Archbishop of Caunterburie, Ridley Bishop of London, and Hugh Latimer, some-

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sometime B. of Worcester, were coueied as prisoners from the Tower to Windsor, and from thence to the Uniuersitie of Oxford, there to dispute with the Diuines, and learned men of both Uniuersities, about the presence, substance and sacrifice of the Sacrament. Their names were these: Of Oxford, D. Weston, Prolocutor, D. Tresham, Doctor Cole, D. Oglethorpe, D. Pie, D. Harpsfielde, D. Fecknam. Of Cambridge: Doctor Yong. Vicechancellor, D. Glinne, D. Seaton, D. Watson, D. Sedgewick, D. Atkinson. The questions whereon they should dispute, were these. 1. Whether the naturall bodie of Christ be really in the sacrament after the wordes of consecration be spoken by the Priest. 2. Whether any substance doe remaine after the wordes, sauing the bodie and blood. 3. Whether the Masse be a sacrifice propitiatorie.

Cranmer, Ridley, and Latimer, sent prisoners to Oxford.

Disputers at Oxford.

Questions to be disputed of.

On Saturday, being the xiiij. of April, after dinner, the Commissioners and Disputers went all to Saynt Maries church in Oxford, and there (after a short consultation in a Chappel) they came all into the quire, and sate all on seats, before the Altar, to the number of 37. persons. And first they sent to the Mayo, that he should bring in D. Cranmer: who he brought with a great number of rustie Wilmen. And being come, the Prolocutor exhorted him to bittle. To whom the Archb. modestly answered, he would embrace it gladly, so it were topped with veritie. And after a discourse of the same, in fewe wordes, the Prolocutor caused the questions to be propounded vnto him, and required him to subscribe thereunto. Which the Archb. refusing, the Prolocutor first willed him to write his minde of them that night: and saide moreover, he should dispute on them: and caused a copie of the Articles to be deliuered vnto him, assigning him to answer thereunto on munday next, and so charged the Mayo with him againe, to be had to Bocardo: where he was kept before.

33. Commissioners.

Cranmer brought before the Commissioners. Ankle with Clerke.

Then was D. Ridley brought, who hearing the articles Ridley appeared.



read vnto him, answered without any delay, and said, they were all false: and being asked whether he would dispute, he answered, that as long as God gaue him life, they should not onely haue his heart, but also his mouth and Penne, to defende his trueth. But he required to haue time, and booke. They sayde, he coulde not. And that he should dispute on Thursday: and till that time, he shoulde haue Bookes. Then gaue they him the Articles, and bad him write his minde of them that night: and so he did. Then they comanded the maior to haue him from whence he came.

M. Latimer appeareth.

At last of all came in Master Latimer, who after his deniall of the Articles, had Wednesday appoynted for disputation. He alleadged, age, sicknesse, disease, and lack of booke: wherefore he refused to dispute, but he sayd, he would declare his minde in writing, or by wordes: and woulde stande to all that they coulde laye vpon his back: complaining, that hee was permitted neither to haue penne, nor Inke, nor any Booke, sauing the new Testament in his hand: which he said he had read ouer seuen times deliberate-ly, and yet could not finde the Masse in it, neither the mari-bones, nor sinowes of the same.

Neither the Masse, nor mari-bones, nor sinowes thereof in the Scripture.

On Sunday, the sixteenth day of Aprill, they met in the Schooles, about eyght of the Clocke in the morning, and all things readie for the Disputation, Doctor Weston the Prolocutor, began to set the disputation a woork, with a bryefe Prædication, beginning thus.

The detestable heresie of the Meritie.

We are assembled (speaking in the Latin tongue) hither brethren, this day, to confounde the detestable heresie of the Meritie of the body of Christ in the Sacrament. At which wordes diuers of the learned men laughed. His Prædication ended, D. Chadsey began first to argue, and ere he left, the Prolocutor diuers times, Doctor Tresham, Oglethorp, Marshall, Wicchauncellour, Pie, Cole, and Harpsfielde, did interrupte, and pressed him with their Argumentes:

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so that every man would say somewhat disorderly, as the A disorderly  
prolocutor would suffer him: so that three houres of the time disputation.  
was spent before the Vicechancellor of Cambridge began,  
and so the disputation continued almost till two of the clock,  
and all the arguments were written by foure appointed to  
that end, & deliuered vnto the hand of M. Day register. The  
prisoner was had away by the Maior, and the Doctors dined  
together at the vniuersitie Colledge.

The next day following which was the xviij. of Aprill, D. Ridley dis-  
was brought forth Doctor Ridley to dispute: against whom puteth.  
was set Doctor Smith to be principall opponent: a man D. Smith a  
who diuerse times had turned and returned before: besides turner and  
him Doctor Weston, Doctor Tresham, Doctor Oglethorpe, returner.  
Doctor Glinne, Doctor Seaton, Doctor Cole, Master Ward,  
Master Harpesfield, Doctor Watson, Master Pic, master  
Harding, master Curtop, master Fecknam. To al whom  
he answered very learnedly: he made a preface to these que-  
stions, but they said it was blasphemy: and would not let  
him go forth in it. Doctor Smith could gette no aduantage  
at his hand: so the other did take his arguments, & prosecu-  
ted them. Doctor Glinne beginning to reason, (notwithstand-  
ing master Ridley had taken him for his olde friend) made  
a very contumelious preface against him. Whereof af-  
terward, coming to the house where master Ridley was  
kept, in the presence of Doctor Yong, and D. Oglethorpe,  
he asked him pardon. Weston dissoluing the Disputation,  
said these wordes against Master Ridley: Here you see the  
gloious; the stubboine; the craftie; the vnconstant minde  
of this man. Here you see this day, that the strength of  
the Trueth is without foyle. Wherefore, I beseeche you  
all to cry, Veritie hath the victorie: Veritie hath the victo-  
rie.

Weston trium-  
pheth before  
the victorie.

After these Disputations, vpon Wednesday, M. Latimer  
was brought to dispute, the xviij. day of Aprill, at viij. of the M. Latimer  
clock in the morning, most in English. For master Latimer disputeth.

al.



alleged that he was out of use for the Latin. There replied unto him M. Smith of Oxiall Colledge D. Cartwright, M. Harpsfield, and diuerse other had snatches at him, & gaue him bitter taunts. He escaped not hissings and scoznesfull laughings, no moze then they which went befoze him. He was very faint, and desired that he might not long tarrie, he durst not drinke for feare of vomiting: the disputation ended befoze xi. of the clocke: he was not suffered to read that he had, (as he said) painefully written, but it was exhibited vp, and the Prolocutor read part thereof, and so proceeded to the disputation. Towards the end of the disputation, the Prolocutor exhorted father Latimer to turne, declaring vnto him, that the Quene was merciful. To whom Latimer answered: you shall haue no hope in me to returne: I pray for the Quene daily, euen from the bottome of my heart: that she may turne from this religion. During the while of these disputations, the Prolocutor had his tippling cuppe standing at his elbow all the time: and when maister Ridley disputed with one of the Opponents, he took the cup, and holding it in his hands, said to the Opponent: *Urge hoc, nam hoc facit pro nobis: Urge hoc*, for it maketh on our side. Whereat the assembly laughed.

Weston crieth  
Urge hoc.

After the disputation of these three daies were ended, M. Harpesfield the next day after, which was the 19. of Aprill, disputed for his forme to be made Doctor. To which disputation, the Archbishop of Canterburie was brought forth, and permitted among the rest, to utter an argument or two in defence of his cause.

These Disputations ended (the Friday following, which was the 22. day of Aprill) the Commissioners late in Saint Maries Church, where Doctor Weston Prolocutor, used particular dissuasions to euery one of the Prisoners, and would not suffer them to answer in any wise: but directly required them to say, whether they would subscribe or no. Which when they all refused: in reading the sentence against them,

them, they were asked whether they would turne or no: and they had read on in the name of God, for they were not minded to turne: so were they condemned all three. After which sentence giuen they all appealed to the iust iudgement of God, for their vniust sentence: and so were they seperated the one from the other, the Archbishop to Bocardo, Ridley to the Shiriffes house, and Latimer to the bayliffes.

*The martyrs  
bid read on the  
sentence a-  
gainst them-  
selues.*

On Saturday following, they had a Masse with a generall procession and great solemnitie. Doctor Cranmer was commaunded to behold the procession out of Bocardo: Doctor Ridley out of the Shiriffes house: Latimer also being brought to see it from the Bayliffes house, thought he should haue gone to burning, and spake to one Augustine Cooper a catchpole to make a quicke fire: but when he came to Carfore and sawe the matter, he ranne as faste as his old bones would carrie him to one Spensers shop, and would not looke towards it.

*Father Latimer would not  
looke toward  
the procession.*

Immediately after the sentence was giuen, Doctor Ridley writeth to the Prolocutor requiring him to keepe promise with him, touching his answeres: which the Prolocutor said, he should see how they were taken, with promise that he should haue licence to adde vnto them, to alter them as vpon moze deliberation he should thinke best &c. Which promises the Prolocutor brake with him.

*The Prolocutor  
breaketh  
promise with  
Philpot.*

On Sunday next after these things done, being the xxij. day of Aprill, the Prolocutor taketh his iourney to London with the letters certificatorie to the Quene, by whom the Archbishop directed his letters supplicatorie to the counsell: the which letters after the Prolocutor had receiued, and had carried them well neare halfe the way to London, by the way he opened the same, and seing the contents thereof, sent them backe againe refusing to carrie them: Likewise Doctor Ridley desireth him by letter to carrie his answeres vnto certaine Bishops in London.

*The Prolocutor  
openeth  
Cranmers  
letters to the  
Counsell.*



1553.

Here the Autho<sup>r</sup> returneth to the yere befoze 1553.  
vpon Friday the iij. of August, Docto<sup>r</sup> Day was deliuered  
out of the Flæte.

The v. day Boner was deliuered out of the Marshalsea,  
and one M. Edward Vnderhil comitted to Newgate. Also y  
same day at night Docto<sup>r</sup> Cockes was committed to the  
Marshalsea: And the same day Docto<sup>r</sup> Tonstall, and Ste-  
phen Gardiner were deliuered out of the Tower, and Gar-  
diner receiued to the Quænes priuie Counsell, and made  
Lord Chancello<sup>r</sup>.

Bradford, Bea-  
con, and Veron  
to the Tower.

The xij. day of August, M. Bradford, M. Beacon, and  
M. Veron were committed to the Tower, with whom also  
M. Sampson should haue bene comitted but was not found,  
being diligently sought fo<sup>r</sup> at M. Ellenges house in Fleet-  
street, where M. Bradford was taken.

Upon the xij. of August, a letter was sent vnto sir Henry  
Tyrrell, Anthony Browne, and Edmund Brown Esquires,  
praying them to commit to warde all such as shoulde con-  
temne the Quænes order of religion, and did keepe them-  
selues from Church.

Upon Sunday the xx. of August, Docto<sup>r</sup> Watson Win-  
chesters Chaplaine preached at Paules, and two hundred of  
the garde were there with their Halbards, least the people  
should make a sturre against the preacher.

The xxj. of August, the Quæne set fo<sup>r</sup>th a proclamation  
signifying that shee could not any longer hide the religion  
which she from her infancie had professed, inhibiting in the  
same proclamation, printing and preaching.

Upon Sunday the xxvij. of August the B. of Canterbury,  
Sir Thomas Smith, and the Deane of Paules were cited to  
to appeare the weeke following, befoze the Quænes Com-  
missioners in the Bishops consistory in Paules.

In the meane time it was falsly noysed abroad, that the  
Archbishop, to currie fauour with the Quæne, should pro-  
mise to say Dirge Masse after the old custome, fo<sup>r</sup> king  
Edward

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Edward, & that he had already said masse at Canterbury. To stop these rumors, the 7. of Sept. the Archb. set forth a letter, which was also printed, in purgation of himself.

*A false rumor of the Archb.*

The 13. of September, Hugh Latimer was committed to the Tower. The next day after that the Archb. was committed to the tower.

The first day of October, which was the day of her coronation, the Quene gaue general pardon: out of which were excepted all the prisoners in the Tower, and in the Fleete, and 62. more: of which number maister Whitchurch, and maister Grafton were two.

Upon the 4. of October, the Archbishop of Yorke was committed to the Tower.

The first of October, the Bishop of Lincolne, Hereford, and Westchester, were discharged from the Parliament and Convocation.

The 15. of October, Laurence Saunders, preacher at alhallowes in Bedstrete, in the morning declared the abominableness of the masse: about none the same day, hee was sent for by the Bishop of London, and from thence committed to the Marshalsea.

The 26. of October, the Vicechancellour of Cambridge displaced D. Madew of the maistership of Clare hal: because he was married, and placed maister Swinborne.

The 28. of October, the Papistes in the Kinges Colledge in Cambridge, (not tarrying the making of any law) had their service againe in the Latine tongue, contrary to the law then in force.

*Kinges Colledge, Papists very forward.*

About the last of December, a priest at Canterbury said masse on the one day, and the next day after, he came into the pulpit, and desired the people to forgiue him: for he saide hee had betrayed Christ: and there made a long Sermon against the masse.

Upon Saturday being the 13. of January, D. Crome was committed to the Fleet, and one maister Addington to



the Tower.

The 20. of Januarie, the court of first fruits and tenths were dissolved.

The 26. of January, Justice Halles was committed to the marshallsea, and maister Rogers to Newgate.

About the 24. & 25. of February, such priestes within the dioces of London, as were married, were dinozced from their livings, and commanded to bring in their wives within a fortnight, that they might also be dinozced from them. This the Bishop did of his owne power.

The 27. of February, certain Gentlemen of Kent were sent downe to be executed: among whom there were two of the Mantels: the elder of which, at his casting of the ladder, brake the rope. Then they would haue had him recant, and receiue the sacrament of the altar: and then they said, he should haue the Quéenes pardon: but he refused so to doe, and chose rather to die.

Upon the 18. day of March, the Lady Elizabeth the Quéenes sister was brought to the Tower.

Ladie Elizabeth to the Tower.

In the moneth of May, it was bzuted that a disputation should be holden at Cambridge, betwéene M. Bradford, M. Saunders, & M. Rogers, and others of that side: and the Doctors of both vniuersities on the other side: like as had béene in Oxford befoze. This the godlye Preachers that were prisoners did accept, so that the disputation might bee befoze the Queene, or befoze the Counsell, or befoze the Parlement houses, or els if they might dispute by writing: remembzng the disorder at Oxford. And they directed out of prison a declaration of their mindes by writing, the seuenth day of May, exhorting the people to submitte themselues with all patience and humilitie, &c. Anno 1554.

Their names were: Robert Menauen, aliâs Robert Ferrar, Rowlande Taylor, Iohn Philpot, Iohn Bradforde, Iohn Wigorne, and Gloce. Episcopus, Iohn Hooper, Edward

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ward Crome, Iohn Rogers, Laurence Saunders, Edmund Laurence, I. P. T. M. Miles Couerdale, agreeing also with them.

The xix. of the same Moneth the Lady Elizabeth, Sister to the Queen, was brought out of the Tower and committed to the custodie of sir I. Williams, after Lord Williams of Thame, who gently entreated her: and afterwarde she was had to Woodstocke, and there committed to the keeping of Sir Henrie Benefield, who excēded in harde dealing with her. Lady Elizabeth sent to Woodstock.

About the fifth of October, and within a fortnight following; there were about sixtye imprisoned in London, for hauing, and selling certain booke, which were sent ouer by Preachers that fledde beyond the Seas: among whome was M. Brown, a Goldsmith, M. Sparke, a Draper, Randall Diuer, a Stationer, M. Beston, a Marchant, w many other.

The ninth of Nouember, M. Barlowe, late B. of Bathe, and M. Cardmaker, were brought befoze the Counsell in the Starrechamber, and after communication, commanded to the Flēte. Barlowe and Cardmaker to the Flēte.

In this moneth, or the moneth befoze, Boner directeth his precepts against al writings of scripture on church walles. Against writing of Scriptures on

About this time, in the Uniuerſitie of Cambridge, and also of Oxforde, many good wittes, and learned men departed the Uniuerſities, because of the alteration of religion. Of whō, some of their owne accord gaue ouer: some were thrust out of their Fellowships: some were miserably handled. In so much that in Cambridge, in the Colledge of saint Iohns. church walles. 24. places void together in S. Iohns colledge in Cambridge there were 24. places voyde together.

The xxi. of Nouember, being Wednesday, Cardinall Poole landed at Douer: and the xxviij. day he made an Oration in the Parlement house: exhorting them to returne to the Sea Apostolicke, and to abrogate such lawes as had disioyned them from the same. Cardinall Poole landeth.

The next day after, the Lordes and Commons exhibited



Absolution ge-  
uen to  $\frac{1}{2}$  Lords  
and Commis.

a Supplication, wherein they desired pardon and absoluti-  
on for that which had passed against the Apostolik See. Up-  
on this Supplication, Cardinall Poole (in the name of  
Pope Iulius the third) genneth them absolution. Wherof the  
king and the Cardinall sent speedie report to Rome, to the  
great ioy of the Pope, and his &c.

Purchases of  
Abbey lands to  
be confirmed  
by the Pope.

About the second of December, a Poste was sent from  
the whole Parlement to the Pope, to desire him to confirme  
the sale of Abbey landes, and Chaunterie landes: For the  
Lords, and the Parlement would not graunt any thing in  
the Popes behalfe, befoze their Purchases were fully con-  
firmed.

The vi. day of December, all the whole Conuocation, w<sup>th</sup>  
Bishops and other, were sent for to Lambeth, to the Cardi-  
nall, who the same day forgauē them all their periurations,  
schismes, heresies, and all they kneeled downe, and receiued  
his absolution.

M. Rose sent  
to the Tower.

Upon New yeres day at night, certaine honest men and  
women of the Citie, to the number of thirtie, and a minister  
with them, named Master Rose, were taken as they were  
in a house in Bowchurchgarde at the Communion: and the  
same night were committed to prison: and on the Thursday  
following, being the thirde of Januarie, M. Rose was be-  
foze the Bishoppe of Winchester, being Lord Chauncelloz,  
and thence the same day he was by him committed to the  
Tower.

The Act of the  
Popes Supre-  
macie.

Queen Marie  
with childe.

The same day the Act of Supremacie passed in the Par-  
lement house.

About this time, there was a certaine opinion, that the  
Queen was great with childe, & many prayers were made  
in diuers places for her, and for the childe, that it might be a  
male childe, wel fauoured, and wittie. And the xix. of Janua-  
rie, the lower House of the Parlement, with the Speaker,  
came to White hall to the king, and there offered vnto him  
the gouernement of the Realme, and of the issue, if the

Quene

in the Quene should faile: which was confirmed by act of Parlement within ix. daies after.

In this Parlement among other thinges, the Bishop of Rome was established, and all such Lawes as were made against him since the twentieth yere of King Henry the viij. were repealed, and also Cardinall Poole, Bishop Pates, Lilly and other were restored to their blood.

Also in this Parlement three statutes were reuiued for triall of Heresie. One made in the fifth yere of Richard the second: and another in the second yere of Henry the fourth: the thirde in the second yere of Henry the fifth. Also the doings of Maister Rose and the other that were with him was communed of in this Parlement: and vpon that occasion an act was made, that certaine euill prayers should bee treason. The prayers of these men were these: God turne the heart of Quene Mary from Idolatrie, or else shorten her daies. Certaine euill  
prayers to be  
treason.

The two and twentieth of January, all the preachers that were in prison, were called befoze the Bishop of Winchester Lord Chancelloz, and certaine other at his house in S. Mary Dueries: from whence, after they had refused to conforme themselves, they were committed to straighter prison then befoze, with charge that no man should speake with them: amongst whom, one Iames George died in prison, and was buried in the field. Iames George.

The eight and twentieth of January, the bishop of Winchester by vertue of Commission from the Cardinall, in S. Mary Dueries church, called befoze him and certaine of the Counsell, Maister Hooper, Maister Rogers, and Maister Cardmaker: of which, Cardmaker that day submitted himselfe, the other were returned to prison till the next day. Cardmaker  
submitteth.

The xij. of Januarie, Docto<sup>r</sup> Taylor, Docto<sup>r</sup> Crome, M<sup>r</sup>. Bradford, M<sup>r</sup>. Saunders, and Docto<sup>r</sup> Farrar, sometime



Sentence pronounced against Taylor, Saunders, and Bradford. bishop of S. Davies were before Winchester, of which number Taylor, Saunders, and Bradford were excommunicated, and sentence pronounced against them, and so committed to the Sherriffes. Doctor Crome according to his desire had two moneths respite, and M. Farrar was againe committed to prison, till another time.

After examination and condemnation of these good men, Commissioners and Inquisitors were sent abroad into all partes of the Realme, to the afflicting of a great number of godly persones, especially in Kent, Essex, Northfolke, and Suffolke. The preachers before had put vp a supplication to the king and parlement, requiring indifferencie in their cause: but all in vaine.

*The end of the tenth Booke.*



## The eleuenth Booke.



**T**he fourth day of February, suffered *Mr. John Rogers martyr,*  
 maister Iohn Rogers, he was of the  
 Uniuerſitie of Cambridge: from  
 whence at length hee was chosen to  
 bee Chaplaine to the marchantes at  
 Antwerpe, in Brabant: where hee  
 fell in companie with maister Willi-  
 am Tindall, and with Miles Couer-  
 dale: by conference with whom, he came to great know-  
 ledge in the Gospel, and caſt off poperie, and ioyned himſelf  
 with them: as in the tranſlating of the Bible, intituled, the  
 tranſlation of Thomas Mathew. After he was married, hee  
 went to Wittenberge in Saxonie: where he ſo profited in  
 knowledge, and in the Dutche tongue: that the charge of a  
 Congregation was committed vnto him. In which mini-  
 ſterie, he faithfully ſerued till the time of king Edward.  
 And beeyng orderly called, he returned into Englande a-  
 gaine, without certayntie of any condition of living: where  
 he preached diligently. Then Nicholas Ridley Biſhop of  
 London gaue him a Prebend in Paules: and the Deane  
 and Chapter therechoſe him to reade the diuinity Lecture.  
 In which place, hee remayned till the time of Quene  
 Marie.

*Mr. Rogers di-  
 uinity reader  
 in Paules  
 Church.*

After the Quene was come to the Tower of London, he  
 being orderly called therevnto, made a vehement ſermon  
 at Paules croſſe, confirming the doctrine taught in king Ed-  
 wardes time, and exhorting the people to conſtancie. For  
 which he was called into queſtion: and made ſuch anſwere,  
 as for that time he was clearly diſmiſſed. But after the pro-  
 clamacion, which prohibited true preaching, the Counſell  
 quarrelled with him concerning his doctrine, and comman-  
 ded him as priſoner to keepe his owne houſe: where  
 he



Rogers con-  
demned.

he remained a long time, and might haue escaped, if hee would. At length by Boners procurement, hee was put among the thēnes and murtherers in Newgate for a great space. He was first examined the 22. of January by Winchester, with the rest of the commissioners. Then again the 28. & 29. of the same moneth: & in the end they read the sentence of condemnation against him: mentioning there but 2. articles. First, that he affirmed y<sup>e</sup> church of Rome to be of Antichrist: Secondly, that he denied the realtie of the Sacrament. And so committed him vnto the Sheriffes handes, sending him and maister Hooper (who with maister Cardemaker was examined at the same time) to the Clink, there to remaine till night, and from thence then to be removed to Newgate. After sentence giuen, Maister Rogers required of Gardiner, that his wife (being a stranger) might come and speake with him so long as he liued. Which Gardiner would not, though she were a stranger, & had 11. children, and one sucking on her: whom her husband would haue comforted and counselled, but Gardiner would not permit it.

Cruel Gardi-  
ner,

1555.

Boner would  
not suffer mai-  
ster Rogers to  
take one word  
with his wife  
before his  
death.

Maister Ro-  
gers the first  
martyr of Q.  
Maries daies.

In the morning the fourth of Februarie. Anno 1555. being munday, hee was warned suddenly by the keepers wife, to prepare himselfe to the fire (who beeing then founde asleepe, scarce with much shogging coulde bee awaked) & being bid to make hast: then said he, if it be so, I shal not neede to tye my poyntes. And so was he had downe: first to Boner to be disgraced: that done, he craued of Boner, he might talke a fewe wordes with his wife before his death. This Boner would not suffer: So was he brought into Smithfield by maister Chester, and maister Woodrofe then Sheriffes of London, and cherefully ended his martirdome in the fire: washing his handes in the flame as he was in burning. His pardon was brought him at y<sup>e</sup> stake, if he would haue recanted: but he vtterly refused it, and was the first martyr of Queene Maries daies.

The

The Sunday before he suffered he drunke to Master Hooper being then vnderneath him, and bad them commend him vnto him, and tell him there was neuer little fellow better would sticke to a man then he would to him; thinking they should haue burned together.

In the prison he wrote a certaine prophetic of the ruine of the pope here in England, and restauration of the Gospell againe, which accordingly came to passe by y blessed raigne of Quene Elizabeth.

A prophetic of the ruine of the pope in England.

In the moneth of February the vij. day. Anno 1555. Laurence Laurence Saunders a Gentleman of a worshipfull house, was burned at Couentrie, after he had been prisoner a yere and a half in the Marshalsea. He was brought vp in Eaton, & from thence was chosen to go to Kings Colledge in Cambridge: where he continued scholer in the Colledge 3. yeres, and profited much. From thence departing to his parents: by their aduise, hee minded to become a marchant, and was bounde apprentice with Syr William Chester, who after ward was Sheriffe of London. The same yere Saunders was burned at Couentrie, his maister considering his towardnesse in learning, and his great zeale in religion, discharged him of his seruice, as one meete for another vse. Whereupon he returned to Cambridge againe, where he profited greatly in the Greeke and Hebrewe tongues: and gaue himselfe whollie to the studie of Diuinitie, and continued in the Uniuersitie till he had proceeded Master of Artes. And a long space after, in the beginning of King Edwardes time, hee was called to reade a Lecture at Fotheringham, in Diuinitie: where he greatlie edified many. Which being dissolued, hee was placed in the Minster at Lichfelde, to reade there. From whence hee was called to a Benefice in Leicester shire, called Church-lanton, wherupon he kept residence. And from thence he was called to Alhalowes in Breadstrete in London. Where behauing himselfe according to his duetie, he was accused by sir Iohn

Laurence Saunders.

Mar.



Laurence  
Saunders con-  
stancie.

Sanders wrote  
diuers letters.

Mordant (Counsellour to Quene Mary) vnto Boner: and after examination, being commaunded to prison by the B. of Winchester, he answered: that he did giue God thanks who had giuen him at the last a resting place, where hee might pray for the Bishops conuersion. His constancie was such, that he forbade his wife to sue for his deliuerie. And when other of his friends had by suite almost obtained it, he discouraged them. In prison he wrote diuers comfortable letters to his wife, to Docto<sup>r</sup> Cranmer, Ridley and Latimer, prisoners for the like cause in Oxfo<sup>r</sup>d: to M. Ferrar B. of S. Davies, Taylor, Bradford, Philpot, to mistres Lucie Harrington, &c. After hee was excommunicated and deliuered to the secular power, he was brought by the Sheriffe of London to the counter, in his parish in Bredstreet: where at he reioyced greatly.

The fourth day of February, the Bishop of London did come to prison, where he was to disgrace him: which when he had done, Laurence Saunders said, I thanke God, I am not of your Church.

The day following in the morning, he was deliuered to certaine of the Quenes gard to bee carried to Couentrie, there to be burned. The first night he lay at S. Albones, where maister Grimoalde did speake with him, a man of greater giftes then constancie: after maister Saunders had giuen him a lesson meete for his lightnesse, he toke a cuppe into his hands, asked him if he woulde pledge him of that cuppe of which hee woulde beginne to him vnto him: to whom Grimoald shrugging, saide: of that cuppe in your hand I will pledge you, but of that other which you meane, I will not promise you. Well, (saide maister Saunders) my deere Lo<sup>r</sup>de Iesus Christ hath begunne to mee of a more bitter cup then mine shalbe, and shall I not pledge my most swete Sauour? Yes I hope.

Sweet say-  
ings of Lau-  
rence Saun-  
ders.

After they were come to Couentrie, the same night, he was put into the common gaole among other prisoners:  
where

where he spent all that night in prayer, and in instructing others.

The next day, which was the vij. of Februarie, he was had to the place of execution, in the Parke without the Citie: where comming to the stake, he took it in his armes, and kissed it, saying: welcome the Crosse of Christ, welcome euerlasting life. And being fastened to the stake, and fire put to him, full sweetly he slept in the Lord.

Anno 1555. The ix. of Februarie, was W. Hooper burned at Glocester, for the testimonie of Iesus. He had bene Graduate in the Uniuersitie of Oxfoꝛde, in the time of the five Articles. Winchester conferred with him 4. or 5. daies together, and not pꝛeuayling with him, dismissed him to his M. sir T. Arundel, whose Steward he had bene, when hee had forlaken Oxfoꝛd for feare of the five Articles.

Hooper burned at Glosters.

After the conference with Winchester, he had intelligence of danger: and being counselled to provide for himself, went ouer beyond the sea, and being at Paris, stayed not long, till he was againe layd for. So hee returned againe into England, and was retayned of M. Sentlow. After that, he departed againe beyond seas, through France into Germanie, where he was wel acquainted with M. Bullinger at Zurichke: there he married a wife, a Burgonian, and then applied very studiously the hebrew tongue. In H. Edwards raigne he returned again into Englaḇ, and taking his leaue of M. Bullinger, said vnto him: you shall sure from time to time heare from me, but the last newes of all, I shall not be able to write. For (said he) you shall heare of me to be burned to ashes: and (taking M. Bullinger by the hande) said, where I shall take most paynes: and that shall be the last newes, which I shall not be able to write vnto you, but you shall heare it of me. Thus prophesying of the maner of his death. After that he had pꝛeached a while in London (for the most part twice, at the least once euery day, & neuer sayled) he was called to pꝛeach befoze the H. maiestie, and some

Hooper pꝛeacheth once or twice a day.

after,



after made Bishop Glocester by the kings comendement: In which office he continued two yeares, and after that, was made B. of Worcester: which he had not long enjoyed, but the bishops quarrelled with him for the apparrell, which he refused to weare. And in the ende they so preuayled, that he agreed sometimes to shew himselfe apparrelled as the other bishops were. Afterwards (king Edward being dead, and Marie being crowned Queene) this good Bishop was one of the first that was sent for by a Pursuant, to be at London. He might by flight haue auoyded danger, but woulde not: saying to those that woulde haue perswaded him thereto: Once I did flie, and toke me to my feete; but now, because I am called to this place and vocation, I am thoroughly perswaded to tarrie, and to liue and die with my sheepe. And so (hauing made his appearance) after much rating, he was comanded by the Counsell to warde: it being declared vnto him at his departure, that the cause of his imprisonment was only for certaine summes of money, for the which he was indebted to the Quenes maiestie, and not for Religion.

The next yere, being anno 1554. the nineteenth day of March, he was called againe to appeare befoze Winchester: where, what for the B. and what for the unruly multitude, when he could not be permitted to pleade his cause, he was deppriued of his Bishopricke.

The first of September, anno 1553. he was committed to the Fleete from Richmond, to haue libertie of the prison, and within sixe dayes after he payd for his libertie v. l. sterling, to the warden for fees: who immediatly vpon his paymēt hereof, complayned of him to Steuen Gardiner, and so was he committed to close prison one quarter of a yere in y<sup>e</sup> Tower chamber of the Fleete, where he was vled very extremely. After one quarter of a yere and somewhat more, Bebington the warden of the Fleete, & his wife fell out w<sup>th</sup> him about the masse: so he was put into y<sup>e</sup> wardes, where he continued a long time,

Hooper Dep<sup>t</sup>.  
ned.

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time, hauing nothing appointed for his bed but a litle pad of straw and a rotten cowering, and a tike with a few feathers therein: the chamber vile and stinking, till good people sent him a bed to lie on: On the one side of which prison was the sinke and filth of the house, and on the other side the towne ditch, so that the stinch of the house had infected him with sundry diseases.

*Hooper hardly  
used in prison.*

During which time he was sicke, and the doores, barres, halpes and chaynes being all closed and made fast vpon him, he mourned and called for help: but the Warden, when he had knowne him many times ready to die, and when the poore men of the wardes haue called to helpe him, he hath commanded the doores to be kept fast, and charged that none of his men should come at him, saying: let him alone: it were a good ridance of him. And finally, his vlsage was such, that he feared he should haue died in prison through vile intreaty, before he should come to iudgement.

Againe, he was examined: Anno 1555, the 22. of January, before the Bishop of Winchester, with other bishops and commissioners of Saint Mary oueries: where, when (being exhorted by them therunto) he refused to returne to the popish Church, he was had to prison againe, and was shifted from his former chamber into another, nere to the wardens chamber. Where he remained 6. daies, till his chamber was searched for booke and writings, by M. Martin and others, but none were found.

The xxvij. day of Januarie, Hooper appeared againe before Gardiner and the Commissioners, in the afternoone, with Master Rogers. Their examinations being ended, the two sherifes of London were commaunded to carry them to the counter in Southwarke, there to remayne till the morrow at ix. of the clocke, to see whether they would relent. So M. Hooper went before with one of the sherifs, and M. Rogers with the other: to whom M. Hooper (looking back) said, come brother R. must we two take this matter first in hand,

*Hooper and  
Rogers sent to  
the Counter*

and



and beguine to frie these faggots? *Pea sir* (said *M. Rogers*) by Gods grace. Doubt not (said *M. Hooper*) but God will giue strength. They were committed to the keeper of the Counter, and appointed to seuerall chambers: not being suffered to speake one with the other, neither yet any other permitted to come at them that night.

Upon the xxix. of January, they were both brought againe by the Shiriffes of London befoze the commissioners: and when they could not be perswaded to forsake the truth, the Shiriffes of London were willed to carrie them to the Clincke, there to remaine til night. And when it was darke, *M. Hooper* was had to *Pelegate*, there remaining six daies close prisoner. During which time, *Boner*, *Fecknam*, *Chadsey*, and *Harpfield*, &c. resorted to him, to assay to perswade him to forsake the trueth: which when he would not doe, they spread false rumors of his relenting. Whereof *Whē* maister *Hooper* heard, he directed a letter wherein he purgeth himself of that slander. Upon munday morning, *Boner* came to *Pelegate*, and there disgraced him. And the fiftē of February, about foure of the clocke in the morning, he was led by the Sheriffes south of *Pelegate*, to a place appoynted, not farre from *S. Dunstons Church* in *Flate streete*: where sixe of the *Quēnes* gard were appointed to cary him to *Glocester*, there to be burned. Whereat hee greatly reioyced: being glad that he should confirm his doctrine which he had taught to his owne flock, by martyrdome befoze their eyes, whō he had instructed. So being brought to *Glocester*, he was lodged all night at *Robert Ingrams house*, and watched by the sheriffes there all night. His desire was, that he might go to bed betimes that night, saying that hee had many things to remember: and so did at fīue of the clock, & slept one sleep soundly: bestowing the rest of y<sup>e</sup> night in prayer. After, he gat vp in the morning, & desired that no man should be suffered to come into y<sup>e</sup> chamber: that he might be solitary til the houre of execution. At nine of the clocke he was willed

False rumors  
of Hoopers re-  
lenting.

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led to prepare himselfe, for the time was at hand. At which time, and when he came to the place of execution, hee was neuer knowne during the time of his being amongst them, to looke with so cheerefull a countenance as he did at that present. When hee came to the place where hee should die, smiling he beheld the stake, and preparation made for him, he kneeling downe made a prayer vpon the whole Creede for the space of halfe an houre. Now after hee was somewhat entered into his prayer, a booke was brought, and layd before him vpon a stole, with his pardon, if he would turne: at the sight whereof he cried, if you loue my soule, away with it: if you loue my soule, away with it. When his prayers were ended, and hee stripped to his shirte, hee went vp to the stake, and had deliuered vnto him a pound of gunpowder, whiche hee trusted close betwixt his legges, and as much vnder each arme hole. So reedes being set about him and cast vp, he receiued two bundels of them in his owne hands, embraced them and kissed them, and put vnder ech arme one of them, and shewed with his hande, how the rest should be bestowed. So fire being put to, he endured ij. quarters of an houre at least in the fire before hee died: it was so euill made, and the wind did so stande. In which paines he prayed so long as he could, earnestly to the Lord: and the vse of tongue being taken away, hee knocked so long on his brestes with his handes, till one of his armes fell off: and then with the other, till his hand did cleaue fast to the iron vpon his brest.

Hooper goeth  
cheerfully to  
his death.

Hooper refus  
eth pardon.

Hooper a wor-  
thy martyr.

Anno 1. 5. 5. The ix. of February Doctor Taylor, doctor of both the lawes, was burned at Hadley the towne where he was Pastor: The cause of his trouble was one Foster a petigentleman, after the sort of a Lawier, a keeper of courts, and one Iohn Clerke of Hadley, because he resisted Iohn Auer parson of Aldam, who would haue said Masse in Hadley church. For this they complained of him to Stephen Gardiner: who vpon complaint sent a letter to D. Taylor, commanding

Doct. Taylor  
a martyr.



All the prisons  
in England  
Christian  
Schools and  
Churches.

maunding him within certaine daies to appeare before him. Which D. Taylor, (contrary to y<sup>e</sup> perswasions of his friends) did, who so sone as D. Taylor appeared before him rayled vpon him, & when he could not p<sup>r</sup>euail any way to seduce him: he commaunded him to prison, saying: haue this fellow hence, and cary him to the Kings bench, and charge the keeper he be straightly kept: so they carried him to prison, where he lay prisoner almost two yeres. Within few daies after, diuers other learned and godly men in sundrie countries of England were layd in p<sup>r</sup>yson for religion, so that almost all the p<sup>r</sup>ysons in England were become right christian scholes and churches. D. Taylor when he was come to the Kings bench, there found M. Bradford, who had great cōsōrt one of another. After that D. Taylor had lyen in p<sup>r</sup>ison a while, he was cited to appeare in the arches at Bow church, there to answer et. & so to be dep<sup>r</sup>iuied: who so handled the matter of his marriage by scriptures, doctozs, lawes, ciuill & canon, that the iudge could giue no sentēce to diu<sup>r</sup>se him: but gaue sentence of dep<sup>r</sup>iuation because he was married. After a yere & th<sup>r</sup>ee quarters (in which time they had gotten old ty<sup>r</sup>annous lawes put downe in R. Henry the 8. time, & of R. Edward, to be restozed againe) about the 22. of January D. Taylor appeared againe before the cōmissioners: where after perswasions and th<sup>r</sup>eat<sup>s</sup> at Gardiners hands & the rest, he constantly holding the truth, was had to p<sup>r</sup>ison againe, where he endured close till the last of January.

Upon which day he with M. Bradford, and M. Saunders were again called to appeare before W<sup>h</sup>itchester, Norwiche, London, Salisburie, &c. where charged with Heresie and Schisme, they were required to giue determinate answer, whether they would recant or no: who shewing themselves bolde and constant in the cause of Christ, receiued the sentence of condemnation, with charefulnesse and thankesgiuing to God, that they were counted worthy to suffer for his name. So Doctoz Taylor beyng condemned was

commit,

Taylor, Brae-  
ford, Saunders  
condemned.

committed to the Clinke, where hee was bestowed till  
towards night, and then he was removed to the Counter.  
Where after he had lye[n] a sevenight, Boner came to dis-  
grade him: at which disgrading, whē Boner would haue had  
him put on the Antichristian attire, he would not himself do  
it: but it was forced vpon him by others. And when he was  
thoroughly furnished therewith, he set his hands by his side,  
walking vp and downe, and saide: how say you my Lorde? *pp. Tayler is  
pleasant at  
antichr  
attire*  
Am I not a godly soole? how say you my maisters? So the  
B. scraped his fingers, thombs, and crown of his head: and  
when he should haue giuen him a stroke on his brest with  
his crosse staffe, the B. Chaplen saide, my Lord strike him  
not, for he will sure strike againe. *head,* *They strike  
out D. Taylors  
braines at  
the fire.* *pitch*  
Pea that will I (Doctor Taylor) the cause is Christes, and I were no  
Christian, if I wold not fight in my maisters quarrel. *ing,*  
The Bishop being afraide, laid his curse vpon him. The fo-  
day of February, Doctor Taylors wife and his sonne sup-  
with him in the Counter, and the next day by two of the  
clocke in the morning, the Sheriffe of London with his offi-  
cers came to the Counter, and so brought forth D. Tayl-  
without any light: leading him to the Wolsacke, an Anne  
without Algate: where he was straightway put in a cham-  
ber, and kept with 4. yomen of the guard, and the Sheriffes  
men. Where Doctor Taylor fell downe on his knees, & gaue  
himselfe wholly to praier. At the Wolsacke he remained til  
xi. of the clocke: at which time, the Sheriffe of Essex was  
ready to receiue him. And so they set him on horseback with  
in the Anne, the gates being shut. At Burntwood they can-  
sed to be made for D. Taylor a close hood, with two holes for  
his eyes, and a slit for his mouth to breathe at. This they did  
that no man should know him, nor he speake to any man:  
which practise they vsed with others. *They maske  
D. Taylor that  
he might not  
be knowne.*

All the way, he was very cheerefull and merrie, to the  
great wondering of the companie. At Chelmesford, the  
Sheriffe of Suffolke mette him, and tooke him to his



charge, and perswaded him to revolt, and thanke to him of the same condition. So did the gard, saying: on this condition, Maister Doct. we al dzink to you. When they had all dzunk to him, and the cup was come to him: he staied a litle, as one studying what answere he might giue: at the last he saide, maister Sheriffe, & my maisters all, I heartily thanke you for your goodwil, I haue hearkened to your woordes, and marked well your counsels: and to be plaine with you, I doe perceiue that I haue bene deceiued my selfe, and am like to deceiue a great many in Hadley of their expectations. With that word they all reioyced: yea, good maister Docto (quoth Sheriffe) Gods blessing on your heart, holde you there, it is the comfortablest worde that wee hearde you say yet: what? should you cast away your selfe in vaine? a wise mans part, and I dare warrant you, you shall saue.

Thus they reioyced very much at the wordes and were all merry. At the last, good maister Docto (quoth the Sheriffe) what meane you by this? that you thinke you haue bene deceiued your selfe &c. Would you know my meaning plainely (quoth he) I will tell you, I haue bene deceiued, and (as I thinke) I shal deceiue a great manie: I am as you see, a man that hath a very great carkas, which I thought shoulde haue bene buried in Hadley Churchyard, if I had died in my bed, as I well hoped I shoulde haue done. But herein I see I was deceiued: and there are a great number of wormes in Hadley Churchyard, which shoulde haue had lolly feeding vpon this carrion, which they haue looked for manie a day. But now I know, wee be deceyued, I, and they: for this carkas must be burnt to ashes, and so shall they loose their baitte and feeding. When the Sheriffe and his companie heard him say so: they were amazed, maruelling at his constancie. Departing thence, and comming within two myles of Hadley, he desired to light of his Horse to make water. Which

The wormes  
deceiued by  
D. Taylors  
burning.

# the Acts and Monuments. 133 *Q. Maria.*

which done, he leapt, and fetcht a friske o2 twaine, as men commonly doe in daunsing. Why *M. Docto2*, quoth the sheriffe, how do you now? He answered, well God be praised, good *M. sheriffe*, neuer better, for now I know I am almost at home. And at the last, comming to Aldam Common, the place assigned where he should suffer, and vnderstanding it was the place, he saide: Thanked be God, I am euen at home, & so lighted from his horse, and with both his handes rent the hood from his head: and profering to speake to the people, who prayed for him, and saluted him, one o2 other thrust a tipstaffe into his mouth, and would in no wise permitte him to speake. For he was thzeatned, and so were others, that he should haue his tongue cutte out of his head, except he would promise to keepe silence at his death. Whe he had praied, he kissed the stake, and set himselfe into a pitch barrell, which they had set for him to stande in. So praying, and calling on the name of God, he endured the torment, til one Soice with an halbert strooke him on the head, that the bzaynes fell out, and the dead corpe fell into the fire.

*D. Taylor of a marueylous courage.*

*They strike out D. Tailors bzaynes at the fire.*

Within big. o2 ix. dayes, after S. Gardiner had geuen sentence against *M. Hooper*, *M. Rogers*, *M. Saunders*, *Docto2 Taylor*, and *Master Bradford*, being the big. of Febzuarie, sixe other good men were bzought befoze the bishoppes to be examined for their Religion: Whose names were, William Pigot Butcher, St. Knight Barber, Tho. Tomkins Weuer, Thomas Hawkes Gentleman, Iohn Lawrence Priest, and William Hunter Prentice. From which day, Steeuen Gardiner would meddle no moze in such kinde of condemnations, but referred the whole doing thereof to Boner Bishoppe of London. Who taking the matter in hande, in the Consistorie of Paules, the Lord Mayo2, and certaine Aldermen sitting with him, the ix. day of Febzuarie, he read the sentence of condemnation against the sixe persons, which were not executed befoze the moneth of March.

*Gardiner putteth of the butchering of the saints to Boner.*

Upon the xij. day of Febzuarie, Master Robert Farrar



Bishop of saint Davies, was sent towarde saint Davies, there to be condemned and executed.

Miles Couer-  
dale graunted  
to the King of  
Denmarke.

The xviij. day of Februarie, Quene Marie, after long delay, made full answer to the king of Denmarks letters: who had writtten two befoze to her, in the behalfe of Miles Couerdale, for his deliuerance, whereunto she in the ende yelded.

The xix. of Februarie, there was a certaine intimation printed in the name of Boner: where charge was geuen to euery man and woman within his Dioces, to prepare them selues against Lent to receiue reconciliation sent from pope Iulius 3. by Poole his Cardinall, and Legate de latere: and so to be absolved.

Thomas Tom-  
kins Martyr.

1555

Of the vij. befoze mentioned condemned by Boner, Tho. Tomkins was the first that suffered, the xviij. of March 1555. in Smithfield. His dwelling was in Shordich, in the Dioces of Lond. He was kept in prison by Boner halfe a yere, and was of him most cruelly vsed; beaten about the face; and parte of his bearde pulled off by Boner. Wherefoze he caused him to be shauen, pretending that then he woulde loke like a Catholike. After that, hauing with him M. Harpsfield, M. Pendleton, Doctor Chadsey, M. Willerton, and oth-  
er standing by, the Bishoppe toke Tomkins by the fingers, and helde his hande directly ouer the flame of a Taper hauing thre or foure weekes: supposing by the payne thereof to terrifie him, and cause him to leaue off the profes-  
sion of the trueth. In the which burning he neuer moued, till the veines shrank, and the sinewes burst, and the wa-  
ter did spirte in Master Harpsfieldes face. In so much that Harpsfield moued with pittie, desired the Bishoppe to stay; saying, he had tryed him enough. This burning was in the Bishops Hall at Fulham. He was sundrie times examined: The first time after he had bene imprisoned about halfe a yere, the 8. of Februarie. His Articles were touching the Sacrament of the Altar.

They burne  
Tomkins hand  
with a Taper.

The

The next day he appeared againe at eight of the clocke befoze none, and againe the third tyme the same day at two of the clocke in the after none, where remayning constant in the doctrine of the Gospell: the Bishop gaue sentence of death against him, and so beyng deliuered to the Shirisfe of London, was carried to Newgate, where he remayned most ioyous and constant untill the xvj. of March next after. On which day in Smithfield he sealed vp his faith in the flaming fire.

Tomkins burned in Smithfield.

The same yere the xvj. of March William Hunter of the age of nineteene yeres was martyzed for the testimonie of the truth, he being a pzentise in London, in the first yere of Queene Marie, was commaunded at the Easter next followyng to receiue the Communion at a Masse by the Priest of the parish where he dwelt in Colman stræte in London: which because he refused, he was thzeatned to be brought befoze the B. of London. Wherefoze his master one Th. Taylor a silke mā, fearing least he should come in danger. for his sake, required W. Hunter to depart from him: which he did, and came to Burntwood, where his Father dwelt, with whom he remained about the space of half a quarter of a yere, till being suspected, for reading the vij. of Iohn in the chappell of Burntwood. One Father Orwell a sumner, and one Thomas Wood vicar of Southweild, with whom also he disagreed in reasoning of points of the sacrament, he was cōplained of by the vicar to iustice Browne: but Hunter being afraid of the vicars thzeats, fled. Browne sent for Hunters father with the Constable, & thzeatned him punishment, except he would bring vnto him his son. The father to satisfie the expectation of Browne, road ij. or iij. daies iourneis, & in the high way William met with his Father: who after he had with many teares declared what charge Browne had giuen him, the sonne said he would go home with him, to saue him harmeles whatsoeuer came of it. So he was brought to iustice Browne, who after he had reasoned w him out of the

The father cōpelled against the sonne.



sir of Iohn, and could not peruert him, made a letter immediately, and sent William Hunter with a Constable to the bishop of London: who not able to alter Hunters minde, neither by threates nor flatteries, commaunded his men to put him in the stocks in his gatehouse, where hee sat two dayes and nightes, onely with a crust of brownebread, and a cup of water. After two daies the B. assaied him againe, and finding him constant, sent him to the conuict prison, and commaundeth the keeper to lay irons enough on him. So hee continued in prison thre quarters of a yere: in the whiche time hee had bene before the Bishop five times, besides the time when he was condemned the ix. day of February in the consistory of Paules with five other mo. After sentence of condemnation of them all, the Bishop called for William Hunter, and perswaded with him, saying: if thou wilt yet recant, I will make thee a free man in the Citie, and giue thee forty pounds in good money to set by thine occupation withall: or I will make thee Stewarde of my house, and I will preferre thee &c. Whereto after William had said, he counted all worldly thinges but losse and dunge, in respect of the loue of Christe; with the rest hee was ledde to Pelwgate, where they remayned aboute a moneth, and afterwarde were sent downe, William to Burntwood, and the other to other places in the Countrie.

Now when William was come downe into the Countrie to Burntwood, whiche was the Saturday before the Annunciation of the Virgin Mary that folloved on the Monday after, William remained till the Tuesday, because they would not put him to death then, for the holynes of the day. In the meane time his father & mother came and comforted him, and encouraged him, his mother saying: that shee was glad that ever shee was so happie to beare suche a sonne, who coulde finde in his heart to lose his lyfe for Christes names sake. Then William answered: for my little payne whiche I shall suffer, whiche is but short, Christ

Hunters mother encouraged him to be constant.

Christ hath promised me (said he) a crowne of ioy: may you not be glad of that mother: with other such words of ioy and comfort on both partes. Thus passing away saterday, Sunday, and munday: on Tuesday morning, when it was morning, the Sheriffe maister Brocket called on to set forward to the burning of William Hunter, whose sonne yet did embrace and comfort William. At the place of his martyrdom, there was a Popish priest that endeoured to peruert him at the stake, and saide vnto him: as thou burnest here, so shalt thou burne in hell. To whom William answered: thou lvest false prophet, away thou false prophet, away. His brother beeing by, saide vnto him: William, thinke on the passion of Christ, and bee not afrayde of death. To whom hee answered: I am not afrayde: then lift hee by his handes to heauen, and saide: Lorde, Lorde, Lorde, receiue my spirite. And casting downe his head againe into the smothering smoke, hee yelded by his life for the trueth.

Hunters brother encouraged him.

The eight of August, Anno 1553. William Sarton wea-  
ner of Bristow, was brought befoze Dalbie Chancellour of  
Bristow, and by him condemned, for holding against the sa-  
crament of the altar. He was burned the 18. of Septem-  
ber, Anno 1556.

William Sar-  
ton.

At Bedalle, a market towne in Wokeshire, were  
two men persecuted for the trueth of the Gospell in the  
latter dayes of Quene Marie, the one named Iohn  
Suell, and the other Richarde Suell: their imprisonment  
was so sore, that their toes rotted off. In the ende, the one  
of them at length yeelded to heare masse, and within  
thre or foure dayes after his libertie, hee drowned him-  
selfe in a riuer running by Richmonde, called Swaile:  
the other endured to the ende beeing condemned by Do-  
ctor Dakins. Who after sentence giuen against the mar-  
tyr, came home to his house, and neuer ioyed after, but  
died.

Anno



Anno 1555. the xxvi. of March, Maister Higbed, and Maister Canston, Gentlemen of Essex, were put to death for the testimonie of the Gospel: the one at Hoxenden of the hill, and the other at the parish of Thundrest. Boner perceiving these two Gentlemen to bee of worshipfull estate: least anie tumult shoulde thereby arise, came downe himselve; accompanied with Fecknam, and certaine other: and laboured with faire promises and threatninges. Which when they saw would not preuaile, the B. carried them both with him to London, and with them certaine other prisoners also: which about the same time were in those quarters apprehended. Not long after this, these prisoners were committed to straight prison, and there attempted sundry waies by the B. and his chaplains to reuoke their opinions. At length, when no perswasion would serue, they were brought to open examination at the Consistory at Paules the 17. day of February, Anno 1555. Where being demaunded whether they would recant, and they denying so to do, were assigned the next day to appeare againe the 18. of Februarie.

On which day, among many other things the Bishop read vnto them severall Articles, and gaue them respite till the next day to answer, and so committed them to prison againe. The articles did touch the reall presence, and that the godly martyrs who were burned, were heretikes: with other to this effect. These beeing given them in wryting, the next daie was assigned to them to giue their answer. Upon which day, beeing the first of Marche, they did exhibite their answers contrarie to the determination of the Romish Church: and denying to recant, they were againe dismissed and commaunded to appeare the Wednesday nexte after at twoo of the clocke at after noone, there to receyue definitiue sentence.

The next Friday they were called for agayne; and  
no

## the Acts and Monuments. 139 *Q. Mary.*

no hope being had of their recantation, were againe dismissed to prison, and commaunded to appeare the nexte day in the consistorie of Paules, betweene one and thre in the after none. At which houres they appearing, denied to recant, and exhibited in writing a confession of their faith: and sayde, they woulde not departe there from. After whiche wordes the Bishop beganne to pronounce sentence agaynst them. Whiche when hee beganne to do: M. Canston complayned for that hee would not answer to their confession, but condemne them in such sort: and so appealed from him to the Cardinall. Then Doctor Smith said, he would answer it: but the Bishop not suffering him to speake, willed Harpesfield to say his minde, for the stay of the people: who tooke their confession in hande, but answered no one sentence thereof. That done, the Bishop pronounced sentence: which they cheerefully receined, and were deliuered to the Sheriffes, and so by them sent to Newgate, where they remained in consultation foureteen daies. Which daies expyred, the thre and twentieth daie of Marche, they were at foure of the clocke in the morning deliuered to the Sheriffe of Essex, and so brought to their seuerall places of burning, which they did most constantly endure the sixe and twentieth of the same month.

M. Higbed &  
M. Canston  
burned.

The same yere the xxvij. day of March, William Pigot, and Steeuken Knight of Maulden, two of the sixe that were condemned by Boner the ninth of Februarie, were both (after their appearinges) burned for the testimonie of the trueth. Pigot at Bzaintrie, and Knight at Maulden. Their Articles and answers were like to those of Tho. Tomkins and oth Partyes, touching the Sacrament of the Altar. &c. &c.

Pigot & Knight  
Partyes.

The next day, being the nine and twentieth day, I. Lawrence a Priest, who was condemned with other, was brought to Colchester, and there burned sitting in a Chaire, for that he



Q. Mary. 140 The Abridgement of

Robert Farrar  
B of S. Da-  
uies burned.

he was through euill vsage and beaue irons, not able to go.

The next day after being the xxx. day of March, Robert Farrar B. of S. Davies in Wales, was burned for the testimonie of the truth: he was the next B. that suffered after M. Hooper: hee was called before the B. of Winchester with M. Hooper, M. Rogers, M. Bradford, M. Saunders, and other aforesaid, the fourth of February, on the which day he should also with them haue bene condemned: but it pleased them to deferre it till the xiiij. day of the same moneth of February.

After he had receiued many checkes and taunts of Winchester, the B. of Worcester M. Bourne &c. being found constant and resolute in the trueth, he was dimitted to prison, where he remained vncondemned, til the 14. of February: and then was sent downe into Wales, there to receiue sentence of cōdemnation. Who then vpon the 26. of Februarie, in the Church of Carmarthen, being brought before Griffith Leyson Esquier, Sheriffe of the Countie of Carmarthen, was there personally presented before Henrie Bishop of Saint Davis, and Constantine the publike Notarie: which Henrie discharged the Sheriffe, and receiueh him to his owne custody, and committed him to the keeping of Owen Iones. And therebpon exhorting him to recant, ministered articles vnto him touching priestes marriage, and the Sacrament of the Altar: which he refused to answer vnto, till he saw his Commission. Which also he refused to doe at another examination, the last of Februarie. Wherefore the Bishop pronounced him *contumax*, and *pro confesso*, and committed him to his former keeper, til Sunday next, being the fourth of March, there to appeare againe betwixt one and two of the clocke. At which time appearing, he yelded an answer, and required a copie of his Articles, with respite to answer. Which was graunted: and the Thursday next assigned him betwixt one and three. Where, appearing at the time, he refused to subscribe. After that he had twise  
more

more appeared, and constantlie persisted in the defence of the truth, (notwithstanding he made his appeale from him to the Cardinall) the Bishop pronounced sentence against him, and after he had disgraced him, he committed him to the Secular power: who brought him to the place of execution in the Towne of Carmarthen. Where he in the Markette place, on the South side of the Market Crosse, the xxx. day of March, most constantly gaue testimonie to the truth in the flaming fire.

A little before Passer Farrars death, one Richard Iones a Knightes sonne, comming to Passer Farrar, seemed to lament the painfulness of the death he had to suffer. To whom the Bishoppe answered againe to this effect: saying, that if he sawe him once to stirre in the paynes of his burning, he should then geue no credite to his doctrine: which also fell out, for he neuer moued, but continued still, holding vp his stumps burning, till the time that one Richarde Grauell, with a staffe dashed him vpon the head, and so stroke him downe.

*Farrars words  
to a gentleman  
at his death.*

About the same moneth of March, one Rawlins White a fisherman, was burned at Cardiffe, for the testimonie of Iesus. He being desirous of knowledge, (him selfe not able to reade) set his sonne to schoule, to learne to reade: and vled to haue him reade vnto him the Scriptures, and other good bookes. Whereby he greatly profited in knowledge, and did instruct, and conuert diuers. In which good course ffather Rawlins continued, til at last he was taken by the officers of the Towne, as a man suspected of heresie. Upon which apprehension, he was conuented before the Bishoppe of Landaffe: by whom (after diuers combats) he was committed to prison in Chepstowe, with such libertie, as Rawlins might, (if he would) haue escaped: but that notwithstanding, he continued still, and at the last was remoued to the Castle of Cardiff, where he remained a yere, passing y time in praier, and exhortation to his friends, & those that came to visit him.

*Rawlins White*

*After*



After a yere, the Bishop caused him to be brought vnto his owne house by Chepstowe: where (after many assaies) per-  
ceyuing he could not preuaile, gaue him a day of determina-  
tion: which being expired, the Bishoppe calleth for him a-  
gaine; and after exhortation to recant, he proceedeth to the  
sentence of condemnation: sauing befoze he said, he would  
pray for Rawlins, that God would sende some sparke of  
grace vpon him. I thanke you hartely for your gentlenesse  
(sayth Rawlins) and if so be that your request be godly, and  
lawfull, and that you pray as you should pray, without all  
doubt God will heare you. And therefore my Lord, go to: do  
you pray to your God, and I will pray to my God. I know  
that my God wil both heare my prayer, and perfourme my  
desire.

Rawlins God  
& the bishops  
God.

After prayer the Bishop saide, Now Rawlins, how is it  
with thee? &c. Surely (said he) my Lord, Rawlins you leste  
me, and Rawlins you finde me, and by Gods grace Rawlins  
I will continue. Certainly if your petitions had bene good,  
and lawfull, God would haue heard them: but you honour  
a false God, and pray not as you should pray, and therefore  
hath not God graunted your desire. But I am a poore sim-  
ple man, as you see, and God hath heard my complaint: and  
I trust he will strengthen me in his owne cause. When  
their prayer would not preuaile, they aduised to say a masse,  
to see what that would worke. In the meane time Rawlins  
betooke him to prayer in a secrete place, till such time as the  
Priest came to the sacring. When Rawlins heard the sa-  
cring bell ring, he rose out of his place, and came to the quire  
dore, and standing a while, turned himselfe to the people,  
speaking these wordes: God people, if there be at the least  
but one brother among you, the same one shall beare wit-  
nesse at the day of iudgement, that I bowe not to this Idoll,  
meaning the host that the Priest helde ouer his head. Masse  
being ended, and Rawlins persisting constant, the Bishoppe  
proceedeth to sentence, and hauing condemned him, dismis-  
seth

seth him to be carried againe to Cardiffe, there to be put into the prison of the towne, called Clockemacell, a very dark lothsome, and most vile prison: where Rawlins passed the time in singing of Psalmes.

About thre or foure weekes after, he hauing intelligence that his tyme of death drew nere, sendeth southwith to his wife, and willet her by the messenger, that in any wise she should make readie, and send vnto him his wedding garments, meanyng a shirte, which afterwarde hee was burned in. Which was accomplished accoꝝdyng to his mynde.

*Rawlins wedding garments.*

Now apparelled in his wedding garments, when y<sup>e</sup> houre was come, and he passed to his death, in the way his poore wife and childzen stood weeping, and making lamentation: which so pearced his heart, that hee let fall teares from his eyes: but soone after, as though he had misliken his infirmitie, beganne to be angry with himselfe: insomuch that striking his brest with his hande, hee vled these wordes: Ah flesh, stayest thou me so? wouldest thou faine preuaile? Well, I tell thee, do what thou canst, thou shalt not by Gods grace haue the victorie. By this time hee came to the stake, and going towards it, he fell down vpon his knees and kissed the ground: and in rising againe, the earth a little sticking on his face, he saide these wordes: Earth vnto earth and dust vnto dust: thou art my mother, and to thee shall I returne. Then went he cherefully, and very ioyfully to the stake, and set his backe close thereunto: and when hee had stode there a while, he cast his eye vpon the Reporter of this History, calling him vnto him, and sayde, I feele a great fighting betwixt the Fleche and the Spirit: and the Fleche would very sayne haue his swinge, and therefore I pray you when you see me any thing tempted, holde your finger vp to me, and I trust I shall remember my selfe. After the Smith had made him fast to the Stake, according as hee had required him, being afrayde of his infir-

*Rawlins a worthy martyr.*



Rawlins.

infirmities, and the Officers began to laie wood to him with strawe and reede,) he himselfe as farre as he could reach, would catcht the same, and very cheerefully disposed it about his bodie. When all thinges were readie, then stept by a Priest, addressing himselfe to speake, and to peruert the people. Which when Rawlins perceiued, he beckened with his hand to the people, and said: come hither good people, and heare not a false prophet preach. And then said vnto the preacher: oh thou naughtie hypocrite, dost thou presume to proue thy false doctrine by Scripture? Look in the text what followeth: did not Christ say, doe this in remembrance of me: after which wordes the Priest being amazed, held his peace. Then some that stood by, cried: put to fire, put to fire: which being put to, he bathed his handes so long in the flame, till the sinewes shrunke, and the fatte dropped away: and once he did as it were wipe his face with one of them. All this while (which was somewhat long) he cried with a loud voice: O Lord receiue my soule, vntill he could not open his mouth. He was at the same time of his death, about 60. yeeres of age.

About this time, Anno 1555. the 28. of March, Quene Marie was fully resolu'd, and declared so much to foure of her Counsell, to restore the Abbey landes againe to the Church. And the moneth befoze, the 19. of Februarie, the Bishoppe of Ely, with the Lord Montague, and big. score horse, were sent as Ambassadors from the king & Quene, vnto Rome: very likely, for the cause of Abbey landes, as it appeareth by the sequele. For it was not long after, but the Pope did set forth in print, a Bull of excommunication, for all manner such persons without exception, that kept any of the Church landes. And also, all such as did not put the same Bull in execution.

The Excommunication  
those that hold  
Abbey landes.  
Pope Iulius  
the monster  
dyeth.

About the latter end of this Moneth, Pope Iulius dyed, a monster of nature: who missing on a time his worke, and answere being made that his prohibition forbade it, because of his

## the Acts and Monuments. 145 *2. Mary.*

his goute:bursting out into a rage, he vttered these wordes:  
bying me my porke flesh in the despight of God.

An other time misting his cold Peacocke, most horribly blaspheming God, he brake into a rage. Whereupon when one of his cardinals sitting by, labored to pacifie him; what (said Iulius y Pope) if God was so angry for one apple, that hee cast our first parents out of Paradise therefore: why may not I being his vicar, be angry then for my Peacocke, since a Peacocke is a greater matter then an apple: He confirmed the idoll of Lauretane.

*Popes Pea-  
cocke.*

*A blasphemous  
Pope.*

Upon Shrouesunday, which was about the iij. of March, the same yere a pæst in Kent, named Nightingall, parson of Crondall besides Canturbury, reioycing at the alteration of religion, and reading to the people the popes Bull of pardon that was sent into England, hee sayd, hee thanked God that euer hee had liued to see that daie: adding mozeouer, that hee beleued that by the vertue of that Bull, hee was as clære of sinne as the night that he was bozne: and immediatly vpon the same fell suddenly downe out of the Pulpit, and neuer stirred hand nor foot, but so died. Testified by Robert Austen of Cartham, who both heard and saw the same: and it is witnessed also of the whole country round about.

*Gods iudge-  
ment.*

In the moneth of Aprill and the second day, Iohn Awcocke died in pryson, and was buried in the fieldes.

The first of Aprill Anno 1555. a letter was sent to the Shirisfe of Kent, to apprehend Thomas Woodgate, and William Maynard for preaching secretly, and to send them vp to the Counsell. The vij. day of the same moneth was sent another letter to the said Shirisfe, for the apprehension of one Hardwich, who went about with a boy with him, preaching from place to place.

The fiftenth of Aprill, a letter was directed to Sir Nicholas Hare, and sir Thomas Cornewallis, willing them to examine Maister Flowre *alias* Branch, what hee meant to were about his necke witten *Deum time, Vitium fuge?* and whom

*Deum time,  
Vitium fuge.*

*It is.*

*whom*



whom else he knew to weare the like : praying them also to speake to Boner B. of London, speedely to procede agaynst him for his Religion, according to the Lawes, and that the Iustices of peace of Middlesex, should likewise procede against him for shedding of bloud in the Church, according to the Statute: so as if hee continue in his opinion hee might be executed, at the farthest by the latter end of this weeke : and that his right hand the day before his execution, or the same day might be stricken of.

The two and twentieth of Aprill there was a letter sent to the Iustices of peace of Middlesex, with a writ for the execution of the said Flower.

Flower.

The xxix. of Aprill Maister Robert Hornbye seruuant then to the Ladie Elizabeth, was conuented before the Counsell for his religion, and constantly standing thereto, was committed to the Marshalsea.

George Marsh

Anno 1555. the xxiij. of Aprill George Marsh suffered most constantly at Winchester for the testimonie of the truth. For a while he was Curate to Laurence Saunders: in which condition he continued for a space. But at length by detection of certaine aduersaries, hee was apprehended and kept in close prison by George Cotes then Bishop of Chester, in straight prison in Chester in the bishops house about the space of foure moneths, being not permitted to haue reliefe and comfort of his friends.

The Wednesday before Palmesunday, he voluntarily presented himselfe (being sought for) before Maister Barton, who sent him the next day before the Earle of Darbie and his Counsell at Lathā. Where appearing before them, and not answering to their contentment touching the Sacrament of the Altar, he was committed to ward in a cold wide stone house: where he lay two nights without any bed, sauing a few canuasse tentclothes, and a paire of sheets without woollen clothes : and so continued he till Palmesunday, being occupied in prayer and godly meditation.

On

On Palmſunday at after dinner, he appeared again: and comming with the Vicar of Preſcot, the Vicar made report to the Earle, that: he answer which he made, was sufficient for a beginner, vnto ſuch time as he ſhould learne farther. Wherewith the Earle was very well pleaſed: and ſo after few wordes, commanded he ſhould haue a bed, with fire, and liberty to go among his ſeruants, ſo he would not hurt them with his communication.

Thus he departed more troubled then beſore, becauſe he had not with more boldnes confeſſed Chriſt: but in ſuch ſort as the aduerſaries thought they might preuaile againſt him. So he prayed to God for more ſtrength. And after a day or two, confeſſed more plainly, and more boldly in ſuch ſort, as the Vicar was not well pleaſed.

After which, within a day or two came to him againe M. Moore, bying with him certaine articles, wher vnto Doctor Crome had ſubſcribed in the daies of king Henrie the viij. requiring him alſo to ſubſcribe: whereto he would in no ſort agree, and ſo he departed. Within a ſhort ſpace after, on Throuethurſeday, the Vicar ſent for him againe, ſaying: my Lord would be at a ſhort point with him, if he would not ſubſcribe to 4. articles: wherof three tended to the maſſe, and the fourth touching confeſſion.

Theſe articles he denied to ſubſcribe vnto, and was committed to the Porters ward: where he continued till Lowſunday. On which day after dinner, his keeper Richard Scot ſignified vnto him, that 2. young men came to carrie him to Lancaſter. And ſo was he carried thither by them: and appeared at the ſeſſions among malefactorſ, and was there arraigned among theues, with yrons on his ſeete: and with boldnes confeſſed Chriſt.

Within few daies after, Marſh was remoued from Lancaſter, and comming to Cheſter, was ſent for of D. Cotes, the B. to appeare beſore him in his hall, no body being preſent but they twaine. Where the B. communed with him,



and laboured to peruert him : but all in vaine. And after he had taken his pleasure in punishing him, and reuiling him, he caused him to be brought forth into a chappel in the Cathedral church in Chester, called our Ladies Chappel, before him, at two of the clocke in the after noone : who was there placed in a chaire for that purpose, and Fulke Dutton maior of that citie D. Wall, and other priests assisting him. And after they had caused him to take an othe, they ministered articles vnto him. To which he answered according to the doctrine taught in king Edwards daies: which being registred, he was returned againe to his prison. Within three weekes after he appeared againe: and after many vain perswasions to recant, he receiued sentence of condemnation, and was carried away, and put into a darke prison, where he had smal comfort of any creature til his death. Yet some of the citizens that feared God, would comfort him at a hole in a wall of the citie, and giue him money.

When the day appointed came that he should suffer: y<sup>e</sup> Sheriffs of the city, Amry & Cooper, with their officers tooke him out of y<sup>e</sup> Northgate where he was prisoner, who came with the most meekly with a Locke on his foot, & being at the place of his death, he refused the pardon of the Queen, which was offred him if he would recant. Which he said he would gladly accept : but soasmuch as it tended to plucke him from God, he would not receiue it vpon such condition. So after he had praied, he put off his clothes to his shirt, & being fastned to the post, by reason the fire was vnskillfully made, he suffered with great patience grievous torment. So that when he had a long time bin tormented in the fire without mouing, hauing his flesh so boyled and puffed vp, that it couered the chaine wherewith he was fastned: hee therefore was supposed to be dead. Notwithstanding sodainly he spread abroad his armes, saying : Father of heauen haue mercy on me: & so yelded. Upon this y<sup>e</sup> people said, he was a marty<sup>r</sup>. And the Bish. to quiet them, shortly after made a sermon, affirming that

George Marsh  
of great pati-  
ence.

## the Acts and Monuments. 149 *2. Mary.*

that he was an Heretike, &c. and a firebrand in hell. Whom in recompence not long after, the hand of God did so strike, that hee dyed (as it was thought) burned of an Harlotte. This Partir did wyte diuers and sundrie booke out of prison.

The xxij. of Aprill, William Flower, sometime a Monk of Ely, and a Priest, but after ward being married, liued by teaching of childzen, was put to death for the testimony of the trueth, and had his hand first stricken of, for striking a Priest saying masse. Comming from Lambeth (where he dwelt) about tenne or eleuen of the clocke in the forenoone, into Saint Margarets Church at Westminster: where he finding and seeing a priest, called Iohn Cheltam, ministring the Sacrament of the Altar to the people, therewith being offended in his conscience, did strike and wounde him vpon the head, and also vpon the arme and hande with his wood-knife: the Priest hauing the same time in his hand a Chalice, with certaine consecrated hostes therein, which were sprinkled with the blood of the same Priest. Which acte he him selfe after confessed to haue bene euil done, and therefore would submit himselfe to the punishment: but as concerning his beleefe in the Sacrament, he would not submit himselfe to the Popish administration.

W. Flower  
woundeth a  
priest at masse.

Upon this acte William Flower being first apprehended, was laid in the Gatehouse at Westminster, where he had giuen two groates before, the same day to one: saying, hee would shortly come to him with as many Irons as he could beare. After ward he was conuented before Boner his Ordinarie, the xix. of Aprill 1555. Where (after the Bishop had swozne him vpon a booke, according to his ordinarie maner) he ministred Articles vnto him, and laboured at three seuerall appearances, to reduce Flower to his superstition, from the trueth of the Gospell. To whom when Flower answered: do what you will, I am at a poynt, for the heauens shall assoone fall, as I wil forsake mine opinion, &c. The Bishop

called



called for depositions of certaine witnesses, and pronounced sentence against him.

Upon the xxiij. day of April he was brought to the place of Martirdome, which was in Saint Margarets Church-arde at Westminster, where the fact was committed. And there comming to the stake whereat he shoulde bee burned, first he maketh his prayer vnto God, with a confession of the Christian faith. At the striking off of his hand he did not once shrink, but once he stirred a little his shoulders. And thus fire was set vnto him, who burning there, cried with a loud voice three times: Oh Sonne of God, haue mercy vpon me. And when his voice fayled, he held by his armes, till he died, being stricken downe for wante of fire sufficient, (where his nether partes were burned) yet he being in the fire, his tongue moued in his head.

The ij. of May, a letter was sent to George Colt, and T. Daniel, to make search for, and to apprehend I. Bernard and I. Welch, who vled to repaire to Subburie: and carrying about with them the bones of Pigot that was burned, shewed them to the people, perswading them to be constant in his religion. This day St. Aps was committed to little ease in the Tower, there to remaine two or three dayes, vntill further examination.

The xij. day, Master T. Rosse Preacher, was by the Counsels letters, deliuered from the Tower, to the Sheriffe of Norfolk, to be deliuered to the B. of Norwich, to reduce him to recant, or to procede against him according to law.

The xviij. day a letter was sent to the L. Treasorer, signifying what the Lords had done for Rosse, and that order should be geuen according to his Lordships request, for letters to the Bishops. And as for Aps (whom the Lieftenant of the Tower reported to be mad) his L. perceiuing the same to be true, should commit him to Bedlem, and there to remayne vntill their further order.

The xxij. a letter was sent to the L. Treasorer, to con-  
ferre

fer with the B. of London, and the Justices of peace in that Countie where they were to be executed, that were already condemned for religion, and upon agreement of places, to give order for their execution accordingly.

The 28. a letter was sent to the L. Treasuroz, to cause speedy preparation to be made of such money, as was appointed for such persons as should carry the joyfull tidings of *Queene Maries* good deliuerance of child. *joyfull deliuerance of child.*

The 29. day was a letter directed to sir Frauncis Inglesfield, to make search for one Iohn D. at London, and to apprehend him, and send him to the Counsell, and to make search for such papers and bookes as might touch the same D. or one Bengier.

Upon the 30. day of May suffered together in Smithfield Iohn Cardmaker otherwise called Taylor, prebendarie of the Church of Wells, and Iohn Warne upholster, of the parish of Saint Iohn in Malbroke. Cardmaker was an obseruant frier, afterward a married minister, and in King Edwardes daies appoynted to be reader in Paules. Where the Papistes were so much græued at him for his doctrine, that in his reading they cut & mangled his gownes with their knives. He being apprehended in the beginning of *Queene Maries* daies, with Maister Barlow bishop of Bath was brought to London and layed in the Fleet: King Edwards lawes yet being in force till the Parliament ended, which deliuered the Bishops authoritie, and power over the professors of the Gospell. At which time these two were both brought before Winchester & other commissioners, who answered in such sort vnto the, that Winchester with his fellow commissioners allowed them for catholicke, glad to haue a forged example of a shrinking brother: which also they objected against others, commending the sobernesse of them twaine. This notwithstanding, Barnard was led againe to the Fleet. From whence he afterward being deliuered, did by exile constantly beare witnesse to the truth.



Cardmaker was conveyed to the Counter in Bredstræte, the Bishop of London procuring it to be published, that he should shortly be delivered, after that he had subscribed to Transubstantiation, and certaine other Articles.

To the same prison where Cardmaker was, Laurence Saunders was brought, after sentence of death was given against him, & they had great comfort one of another. After whose departure Cardmaker remained alone, bayted of the Papistes. Against whom Doctor Martine took upon him to be a chiefe dower by writing, whome Cardmaker did substantially confute. When the Bishop perceiued no hope to peruert these constant seruants of God, he pronounced sentence against them. And upon the xxx. day of Maie, Iohn Cardmaker with Iohn Warne were brought by the Shiriffes to y place where they should suffer. Who being come to the stake; firste the Shiriffes called Cardmaker aside, and talked with him secretly, so long that in the meane time Warne had made his prayers, was chayned to the stake, and had rede sette aboute him, so that nothing wanted but firing; but stil abode Cardmaker with the Shiriffes. The people which befoze had heard that Cardmaker would recant, and beholding this manner of doing, were in a merueylous dumpe and sadnes, thinking in dede that Cardmaker would now recant at the burning of Warne. At length Cardmaker departed from the Shiriffes & came towarde the stake, and in his garments, as he was kneeling downe made a long prayer in silence to himselfe, yet the people confirmed themselues in their fantasie of his recanting, seeing him in his garmentes praying secretly and no resemblance of any burning.

His prayers being ended, he rose up, put of his clothes vnto his shirte, went with bolde courage to the stake and kissed it sweetely, he took Warne by the hand, and comforted him hartely, and so also gaue himselfe to be bound to the stake most gladly.

Cardmaker &  
Warne mar.  
tyrs.

The

The people seeing this so sodainly done, contrary to their fearful expectation, as men deliuered out of great doubt: cried out for ioy (with so great a shoute as hath not lightly bin heard a greater) saying, God be praised: the Lorde streng-  
 then the Cardmaker, the Lord Jesus receiue thy spirit: and this continued till the executioner put fire to them. Which being done, they both passed through the fire to their eternal rest.

The people encourage Cardmaker at his death.

The twelfth day a letter was sent to the Lord Treasurer, to cause writtes to bee made to the Sheriffe of Sussex, for the burning and executing of Dericke a Buzer at Lewes, and other two: one in Stainings, and the other at Chichester.

The 23. of June, a letter was sent to Boner to examine a report, given to the Councel, of 4. parishes within the Shire of Essex, that should still vse the English seruice: and to punish the offenders, if any such were.

With maister Cardmaker & Iohn Warne, upon the same day, and in the same company, and for the same cause were also condemned Iohn Ardeley and Iohn Simson, which was the 25. of May. They were both husbandmen in the parish of Wigbozow in Essex, and almost both of one age, saue that Simson was of the age of 34. and the other of 30. Iohn Ardley being urged by the B. to recant, saide boldly vnto the B. with many other wordes of like constancie: If euery haire of my head were a man, I would suffer death in the faith that I am now in. So the 25. of May, they both receiued sentence of condemnation, and were both in one day put to death in Essex, the 10. of June, Iohn Simson at Notchford, and Iohn Ardley at Rayley: which they patiently endured for Christes sake.

Valiant martyr Iohn Ardley

Iohn Simson martyr.

About the same time one Iohn Tooly was executed as a felon, for rayling on a Spaniard at S. Iames. And at the gallowes hee defied the Pope and his indulgences: and saide, hee trusted onely on the merits of Christ: with other wordes.

Iohn Tooly.



words against the Pope. For which, after he had bene buried, the mitered prelates caused him to be taken up out of his graue (after they had excommunicated him for want of appearance) and committed him to the Sheriffe of London to be burned the 4. of June.

Thomas Hawks was one of the 6. men condemned in one day of Boner, the 9 of February: and put to death the tenth of June. Hee was borne in Essex, and by profession a Courtier, and seruant to the Earle of Orford, till God tooke King Edward out of this world. He had borne to him a sonne, whose baptisme he deferred to the thirde weeke, for that he would not haue him baptised after the Papistickall manner. For which cause, the aduersaries laid hands on him, and brought him to the Earle of Orford. The Earle sendeth him vp to London, with letters to Boner. With whom Boner after much communication, and conference of his Chaplens with maister Hawkes, hee remained at Fulham: and the 15. the next day departed to London, and came home againe at night.

Upon the munday morning very early, the 15. called for him agayne: and there Harpesfield Archdeacon of London, reasoned with maister Hawkes touching Baptisme, and the masse &c. But Hawkes remainned constant, & withstood him with mightie power of the Scriptures: as also the 15. himselfe. Fecknam and Chadsey, at foure sundrie times after.

The first day of Iuly, the 15. did call him himselfe from the Porters lodge, and commanded him to prepare himselfe to prison: and so was hee sent to bee kept close prisoner in the gate house, where he remainned thirtene daies: and then sent Boner two men to know how he did, and whether hee were the same man. To whom he answered constantly for the trueth. After which answer, he heard no more of the bishop, till the 3. of September: on which day he was priuately examined againe of Boner, and would haue had his

his hand to a bill of articles : to whom when Hawkes had said; it should neither come into his hand, hart nor minde, the bishop wrapt it vp and put it into his bosome, and in a great anger went his way, and tooke his horse and rode on visitation into Essex, and Hawkes went to prison againe.

After these priuate conferences, perswasions, and long debatings, M. Hawkes was cited to appeare in the B. consisto-rie the viij. of February: & againe the ix. Where being exhort- ed by the B. with many faire wordes, to returne againe to the bosome of the mother Church: after that hee had said to the Bishop: no my Lord, that will I not, for if I had an hundred bodies, I would suffer them all to be torne in pieces rather then I will abiure or recant: at the last, Bon- ner readeth the sentence of death vpon him: and so was hee dis- missed to prison againe, till the 10. of June. Then was he committed to the handes of the Lord Riche: who being as- sisted, had him into Essex to suffer martyrdom at Corhall. Certain of his friendes praied him to giue the a signe, whe- ther the payne of burning was so great, that a man might not there keepe his patience in the fire, which thing hee promised them to doe. That if the payne were toller- able, then hee would lift vp his handes aboue his head towards heauen before hee gaue vp the Ghost. Which thing hee performed vnto them. For after he had conti- nued a long time in the fire, and when his speech was taken away by the violence of the flame, his skinne also drawen together, and his fingers consumed with the fire; that no w all men thought certaine- ly that hee had bene gone: then suddenly he reached vp both his handes, (burning on a light fire) ouer his head to the liuing God, and so with great reioysing (as it seemed) did strike or clappe them three seue- rall times together. At which sight the people gaue a mar- ueylous shoute. And so the blessed Martyr straight way sin- king down into the fire, gaue vp the ghost. He wrote diuers comfortable Epistles.

Hawkes geueth  
a signe to his  
friendes.

Hawkes wrote  
diuers comfort-  
able epistles.



The xxvj. of Aprill Thomas Wattes of Wyllirica in Essex a linen draper was apprehended and brought before the Lord Rich and other Commissioners at Chelmsford, who after short communication had with him, sent him up to Borer, who after foure appearances and much labouring of him to recant, in the end pronounced sentence agaynst him, and deliuered him to the Sherriffes of London: by whom he was sent to Newgate, where he remained till the ninth of June: or as some record, till the xvj. of Maie. At which time he was carried to Chelmsford, and there was brought to Scots house, keeping an In, where they were at meat with Hawkes & the rest that came downe, to their burning. They prayed together both before and after their meate. Wats went and prayed priuatly to himselfe, and after ward came to his wife and sixe children, being there (two of which company offered to burne with him,) and comforted him: and when he had kissed them all, was carried to the fire. Where he hauing kissed the stake said vnto my Lord Rich: beware my Lord, beware, for you do agaynst your conscience, &c. And so patiently he ended in the Lords quarrell.

Tho. Wats  
martyr.

Queen Mary  
proued not  
with child.

In the beginning of this moneth of June, the time was thought to be nigh of Quene Maries trauaile: but their expectation was deceiued, and the Prelates and their fauourers confounded: so that they dealt with one Isabell Mault dwelling in Aldersgate streete in Horne Alley, to helpe the matter. Who before witnesses made this declaration: that she being deliuered of a man childe, vpon Whitsunday in the morning, the xi of June, there came to her the L. North and another Lord, to her vnknown, dwelling about Olde Fishstreete. Who demaunded of her, if she would part from her childe, and would sweare that she neuer had, nor knew any such childe. Which if she would, her sonne should (they said) be wel prouided for, and she should take no care for it. With many faire offers, if she would parte with her child.

After that came other women also, of whom, one (she said) should

# the Acts and Monuments. 157 *Q. Marie.*

Should haue bene the Roker: but she would not part with her Sonne, who was at the writing of this History alieue, of the age of xij. yerer and upward, and called Timothie Mault.

*T. Maule  
Should haue bin  
Queene Ma-  
ries child.*

About this time came out a Booke called a Caueat for England, giuing warning to Englishmen of the practises of the Spaniardes, and restoring of Abbey lands. Whereupon, came forth a strait Proclamation against any booke of writing, that should empaire the Popes dignitie: whereby great peril grew vnto diuers people.

*A Caueat for  
England.*

With Thomas Haukes were sent downe three other to be burned for the testimonie of the trueth. Nicholas Chamberlaine at Colchester, the xiiij. of June. Thomas Sommer at Maningtree, the xv. of June. William Bamforde, alias Butler, at Norwich, the same xv. of the Moneth of June. All which men patiently and constantly endured the torment for his names sake.

*Nicholas Chā-  
berlaine.  
Th. Sommer.  
W. Bamford.*

Within iij. dayes after that Master Bradforde had saued M. Bourne, who preached a seditious Sermon at Paules Crosse, he was sent for to the Tower, where the Quæne was then, to appeare there before the Counsell. Where he was charged with the acte of sauing Bourne, which act they called seditious: and also objected against him for preaching: and so by them he was committed, first to the Tower, and after wardes to the Kinges Bench: and after his condemnation, to the Counter. He was a man of singular pietie, and great learning, and a speciall patterne of all vertue, where he became.

Bishoppe Farrar being in the Kinges Bench, after much labouring with, had promised the Papistes to receiue the Sacrament of the Altar with them at Easter in one kinde. Then it happened (by Gods prouidence) on Easter euen, the day before he should do it, that M. Bradforde was brought to the Kinges Bench, prisoner. Where he reclaimed M. Farrar, that he did not satisfie the Papistes in receiuing, as hee had purpo-



Bradford re-  
toyceeth at the  
newes of his  
Partirdome.

purposed. When the Keepers wife had brought him worde he should on the morow be had to newgate, and so to be burned, he put off his cap, and lifted vp his eyes to heauen, and sayde: I thanke God for it, for I haue looked for the same a long time, and therefore it commeth now vnto me not so dainely, but as a thing wayted for euery day, and euery hower: and the Lorde make me worthe thereof. And so (thanking her) he departed vp into his Chamber, and went secretelie him selfe, and prayed a long time aboue: and spent the euening in prayer, and other good exercises with his friendes.

The time they carried him to Newgate, was about xi. or xij. of the clocke in the night, for feare of the people. And the next morning at nine of the clock, he was brought into Smithfield: whither (as he went) there came to him a brother in law of his, called R. Beswicke, and took M. Bradford by the hand. Which when Woodrooffe (being Sheriffe) did behold, he came and brake M. Beswicks head, that the bloud ranne about his shoulders. Being come to the place of execution, hee fell flatte to the ground, secretly making his prayers to almightie God. Then rising vp againe, and putting off his clothes vnto his shirte, he went to the stake, and (holding vp his handes, and casting his countenance to heauen) said thus: O Englande, Englande. repent thee of thy sinnes; beware of Idolatrie; beware of false Chriſtes; take heede they doe not deceiue you. With which words the Sheriffe was greatly offended. So (hauing comforted I. Leafe, that suffered at the same Stake with him) embracing the Keeses, he sayd thus: Straight is the way, and narrowe is the Gate that leadeth to eternall saluation, and fewe there be that finde it. And so constantly he ended this most full life.

M. Bradfords  
words at the  
Stake.

Hee remayned in the Tower of London (before his remoouing to other Prisons) from the Moneth of August, in the yere of our Lorde, one thousand five hundred fiftie three, to

to the 22. of January Anno 1555. vpon which day he was called out to examination befoze Stephen Gardiner and other conunissioners: befoze whom he appeared thre times, and had great reasoning touching the reall p[re]sence with him, with Boner, & Worcester: and at the last was condemned by Winchester, the last of Januarie. Which sentence beyng pronounced, he fell downe on his knees, and hartily thanked God, that he counted him wo:thie to suffer for his sake.

After condemnation diuerse conferred with him, as Boner, Willerton, Creswell, Harding, Harpsfelde, and other mo: as Docto: Heath archbishop of Dorke, Day Bishoppe of Chichester, Alphonso the Kinges confessor, and another Spanish Frier: Docto: Weston, Docto: Pendleton &c.

With maister Bradford was burned one Iohn Leafe, an apprentice, of the age of nineteen yeres. Who when two billes were sent vnto him into the Counter: the one containing a recantation, and the other his confession, to know to which of them he woulde put his hand to. First hearing the byll of recantation read vnto him, (because hee coulde not reade nor write himselfe,) that hee refused: and when the other was read vnto him, which he well liked of: instead of a penne, he tooke a pinne, and so pricking his hand, sprinkled the bloud vpon the same bill: willing the Reader thereof to shew the W. that he had sealed the same with his bloud already. And so being condemned, he suffered patiently with M. Bradford.

Iohn Leafe 19. yere old, burned with Bradford.

Iohn Leafe, a notable young man, a martir.

Within halfe a yere after, God did so strike the forenamed therise, Master Woodrooffe, which so cruelly handled M. Bradforde, that his right side being stricken with a Gods indgepalsey, hee so remayned till his dying day, eyght yeres together.

Master Bradford wrote a whole volume of Letters, to sundrie persons, out of prison. And greatly strengthened, and

Bradfordes Letters.



and comforted many: to the Citie of London, to Cambridge into Lankeshire, and Cheshire, to the towne of Walden, with a nūber other to priuate persons. The next day after M. Bradford & Iohn Leafe did suffer in Smithfeld, Willia Munge prest died in pꝛyson at Maidstone, being there in bondes for religion, & like to haue suffered if he had liued.

The dead body  
summoned to  
appeare to an-  
swere.

Upon the ij. of Iulie Anno 1555. died one Iames Treuifam in the parish of S. Margaret in Lothberie, and was bozne vpon a table without coffin or any thing else, into More-feld and there buried. The same night the body was cast vpon aboue the ground, and his shæte taken from him, and he left naked. After this, the owner of the field seeing him, buried him again. And a fortnight after, the sumner came to his graue, and summoned him to appeare at Paules befoze his ordinarie, to answere such thinge as should be laide against him.

Four mar-  
tyrs in Can-  
terbury.

The 13. of Iuly, Iohn Bland parson of Adestham in Kent, I. Frankesh, Nicholas Sheterden, and Humfrey Middleton were all foure burned together at Canterbury for one cause: whereof Frankesh and Bland were ministers and preachers. He was twise befoze put in pꝛyson for the Gospell, and by suite of friends deliuered: but because he coulde not keepe silence in his liberty, but preach vnto the people, he was the third time impꝛisoned.

The xij. or xiiij. of Februarie, he was sent to Canterburie gaole, where he lay x. weekes, and then was bayled, and bound to appeare at the next Sessions at Canterburie. But the matter being exhibited to the Spirituall Court, there it was heard. So that the xvij. of May he was examined by Harpsfelder: and againe the xxi. And from them tossed to the Sessions, at Grenewich, the xvij. and xix. of Februarie. And after much reasoning with the Commissarie, and other of the Spirituall Court, he was condemned the xxv. day of Iune, by the S. of Douer, R. Thornton, sometimes a Doctor, assisted by the Commissarie, Robert Cellius, and the arch-

archdeacon Nicholas Harpsfield. The same day were the rest afore named condemned, and suffered ioyfully together at Canturburie, the xij. of July, at two stakes, al in one fire.

The same moneth of July, next after the suffering of the Kentishmen aboue named, Nicholas Hall bricklayer, and Christopher Wade of Dartford suffered: & were condemned by Maurice B. of Rochester, about y<sup>e</sup> last day of the moneth of June. Nicholas Hall was burned at Rochester, about the xij. of July. In which moneth of July thre other moze were condēned by Maurice: whose names were Ioane Breach widow, Iohn Horpoll of Rochester, and Margerie Polley.

Nicholas Hall,  
Christopher  
Wade martyrs

Christopher Wade of Dartford in the Countie of Kent linnen draper, was appointed to be burned at Dartford. About x. of the clocke, the Shirisfe bringeth Wade pinioned, and by him one Margerie Polley of Tunbridge both singing a Psalm. Which Margerie, so soone as she spied a great multitude gathered about the place where she should suffer, wayting her comming, she said vnto Wade very lowde and cherefully: you may reioyce Wade, to see such a company gathered to celebrate your mariage this day. Wade coming to the stake tooke it in his armes embracing it, & kissed it: and being settled thereto, his handes and eies lift vp to heauen: He spake with a cherefull and lowde voice, the last verse of the 86. psalme: Shew some good tokē vpon me O Lord, that they which hate me, may see it. and be ashamed, because thou Lord hast helped me, & comforted me. Nere vnto the stake approached a Frier intēding some matter, while Wade was a praying. Whom when he spied, he cried earnestly to the people to beware of the doctrine of the whoze of Babylon: with such vehemencie, that the Frier withdrew himselfe without speaking any word: The reeds being set about him he pulled & embraced them in his armes, alwaies with his hands making a hole against his face, that his voice might be heard: which they perceiuing that were his tormentors, alwaies cast saggots at y<sup>e</sup> same hole. Which he notwithstanding

Margerie Pol-  
ley comforteth  
Wade.

Wades prayer.

L L.

ding



ding stit (as he could) put off, his face being hurt with y<sup>e</sup> end of a faggot cast thereat. When fire being put to him, he cried vnto God often: Lord Iesus receiue my soule. And beyng dead and altogether rosted, his handes were held ouer his head, as though he had bene staied with a prop.

Dyrick Caruer

John Lander.

The 22. of July was burned at Lewes within y<sup>e</sup> countie of Sussex, one Dyrick Caruer W<sup>re</sup>rebyrwer, in the parish of W<sup>re</sup>ight-hamsted in the same countie: & the next day was also burned at Steining, Iohn Lander late of Godstone, in the county of Surrie. Which two mē (with others) about y<sup>e</sup> end of the moneth of October were apprehended by Edw. Gage gentleman, as they were at praier in the house of Dyrick, & by him were sent vp to London to y<sup>e</sup> Counsell: who after examination sent them to Newgate, there to attend the leisure of Boner. From whence they were brought the vij. of June next after, into the W. chamber in his house at London. Where being examined & earnestly perswaded with, and no hope to peruert thē: after diuerse examinations they were condemned the 7. of June, of y<sup>e</sup> W. in his cōsistorie at Paules, & afterwards were conueyed to the places afoze mentioned: where they gaue their liues chērfully and gladly for the testimonie of y<sup>e</sup> truth. Dyrick was a man blessed with tēporall riches, which notwithstanding were no clog to him during his imprisonment: although he was well stricken in yēeres, & as it were past y<sup>e</sup> time of learning, yet he so spent his time, that being at his first apprehensio vtterly ignozāt of any letter of y<sup>e</sup> booke: yet could he before his death read any printed English.

Dyrick Car.  
uers words at  
the stake.

In his praier at the stake he vttered these wordes: oh Lord my God thou hast w<sup>re</sup>ittē: he that will not forsake wife, childre, house, and all that euer he hath, & take vp thy crosse & follow thee is not woorthy of thee: but thou Lord knowest, that I haue forsaken all to come vnto thee: Lord haue mercy vpon me, for vnto thee I commend my spirit, & my soule doth reioyce in thee. These wordes were the last that he spake, till the fire was put vnto him. And after the fire came to him: he

cried

# the Acts and Monuments. 163 2. Mary.

cried: Lord haue mercy vpon me: and so died.

At Chichester about the same moneth, was burned one Tho. Iuelson.  
Tho. Iuelson of Godstone, in the county of Surrey Carpenter: after perswasion in vaine to recant. When he had said: if there came an Angel from heauen to teach him another doctrine, then that which he was now in, he would not beleene him, he was condemned, & committed to the secular power.

In y<sup>e</sup> latter end of this month of July, Ioh. Aleworth died in prison at Keding, being there in bonds for y<sup>e</sup> testimony of Ioh. Aleworth.  
Jesu. About y<sup>e</sup> end of July, James Abbes was brought before y<sup>e</sup> B. of Norwich, D. Hopton: to whō through his threathnings in y<sup>e</sup> end James yelded. and now whē he was dismissed, & shold go frō the B. he calling him again, gaue him a piece of money either xx. or xl d: which whē James had receiued & was gone frō y<sup>e</sup> B: his conscience began to rob, & immediatly to accuse his fact. In which cōbate with himself, (being piteously vexed) he went immediatly to y<sup>e</sup> B. again, & there threiw him his money, & said: it repented him that euer he gaue his consent to perswasions: & that he gaue his consent in taking money. Whē no perswasions could auaille with him, he was condemned to the fire: which he endured patiently for the name of Christ, the 2. of August An. 1555. in the towne of Berry.

Upon the 5. of July, Ioh. Denley gent. Ioh. Newman, and Patrick Packingā were condemned in the consistory of Pauls to be burned for the testimony of Jesus. The two first were met on the way by Edmond Tyrrel Esquier: a most barbarous persecutor in those dates, comming from the burning of certain godly martirs: & vpon suspicion he sent thē to Boner: who after much trial and perswasion, were condemned for the cause of Christ, and after ward suffered for the same. Iohn Denley.  
Ioh. Newman.  
Patrick Packingam.  
D. Denley at Warbidge the 8. of August, beeing set in the fire, with the burning flame about him, sang in it a Psalm. Which D. Story being present hearing, commanded one of the tormentors to hurle a sagot at him: which was done, so that y<sup>e</sup> blood rā down vpo his face: wherat he ceased singing a while,



The martyrs  
singeth in the  
fire.

and clapped his handes on his face: and anon, putting his hands abroad, sang againe. At the last he yelded his soule into the hands of his redeemer. Story in the meane while saying, that he that flogge the fagot, marred a good old song. Not long after, suffered Patrick Packingam in the same towne, About the 28. of the same moneth, John Newman Pewterer dwelling at Maidstone in Kent, was burned the last of August at Saffron Walden in Essex.

Rich. Hooke.

About the same time, Richard Hooke gaue his life for the same cause at Chichester.

1555.

Six godly  
martyrs in  
Canterbury.

The same yere 1555, about the latter end of August suffered, 6. godly martyrs together in Canterbury, for the testimony of Jesus: being condemned by the bloody Suffragan, M. Collins & Faucet. Their names were Willia Coker, Willia Hopper, Henry Laurence, Richard Collier, Rich. Wright, William Stere. Coker had giuen him respite of 6. daies, but refused them, & so was condemned. The xi. of July, Hopper seemed at first to graunt unto the, but repeted: & was afterward condemned. The 16. of July, Laurence being required to set to his hand to the bill of his answeres, wrote these wordes: You are all of Antichrist, and him foll. And there they staied him, and would not suffer him to proceed: and wrote not follow. So the second of August they read sentence against him. Collier of Ashford was condemned the 16. of August.

After sentence giuen against him, he sang a psalm: & priest crying that he was out of his wits. The same day Wright and Stere were condemned, and the day aforesaid, they constantly suffered for the testimony of Christ.

After the burning of these 6. aboue named, next followed the persecution of ten other seruants of God: Elizabeth Warne, George Tankerfield, Robert Smith, Stephen Hardwood, Thomas Fust, William Hall, Tho. Lewes, George King, Iohn Wade, Ioane Lailshford.

Eliz. Warne.

Elizabeth Warne in the moneth of August, was burned at Stratford bow: she was widow, & late wife of Ioh. Warne  
Uphol-

Upholster and Martyr, who also was burned in the ende of the Moneth of May last past. She had bene apprehended amongst others the first day of Januarie, in a house in Botolph Churchyarde in London, as they were gathered together in prayer: and at that present was caried to the counter, where she lay a prisoner til the xi. of June. At which time she was brought into Newgate, and remayned there til the ij. of Julie. Then she was sent by the Commissioners to Boner: who the vi. day of the same Moneth, caused her with diuers others to be brought befoze him to his Pallace. Where, after diuers verations, and allurements to forsake Christ, after she had said to them: (threatning her) do what you will, for if Christ were in an erroze, the am I in an erroze, shee was indged to die. The cheefe procuroze of her death was D. Storie, being (as is thought) of some alliance to her, or her late husband. G. Tankerfield of London Coker, bozne in the city of Worcester, about the age of xxviij. or xxviij. yeares, was in king Ed. dayes a papist, til D. Marie came in. In whose dayes, (perceiuing the great crueltie that was vsed) he beganne to doubt, and fel to prayer, and reading of the word, which God did so blesse, that he grewe in knowledge: which so kindled him with zeale, that he became an exhorter of others. At the last he was found out, and while he went into the Temple fieldes to refresh himselfe, hauing bene sick befoze, Bearde commeth home to his house, and enquired for him: pretending to his wife, that he came to haue him dzesse a banket at the L. Pagets. She thinking no lesse, went and tolde her husband: who when he heard it, said: a banket woman: in dede it is such a banket as wil not be pleasant to the flesh. But Gods will be done. And when he came home, he sawe who it was. And so Tankerfield was deliuered to the Constable, and brought to Newgate about the last of Februarie, 1555. by the said Beard, yeoman of the Gard, and S. Ponder, peunter, Constable of S. Dunstons in the west. He was sent in by sir R. Cholmley knight, & D. Man, a bloudy persecuter.

George Tankerfield,



A pretty saying  
of the martyr.

And being brought before Boner, & constantly maintayning the trueth, was by him condemned: and suffered at S. Albōs the xxvi. day of August, for the testimonie of the trueth. Going down to suffer, at the signe of the crossekeyes where hēe immed, he desired the hōste y he might haue a good fire: which was made according as he required. Then he (sitting on a fourme before the fire) put off his shoes and hose, & stretched out his leg to the flame: and when it had touched his softe, he quickly withdrew it, shewing how the flesh perswaded him one way, and the spirit another. After dinner y therise came to him, to cary him to the place of executiō. Who considering the shortnes of time, his saying was, that although the day were neuer so long, yet at the last it ringeth to euensong &c.

About ij. of the clocke he was brought to the place called Romeland, a grēne nere the west end of the abbey church. After he had prayed at the stake, he said w a chēerfull voice, that although he had a sharp dinner, yet he hoped to haue a ioyful supper in heauen. While y reeds were set about him, a priest came to perswade him to belēue in the sacrament. But Tankerfield cried vehemētly, I defy the whoze of Babilon, sie on the abhominable idol. Whereat the maiōr was soze offended, and said: though he had but one lode of sagots in the world, he would geue them to the burning of him.

The patience  
of the martyrs  
caused the peo-  
ple to say they  
had the deuill.

There was a certaine knight by, that went vnto Tākerfelde, and toke him by the hand, and said: god bzoother be strong in Christ. This he spake softly: and Tankerfield said, Oh sir, I thanke you, I am so I thank God. Fire being put to him, he embraced the flame, and bathed his hands therin, and so gaue vp his soule into the handes of Christ. Whose patience was such, that certaine superstitious olde women did say the deuill was in him, and in all such Heretikes, and therefore they could not almost feele any payne.

Robert Smith.

Robert Smith was brought to Pelwgate the fifth of November, in the first or second yere of the R. by I. Mathew, yoman of the gard, & by the commandement of the Counsell.

First

## the Acts and Monuments. 167 *2. Mary.*

First he was seruant to sir Th. Smith prouost of Eaton, frō whence he was preferred to a clerkship of r. & in Eaton. Hee was much confirmed in the truth, by the preachings & readings of one M. Turner of Windsor and others: Wherefore at the coming in of Mary he was depriued of his clerkship, and not long after their examinations, wherein boldly and wisely he behaued himselfe in the cause of Christ, he was condemned in the consistorie the xij. of July, and from thence was had to Newgate, with other of the brethren. He wrote diuerse letters in prison to sundry friends. Hee suffered at Wimbidge the viij. of August. Being at y<sup>e</sup> stake he comforted the people, willing them to thinke well of his cause, and not to doubt but his body dying in that quarrell, should rise againe to life. And (said he) I doubt not but God will shewe you some token therof. At length he being well nigh halfe burnt and blacke with fire, clustered together as in a lump like a blacke cole, all men thinking him for dead, suddainly rose vp right before the people, lifting vp the stumps of his armes, and clapping the same together, and so hanging ouer the fire slept in the Lord.

*The martyr  
sheweth a signe.*

About this time died Stephen Harwood at Stratford, & Thomas Fust at Ware, both for the testimonie of Jesus.

*Stephen Har-  
wood.*

Also about the end of August William Haile was burned at Barnet, and constantly suffered for the truth.

*Thomas Fust.  
Willia<sup>m</sup> Haile,*

George King, Thomas Lewes, and Iohn Wade sickened in Lollardes tower, died, and were cast into the fieldes, and buried in the night by the brethren. So also William Andrew died in prison, who was brought to Newgate, Anno 1555, by Ihon Motham Costable of Paulden in Essex. The principall promoter of him was the Lord Rich.

The xxxj. of August suffered Robert Samuell preacher & minister at Barfold in Suffolke, his chiefe persecutor was M. Foster a iustice of Cobdock a litle from Ipswich: where he caused M. Samuell to be apprehended & put in the goale of Ipswich: frō whence being remoned to Norwich, he fell into



Robert Samuel.

the cruell hands of the bishop Doctor Hopton & Dunninges his chancellour: who first caused him to be chained bolt vpright to a great post: in such sort, that standing onely on tip-toe, hee was faine to stay by the whole waight of his bodie: besides he so pined him with hunger & thirst, his allowance being only two or thre mouthfuls of bread, and thre spoonfuls of water for his dayly sustenance, that his body was so drier by that he could not make one drop of urine to relieue his thirst. He had diuerse visions during the time of his imprisonment, which he for modesties sake concealed. Having this one he declared, that after he had bene pined in daies, he fell in a sleepe or slumber, & one clad all in white seemed to stand before him, which ministred vnto him comfort in these wordes: Samuel, Samuel, be of good cheere, and take a good hart vnto thee, for after this day shalt thou neuer hunger nor thirst. Which came so to passe accordingly. As hee came to the fire a certaine mayde came vnto him, and kissed him: her name was Rose Nottingham.

Samuell hath a vision.

Rose Nottingham.

W. Allen.

Next after the suffering of Robert Samuel about the beginning of September, was burned William Allen in Walsingham laboring man. At his suffering, such was his credite among the Iustices, by reason of his well tried conuersation among them, that he was suffered to go vntied to his suffering: and there with patience and constancie gaue witness to the truth by shedding of his blood.

Roger Coo.

The same yeere in the moneth of September, Roger Coo of Belford in Suffolke a sheareman, and an aged father, after sundry conflicts with his aduersaries was committed to the fire at Berford in the countie of Suffolke. Hee was condemned the xij. of August by the bishop of Norwich.

Tho. Cobbe.

With the aforesaid was also condemned Thomas Cobbe of Hauerhill butcher, and was burned in the towne of Berford in the moneth of September.

About the vij. of September, Robert Carmer of Wilt, Robert Streater of Wilt, Anthony Burward of Calte, George Brodbridge,

## the Acts and Monuments. 169 *Q. Mary.*

Brodbridge of Bromfield, James Tutley of Breckley were condemned by Thornton S. of Dover.

About the mids of Septemb, Thomas Hayword, & Iohn Gareway suffered at the towne of Lichfield, for the testimo-  
Th. Hayword.  
Ioh. Gareway.  
 nie of the trueth.

About this time, there was a godly gentleman, M. Iohn Glouer in the dioces of Lichfield and Couentry, whom the B. by his letters charged the maio<sup>r</sup> of Couentry to apprehend. But so soon as he had receiued the letters, he sent a priuie watchword to Iohn to escape and shift for himselfe: who with his brother William, was not so soon departed out of his house, but that yet in y<sup>e</sup> sight of them, the Sheriffe, and other searchers came in to take him. But when Iohn could not be found, one of the officers going into an upper chamber, found there Robert the other brother: a maister of art in Cambridge, lying sicke of a long disease: which was by him incontinent brought before the sheriffe, by whom he was committed to the gaole forthwith. Not being called to his answer, he was moued to enter in bonds, and so to be dismissed. But that he refused to doe, because they had nothing to lay to his charge. So he remained prisoner in Couentry the space of 10. or 11 Dates: being neuer called of the maisters to answer.

The 2 day after, the B. comming to Couentry, M. Warren came to the guildhall, & willed the chiefe gaoler to carrie him to the B. With whom after much disputation, when he could not agree: he was returned againe to the common gaole.

On the Friday morning, being the next day after, he with other brethren was carried to Lichfield, whither they came at 4 a clock: & were friendly entertained at the Sun. But the same night they were put in prison by Iephcot the Chancelors man: being destitute on the sodain of al necessaries. He put him into a prison (where he continued til he was conuened) a place next to y<sup>e</sup> dangeō, narrow of room, strong of building & very colde, with smal light: where he was allowed a buidell of straw in steed of a bed, without any thing els to ease him.



himself withal: & was allowed no help neither night nor day, nor company of any man, notwithstanding his great sickness. Within 2. daies after, the Chancellour, & one Temsey a prebendary, came to exhort him to conformity: to whom he gave none eare. He was also in the mean time of his imprisonment assailed by temptations of Satan: but God upheld his servant.

At the 15. first comming to Lichfield, after his imprisonment, he was called before him, none being present but his chaplains, and servants, saving an old priest: with whom he had reasoning of the church and of the sacrament, &c. and to the end he continued constant in the truth.

After that, he was condemned of the B. Austen Bernher, a minister reporteth of him, that for 3. or 4. daies before his death, his heart grew lumpish, so that he feared least y<sup>e</sup> Lord should not assist: though he had earnestly prayed for the same. This his temptation he signified to Austen his familiar friend: who exhorted him with patience to waite the Lordes leisure, and if consolation came, hee would shew some signe unto him thereof: whereby he might also witness the same: & so he departed. The next day when he came to y<sup>e</sup> sight of the Stake, sodainly he was so mightily replenished with heavenly comfort: that he cried out, clapping his hands to Austen, and saying in these words: Austen he is come, he is come, &c.

In the same fire was burned with him, Cornelius Bungey a Tapper of Couentry, and condemned by the B. of Couentry, and so they joyfully suffered together about the 20. of September.

John Glouer and William died after, and were prohibited to be buried. John a twelue moneth after, being condemned to be taken up, and cast over the wall, as Doct. Dracot gave sentence. The other was prohibited to be buried by one John Thirlme of Weme in Shropshire. Where hee died, and Barnard the Curate with him.

In the same dioces also, M. Edward Bourton, who required of his friends, that hee might not be buried after the popish

God sendeth  
the spirit of  
comfort.

Robert Glouer.  
Cornelius  
Bungey.

## the Acts and Monuments. 171 *Q. Mary.*

popish manner, was prohibited buriall, and was buried in his owne garden.

In the same countie of Salop, Olyuer Richardine of the parish of Whitchurch was burned in Hartford West, Sir Iohn Yong being Shriffe. Which seemeth to haue bene about the latter end of king Henry the eight.

Olyuer Richardine.

After the martyrdome of those aforesaid, followed next the condemnation of William Wolsey and Robert Pygot paynter, who were iudged and condemned at Ely by Iohn Fuller Chancellour, Docto<sup>r</sup> Shaxton his Suffragan, Robert Steward Deane of Ely, Iohn Chrystopher son Deane of Norwich, &c. Anno 1555. The eleuenth of October they were burned in Wisbich.

W. Wolsey.  
Robert Pygot.

Wolsey was a Constable at Welles, and was brought to death by one Richard Euerard Gentleman, a Justice of peace. He might haue departed if he list: being willed so to do by D. Fuller: but he said he would be deliuered by law, and no other wise.

Pygot being called at 5 sessions at Wisbich, would not absent himselfe, but appeared, & was with the other, carried to Ely to prisō: where they remained til they suffred. During which time, there came to the one Peter Valentius a French man, who had bin a remainer there about xx. yer es, & strengthened them in the faith. Shaxton had bene a professo<sup>r</sup>, and became a reuolt, and laboured with them, and said: god brethren remember your selues, and become new men: for I haue bene of this fond opinion, &c. To whome Wolsey answered. Ah, are you become a new man? wo be to thee thou wicked new man: God shall iustly iudge thee. In the ende, sentence was geuen against them, and they committed to the stake: where they did sing the 106. psalme, clapping (as it was thought) certaine new Testaments to their breasts, which were throwen into the fire to be burned with them.

The same yere, moneth, and day in the which the foresaide martyrs were burned at Ely, which was an. 1555 the

fix.



**Ridley.**

sixteenth of October, followed also at Oxford the slaughter of **Ridley B.** of London, and **Latimer B.** sometimes of Worcester. **Ridley** was sometimes maister of Penbroke hall in Cambridge: after ward was made Chaplen to king Henry the eight, and promoted by him to be bishop of Rochester: and from thence in king Edwards daies translated to London. He was replenished with singular vertues and great learning. He shewed great compassion on Boners mother in k. Edwards daies: whose sonne now full vncourtously requited him. He was first conuerted to the truth, by reading Bertrames booke of the Sacrament, whom also the conference with Peter Martyr & bishop Cranmer did much confirme. When Queene Marie came in first, he was committed to the tower, & from thence with the Archb. of Canterbury, and Latimer, to Oxford: and there inclosed in the common gaole of Bocardo. Where at length being disseuered from them, he was committed to custodie in the house of one Irish: where he remained till his martyrdome. Which was from the yere 1554. till 1555, the xvi. of October. He wrote diuers letters and sundry tractations in time of his captivity.

Sundry letters and tractations of Ridley.

**Latimer.**

Maister Latimer of the Uniuersity of Cambridge, was first a zealous Papist, and a railer against those that professed the Gospel, as he did plainly declare in his Oration against Philip Melancthon, when he proceeded Bachelour of Diuinitie. But especially he could not abide Maister Stafford, Diuinitie Reader there. But **Bilney** had compassion of his blinde zeale: and after a time came to Latimers studie, and desired him to heare him make his confession. In hearing whereof he was so touched, that thereupon he leste his Schole diuinitie, and grewe in further knowledge of the truth.

**Latimer** a zealous papist sometime, and conuerted by **Bilney**.

After he came to the knowledge of the truth he seruently embraced the same, and suffered with patience many conflicts therefore. He had especiall enemies in Cambridge, a black

black Frier, one Docto<sup>r</sup> Buckeman, Prouost of the house: and another Frier, an outlandish man, called Docto<sup>r</sup> Venetus, besides all the rabble of the Heades and Docto<sup>r</sup>s: as, Docto<sup>r</sup> Watson, Master of Christes Colledge, whose Scholer Latimer had bene befoze: D. Notaries, Master of Clare Hall: Docto<sup>r</sup> Philo, Master of Michael house: D. Medcalfe, Master of S. Johns: D. Bliche, of the kings hal: D. Bullock Master of the Duanes Colledge: Docto<sup>r</sup> Cliffe, of Clement house: Docto<sup>r</sup> Downes, of Iesus Colledge: D. Palmes, master of S. Nicholas Hostel, &c.

At the last came D. West, Bishop of Ely, who (preaching against Latimer at Barnewel Abbey) fo<sup>r</sup>bad him to preach any moze within the churches of the Uniuersitie. Notwithstanding, D. Barnes, Prior of the Augustine Friers, did licence Master Latimer to preach in his Church of the Augustine Friers: and he himselfe preached at the Church by, called Saint Edwardes: which was the first Sermon of the Gospel that D. Barnes preached, being vpon Christmaste euen, vpon a Sunday. Whereupon, Articles were gathered out against him by M. Tirrel, Fellow of the Kings Hall: and presented to the Cardinall. Notwithstanding the enemies that Latimer had in Cambridge, hee continued preaching there thre yeres, and kept conference with Master Bilney. So that the place where they vsed most to walke in y<sup>e</sup> fields, was commonly called the Heretikes hill.

After he had travelled in preaching thre yeres in Cambridge, at length he was called vp to y<sup>e</sup> Cardinall fo<sup>r</sup> heresie, & being contented to subscribe to such Articles as they propounded vnto him, was dismissed. After this, by the meanes

D. Buttes a fa-  
uourer of good  
men.

of Docto<sup>r</sup> Buttes, a great fauourer of good men, he was among the number of those that laboured in the Kings Supremacie, and went to the Court: where, after a space, hee obtained a Benefice in Wiltshire, in a towne called West-  
kington. So he left the Court, & there kept residence. There he also found enemies, as in the Uniuersitie, that p<sup>re</sup>sented ar-  
ticles



ticles against him. As, that he should preach against our La-  
die, Saintes, Auenaries, &c. His chiefe enemies (besides the  
Priestes of the Countrey) were Docto<sup>r</sup> Powel of Saleebu-  
rie: Docto<sup>r</sup> Wilton, sometime of Cambridge: Master Hub-  
berden: and Docto<sup>r</sup> Sherewood. By whose meanes he was  
cited vp to W. Warham, Archb. of Canterburie, and Iohn  
Stokesley B. of London an. 1531. the xxix. of Januarie: e-  
uery weeke for a space thise. Being called before them, in  
the end he was dismissed: on what condition it is vncertain.  
At length, through the procurement of M. Buttes, & Crom-  
well, he was aduanced by the king to be B. of Worcester.  
Who (when holy bread, and holy water should be ministred)  
caused these verses to be pronounced to the people in his dio-  
ces: Remember your promise in baptising; Christ his mer-  
cie and bloudshedding: By whose most holy sprinkling;  
Of all your sinnes you haue full pardoning. At the geuing  
of holy bread, these verses following. Of Christes body this  
is a token; which on the crosse for our sinnes was broken.  
Wherefore of your sinnes you must be forsakers: If of  
Christes death you wil be partakers.

Verses of Lati-  
mer at the gi-  
uing of holy  
bread and holie  
water.

In his Bishoprick also he suffered much trouble for wel  
doing, but the king greatly fauoured him. He continued in  
his bishoprick til the time of the vi. articles. At which time,  
of his own accord he resigned it. At which time also, Shaxto  
B. of Salisburie, resigned his bishoprick. So they kept silence  
til the time of R. Edward. And coming vp to London, for  
cure of a bruise, which he receiued by a fall from a Tree, hee  
was molested, and cast into the Tower, til the time of king  
Ed. In whose dayes he was set free, and preached againe,  
with great fruite and edification of the people. He being 67.  
yeres of age, preached euery Sunday twice for the most part:  
and both winter and summer, about ij. of the clock in y<sup>e</sup> mo-  
ning he would be at his booke most diligently. He euer af-  
firmed that the preaching of the Gospel would coste him his  
life: and perswaded himselfe that Winchester was kept in  
the

## the Acts and Monuments. 175 *Q. Mary.*

the Tower for the same purpose: as the Event did truly  
 prove. For after the death of *H. Edward* he was sent for by  
 a pursuivant: of whose coming he had intelligence by *John*  
*Careles*, & prepared himself before to go with him. The pur-  
 suivant when he had delivered his letters to him, departed,  
 affirming that he had commandement not to carrie for him,  
 whereby it should appeare they would haue had him fledde  
 the realme, but he cometh by to London, & passing through  
 Smithfield, (where merely hee said that Smithfield had  
 long groaned for him) was brought before the Counsel. Of  
 whom he was againe cast into the Tower, where he was  
 hardly used, yet bare it cherefully, for when the Lieutenants  
 man vpon a time came to him: the aged father kept without  
 fire in frosty weather, & welnigh sterued for cold, he merily  
 had the man tel his master, that if he did not looke the better  
 to him, perchance he would deceiue him. Which when the  
 Lieutenant heard, fearing he should make escape, chargeth  
 him with his words. *Pea M. Lieutenant*, saith he, so I saide:  
 for you looke I thinke that I should burne, but I am like here  
 to sterue for cold.

*Smithfield*  
 had long groa-  
 ned for *M. La-*  
*timer.*

*M. Latimer*  
 almost sterued  
 for cold in the  
 tower.

Thus passing a long time in the tower: from thence hee  
 was transported to Oxford with *Ridley* and *Cranmer* to di-  
 spute: as hath bene aforesaid. He wrote diuers and sundrie  
 letters. Among other enemies to *Latimer* at Oxford, there  
 was one *Hubberden*, who riding by a Church side, where  
 the youth of the Parishes were dauncing, came into the  
 Church, and caused the bell to be tolled, and there made to  
 the people a Sermon of dauncing. In which Sermon, hee  
 made the Doctors of the Church to answer to his call, and  
 to sing after his tune, for the probation of the Sacrament of  
 the Altar, against *Latimer*, *Frith*, &c. and all Heretikes. At  
 the last, as he had made them sing, so after he maketh them  
 daunce also. And first he calleth out *Christ* and his twelve  
 Apostles: then the ancient Doctors of the church, as in a  
 round ring, all to daunce together, with pipe by *Hubberde*.

*Latimers sun-*  
*drie letters.*

A Sermon of  
 piping and  
 dauncing.

*Powe*



Now daunce Christ, now daunce Peter, now Paule &c. And in conclusiō, such a dauncing kept Hubberdin, that the pulpet fell, and do wne falleth Hubberdine and brake his leg, and died not long after. The people refused to repaire the pulpet, saying: it was not for dauncers.

¶ Latimer to the king for restoring of the Scriptures.

¶ Latimer also wrote to king Henry the big. for the restoring of the free reading of holy Scriptures, which was inhibited. Anno 1531. and Anno 1546. For the which Letter, he received rather thanks then displeasure of the King: and not long after that, hee was advanced to be a Bishop.

¶ Latimers newyeeres gift to the king.

Amongst other memorable acts of Latimer, this was one worthy to be remembred: that being B. of Worcester, when others gaue newyeeres gifts of golde and silver &c. hee presented the king with a new Testament for a new yeers gift, and a napkin having this poesie about it. *Fonicatores & adulteros iudicabit Dominus.*

Anno 1555. In the month of October, Ridley & Latimer were both brought forth to their finall examination and execution: the Commissioners wherof, were maister White, Bishop of Lincolne, maister Brookes Bishop of Glocester, with others.

Ridley covered his head at the name of the Pope.

Upon the 20. of September was sent downe a commission to Drfozde from Cardinall Poole to the parties aforesaide, to procede against Ridley in iudgement, and Latimer, except they would recant. So the last of September, they were cited to appeare before the Lordes in the Divinitie Schoole at Drfozd, at big. of the clocke. Where first appeared Maister Ridley, and then Latimer. ¶ Ridley (while the Commission was read) standing bare before, when he heard the Popes holines named, and the Cardinal, put on his cap: and being thise admonished, would not (by putting it off) geue signe of reuerence vnto the Pope or his Legate. At the last, the Bishop of Lincolne commanded one of the Bedles to pluck his cap from his head. Maister Ridley bowing his

his head to the officer, gentlie permitted him to take away his cappe. After that Lincolne perswaded him with a long oration to recant: to which Rydley maketh answer, confuting the vsurped supzernacie of the Pope &c. In the ende they objected articles, whereto presently they required answer: but they said such as should not be pzeiudiciall to that he should say to morrow. So they toke his answeres, and appointed him againe the next morrow at eight of the clocke, willing the Maioz he should haue penne, yncke, and paper, &c. So dismissing Maister Rydley, they sent for maister Latimer. To whom after exhortation to recant, and other conference, they propounded the same articles to him which they propounded to maister Rydley. Whereto he answered presently, and was assigned to appeare on the morrow againe: which maister Latimer was loth to do willing them to make speed in that they would do. So y Maioz being charged with him, they brake vp for y day their sessiō.

The next day following, which was the first of October, maister Rydley appeared againe: and because he would not reuerence them, his cap was snatched hastily off his head.

After the articles were read, & he required to answer, maister Rydley toke a sheet of paper out of his bosome, and began to read that which he had writtē: but y B. of Lincolne commaunded y Beadle to take it from him. To whom Rydley sayd, why my Lord, wil you require my answer, and not suffer me to publish it. I beseech you, &c. so maister Rydley seeing no remedy deliuered it to an officer, that immediately deliuered it to the B. of Lincolne: who after he had secretly communicated it to other two Bishops, declared the sence, but would not reade it, saying, it contained words of blasphemie. Maister Rydley on the other syde would make no other answer then was contained in his writings: which being recorded by y register, the B. of Glocester fel to perswade maister Rydley to recant. To whō maister Ridley taking in hand to answer, the B. of Glocester interrupted

Ridley not suffered to make his answer.



Ridley and  
Latimer con-  
demned.

Ridley refu-  
seth his pardon.

him. The B. of Lincolne with his cap in his hand, desired him to returne to the vnitie of their Church: which intrratie, when he saw it moued not the constant seruant of God. He proceeded to sentence of condemnation against him, which being published, M. Ridley was committed to the maior, & M. Latimer called for: who also constantly standing to the defence of the truth, receiued sentence of condemnation, and was committed to the maior, and continued in durance till the 16. day of October.

Upon the fiftenth day of October, the B. of Gloucester D. Brookes, and the Vicechancelour of Oxford, D. Marshall came to maister Irishes house, then maior of Oxford, where M. Ridley lay, and offered him the Quenes pardon, if hee would recant. Which he refusing to do, they proceeded to disgrace him, & would haue had him put on the surplice himself, but he would not: and while he spake against that Romish apparel (as he called it,) one Edridge the reader of the græke lecture, gaue counsel he should be gagged. Neither would M. Ridley hold the chalice in his hands: but one was appointed to hold it in his hands. His degradation ended, D. Brookes called the Bailiffes, & deliuered to them maister Ridley, with charge to keepe him safe from any mans speaking with him, and that he should be brought to the place of execution, when they were commaunded.

The night befoze he suffered, his beard was washed, and his legges. And as he sate at supper the same night at M. Irishes (who was his keeper) he had his hostes and the rest at the boorde to his marriage: for to morow (said he) I must be married, and so he wedd himselfe as merrie as at any time befoze. When they arose from the table, his broiher offered all night to watch with him: but said he, no, no, that shall you not, for I minde God willing to sleepe as quietly to night, as euer I did in my life.

When euery thing was readie for their, execution in y ditch ouer against Baile Colledge, they were brought forth by

by the maior and bayliffes. Maister Ridley had a faire black  
gowne, furred and faced with foynes, such as he was wont  
to weare beeing B, and a tippet of Veluet furred likewise  
about his necke, a veluet nightcap vpon his head, and a coz-  
ner cappe vpon the same, going in a paire of slippers to the  
stake.

After him came Maister Latimer in a pöre Bristow  
frize frocke all woꝛne, with his buttoned cappe, and a ker-  
chiefe on his head, a new long shrowd hanging ouer his hose  
downe to the foote: which at the first sight stirred mens  
heartstorie vpon them. Maister Ridley looking backe, es-  
spied maister Latimer comming after, vnto whom he sayd:  
Wh bee you there? Hea (sayd maister Latimer) haue after  
as fast as I can follow. First maister Ridley entering the  
place, marueilous earnestly, holding vpon both his hands, loked  
towards heauen: then shortly after espying maister Lati-  
mer, with a woonderfull cherefull looke, ranne vnto  
him and embraced him, and kissed him, and as they that  
stode neere reported, comforted him saying: be of good heart  
brother, for God will either asswage the furie of the flame,  
or els strengthen vs to abide it.

The behaui-  
our of Ridley  
and Latimer  
at the place of  
execution.

With that, went hee to the stake, kneeled downe  
by it, kyssed it, and most effectually prayed: and be-  
hynde hym kneeled Maister Latimer, as earnestly cal-  
ling vpon G D D as hee. Doctor Smith who recan-  
ted, preached a Sermon, scant in all a quarter of an houre,  
against them, in the meane while that they were a prepa-  
ring to the fire.

M. Ridley being in his shirt, stood vpon a stene at the  
stake, and held vpon his hands and saide: Oh heauenly father,  
I giue vnto thee most hearty thanks, for that thou hast cal-  
led me to be a pꝛofessor of thee, even to the death, &c. Then  
the Smith tooke a chaine of yron, and brought the same both  
about M. Ridleyes and Latimers middles: and as hee was  
knocking in the staple, maister Ridley tooke the chayne in



Latimer prophesieth at the stake.

his hand, and shaked the same, for it did grow in his bellie, and looking aside to the smith, saide: Good fellow, knocke it in hard, for the flesh will haue his course. Then his brother brought both him and maister Latimer gunpowder: which he said he would take as sent from God: then brought they a sagot kindeled with fire, and laide it downe at Ridleyes fete. To whom maister Latimer spake in this maner: be of good comfort M. Ridley, and play the mā, we shal this day light such a candle by Gods grace in England, as (I trust) shal neuer be put out. And so the fire was giuen vnto them. When Docto<sup>r</sup> Ridley sawe the fire flaming vp towards him: he cried with a wonderfull loude voyce, *In manus tuas Domine commendo spiritum meum, Domine accipe spiritum meum.* And after repeated often in English, *Lozde, Lozde receiue my spirite: maister Latimer crying as vehemently on the other side, Oh father of heauen receiue my my soule: who receiued the flame as it were unbzacing it, and sone died M. Ridley, by reason of the euil making of the fire, had his nether partes all burnt, befoze the vpper parts were touched, and endured great torment with much patience: so they both slept in the Lozde, faithfull witnesses of his trueth.*

Diners letters and treatises.

M. Ridley.

Stephen Gardiner dieth, a man of an vnconstant mind.

Maister Ridley wrote diners letters and treatises of exhortation.

The next moneth after the burning of Ridley and Latimer, which was the moneth of Nouember, died Stephen Gardiner, a man hated of God and all good men. He was (during the time of Queene Anne,) an enemy to the Pope, : but after her decease the time carried him away, that hee became a Papist: till agayne in King Edwardes time, hee beganne to rebate from certaine pointes of poperie. Agayne, after the decay of the Duke of Somerset, he quite turned to poperie, and became a cruell Persecutour. Hee hauing intelligence of the death of Ridley and Latimer, deferring his dinner til thze or foure of the

the clock at after none, commeth out (reioysing) to the olde Duke of *Posfolke*, who tarried for his dinner till then, at Gardiners house, and said: Now let vs goe to dinner. And being set downe, began merely to eate: and had eaten but a few bittes, when the sodaine stroke of Gods terrible hande fell vpon him, so that immediatly he was taken from the table, and brought to his bed: where he so continued xv. dayes, and then died, his tongue being blacke, and swolne in his head. When Doctor Day Bishop of Chichester came to him, and began to comfort him with words of Gods promises, & with free iustification in the bloud of Christ our Saviour, repeating the Scriptures vnto him: Winchester hearing that, what my Lorde (saide he) will you open that gap now? then farewel all together. To me, and to such other in my case you may speake it: but open this window to the people, then farewel all together.

Gods iudgement vpon Gardiner.

Winchesters words at his death.

Perth after the death of Master Ridley and Master Latimer, followed thre other couragious Souldiers of Jesus Christ. Iohn Webbe Gentleman, George Roper, and Gregorie Parke. Iohn Webbe was brought before the sufferagan of Douer, the sixteenth day of September before: the other two long after. Which (beside sundrie other times) the theij day of October, were all thre together brought before the said Judge, and by him condemned. And about the ende of October, or in the latter end of Nouember (as it is otherwise found) they were brought out of prison to their martir-dome: who by the way said certaine Psalmes mournfullie. Roper was a young man, of a fresh colour, courage and complexion. The other two were somewhat moze elderly. Roper comming to the stake, and putting off his gowne, set a great leape. So soone as the flame was about him, he putte out both his armes from his bodie like a Rode, and so stode stedfast, continuing in that maner (not plucking his armes in till the fire had consumed them, and burnt them off. And thus these worthy Martirs at Canterburie gaue witnesse

I. Webbe,  
G. Roper.  
G. Parker,  
Martirs.



to the trueth,

The xij. of December died William Wiseman in the lords Tower, a Clothwozker of London. Some thought that thzough famine, or other euill handling, hee was made away. After his death he was thzowen into the fields, and charge geuen that none should burie him. But the bzethzen buried him in the night.

In the same yeare, about the vij. of September, Iames Gore deceased in pzison at Colchester, being captiue for defence of the trueth.

Master Iohn Philpot (after he had beene imprisoned by the Lord Chauncellour a yere & a halfe for his free speech in the conuocation house) was the second of October an. 1555. called for before the Quenes Commissioners, M. Cholmeley, Master Roper, Doctor Storie, and one of the Scribes of the Arches, at Pelwgate Sessions Hall. Where they had nothing particular to charge him with by the Lawe: neyther would he other wise answer. So they sent him againe to pzison. After wardes hee was commaunded to appeare the xxiij. day of October, which he did. And after much railing against him, and many threatenings, they sent him to the B. of Londons Colehouse, where he found Tho. Whittle Priest, in the stocks: who once (thzough infirmities) had relented to the Papistes, but faling remoyle and tormens in his conscience, went to the B. Register, desiring to see his bill againe. Which as soone as he had receiued, he tare in peces: and after that was ioyfull, & receiued comfort. When the B. heard thereof, he beate him, and pulled a greate pece of his beard from his face, and cast him into pzison. Which he endured ioyfully for Christes name.

Boner vnderstanding of master Philpots imprisonment, sent him bread, and meate, and drinke, with faire wordes, and promise of fauour. And within a while after, one of his Gentlemen was sent for him, and brought him to the presence of Boner, who vnderstanding by Master Philpot the

the cause of his trouble to haue risen by his speech in the cō-  
uocation house, said, he would not as then burthen him with  
his conscience, and said mozeouer, that he meruailed they  
were so merrie in prison, singing and reioycing. To whom  
M. Philpot answered, that they sang Psalmes, and that hee  
trusted he would not be offended therewith, since S. Paul *M. of byright*  
saith. If a man be of an byright minde, let him sing: and *minde.*  
we therefore (said he) to testify that wee are of an byright  
mynd to God, though we be in miserie, do sing. So he was  
had againe to the Colehouse, where he had other sixe com-  
panions of the same affliction.

He was examined in all 14. seuerall times: the fourth  
time in the Archdeacons house of London in the moneth of  
October, befoze the Bishops of London, Bath, Worce-  
ster and Gloucester: with whom after dispute, of the church  
of Rome and authozitie therof, he was againe dismissed.

The Bishops rose vp and consulted together, and cau-  
sed a wyting to be made, whertoe they put their handes.  
So he was againe carried to his Colehouse M. Philpot  
thought then they conspired his death.

The 5. examination was befoze the Bishops of London,  
Rocheſter, Couentrie, saint Asles, with another. Doctoꝝ  
Storie, Curtop, Doctoꝝ Sauerson, Doctoꝝ Pendleton, with  
other Chaplens and gentlemen of the Quænes Chamber,  
and others in the Gallerie of the B. of Londons pallace.  
Where Boner, because he said hee minded on the morrow  
to sit in iudgement on him, exhorted him to play the wise  
mans part, and to conforme himselfe. To whom Philpot  
answered, he was glad iudgement was so nigh: but refu-  
sed Boner, as not being his ordinarie.

After much dispute of the Romish church, and reuilings of  
Doctoꝝ Storie against Maister Philpot, he was had againe  
to the Colehouse, the Bishop of London promising him  
fauour, and that he had in his hands to do him good. To who  
Philpot answered: my Lord, the pleasure that I will



To hasten  
iudgement a  
pleasure to the  
Party.

require of you is to hasten my iudgment, and so to dispatch me out of this miserable world vnto my eternall rest. The B. for all his faire promises perfozmed no kinde of curtesie vnto him: for a whole fortnight after, he had neither fire, nor candell, nor good lodging.

The first examination was befoze the Lord Chāberlaine, the vicont Hereford: the L. Ritch, the L. S. Johns, the Lord Windsoze the L. Shandoys, sir Iohn Brydges lieftenant of the Towze, with the B. of London, and Doctoꝝ Chadsey. The first of Nouember, Anno 1555. Befoze whom he was reasoned with touching the Romish Church, and of the Sacrament of the Altar. The Lordes tempoꝝall being halfe amazed at that which they heard, and not giuing M. Philpot an euill woꝝd.

The vij. examination was had the xix. of Nouember, befoze the B. of London, and Rochester, the Chauncelloꝝ of Litchfield, and Doctoꝝ Chadsey.

A sharpe an-  
swere to Bo-  
ners message.

The next moꝝning Boner sent for maister Philpot to come to Passe. To whose messenger he answered, his stomacke was too weake to digest such raw meates of flesh, blood and bone.

The next day the B. sent againe for him, and ministred false articles against him, and could bring no witnesse: but would haue had his prison fellows swozne against him. Which because they refused, they were put in the stocks, and also M. Philpot with them, where they sate from moꝝning till night.

The Sunday after at night betwixt 8. and 9. the Byshop came to the Colehouse himselſe, and caused maister Philpot to be had into another place of imprisonment, and there caused him to be searched, but the searcher missed of his last examination which he had wꝝtten: yet toke two Letters from him whiche were of no greate impoꝝtaunce.

The viij. examination was befoze the B. of London, of  
saint

Saint Davis, maister Mordant and others in the B. chapel: where the B. would haue had him answered onely, yea, or nay to certaine Articles. Which Philpot would not, but made his appeale; which the Bishop said he would stay in his owne handes. So was he had againe to the cole-house.

The 9. time he was examined of the B. alone with his Chaplains: the next day after in the Wardrope. Where maister Philpot would not heare so much as Articles read against him: refusing Boner as being not his ordinary. At the last, they fell to reason of the Sacrament of the altar, and the masse: the Bishop and diuers of his Chaplaines setting vpon maister Philpot. To whom hee gaue no place nor cause of triumph: but sufficiently mainteined the trueth therein. So for that time he was dismissed to his prison againe.

And the next day the tenth time was examined of the B. his register and others: and charged with the booke of Catechisme, made in king Edwards daies, and certain conclusions agreed vpon both in Oxford and Cambridge, &c. But S. Philpot refused him for ordinary, & would not answer: but appealed to him that was in place of the Archbishop, ricke of Canterbury, because he knew not of his imprisonment, who was then Archbishop.

The 11. examination was on S. Andrewes day befoze the Bish. of Duresme, of Chichester, of Bath, of London: the Prolocutor maister Christopherson, Doctor Chadsey, maister Morgan of Oxford, maister Hussey of the Arches, Doctor Weston, Doctor Harpesfield, maister Coofins, maister Iohnson, register to the B. of London: these disputed against maister Philpot touching the true Church, and of the Sacrament of the Altar, and of the antiquity of the religion which maister Philpot professed. Of which companie maister Morgan behaued himselfe aboue all the rest, most insolently against him: who asked maister Philpot howe  
hee



¶ Philpots  
zeale agatist  
Morgan.

hee knew that hee had the spirite of GOD, scoffingly.  
To whome Philpot answered: by the faith of Christ  
which is in mee: Ah by faith, doe you so, sayth Morgan:  
I weene it bee the spirite of the buttrey, which your  
fellowes haue had, which haue beene burned before you:  
who were drunken the night before they went to their  
death: and I weene went drunke vnto it. To whome  
Maister Philpot answered: It appeareth by your com-  
munication, that you are better acquainted with the  
spirite of the the buttrey, then with the spirite of God.  
Wherefore I must needes tell thee thou paynted wall,  
and Hypocrite: In the name of the liuing GOD,  
whose trueth I haue tolde thee, that God shall raigne  
fire and brimstone vpon suche scorers of his worde,  
and Blasphemers of his trueth as thou art. Morgan,  
What, you rage nowe. Philpot. Why foolish blasphemies  
haue compelled the spirite of God which is in mee, to  
speake that which I haue saide vnto thee thou enemye of  
all righteousnesse. By thine owne wordes doe I iudge thee,  
thou blinde and blasphemous Doctour, for as it is writen:  
By thy words thou shalt be iustified, & by thy words thou  
shalt be condemned. I haue spoken on Gods behalfe, and  
nowe haue I done with thee Morgan. Why then, I tell  
thee Philpot thou art an heretike, and shalt bee burned for  
thine heresie, and afterwarde goe to hell fire. Philpot: I  
tell thee thou hypocrite, I passe not this for thy fire and  
sagot, neyther (I thanke GOD my Lorde) stande in  
feare of the same: my faith in Christ shall overcome  
them, &c.

In fine, Chadsey perswaded him to consider of himselfe,  
and to be wel aduised. To whom ¶ Philpot said, he would  
his burning day were to morow: for this delay, (said he) is  
euery day to die, & yet not to be dead. So for that time they  
dismissed him.

The 12. examination was on Wednesday the fourth  
of

## the Acts and Monuments. 187 *Q. Marie.*

of December before the Bishop of London, Worcester, & Bangor. After Masse the Byshop called him before him into his Chappell, and recited the Articles, which often tymes he had done before, with depositions of witnesses, of whom some were not examined. Philpot againe refused him for Judge.

So he was had away, and anone after he was called for to come before him, & the Byshop of Bangor. Who being before them, they cavilled with him, where his religion was an hundredth yere ago, accusing him of singularitie &c. and so dismissed him til after none. At which time he appeared againe, and after reasoning with him touching the reall presence: they againe dismissed him till Thursday after, which was the 13. examination. On which day he appeared before the Archb. of Dorke, and other Bishops, as the bishop of Chichester, Bathe, London, &c. & they reasoned with him touching the true Church, and the authoritie thereof, and universality. But being not able to deale or prevaile with him in strength of argument, nor verity of their cause, they departed.

The same day at night againe, Boner called for him, and required him to say directly, whether he would be conformable or not. To whom he answered, that he required a sure p<sup>ro</sup>ofe of that Church whereto Boner called him: which when Boner could not p<sup>ro</sup>ve, they gave him over until the xij. or xiiij. daye of December. On which dayes the Bishop sitting iudicially in his Consistorie at Paules, caused him to be brought thither before him and others, and objected unto him 3. articles. 1. That he refused to be reconciled to the Church. 2. That he had blasphemed the masse, and called it Idolatrie. 3. That he denied the reall presence. And exhorted him to recant, and to returne to his Romish Church.

Articles a-  
gainst M.  
Philpot.

Whereto when M. Philpot had shewed that he was not out of the church, & that he had not spoken against the masse,



Boner con-  
demneth Phil-  
pot.

noꝝ sacrament of the Altar. He was once againe dismissed till the sixteenth day of the same moneth: on which day when neither thꝛeatninges, noꝝ faire allurementes could moue him. The B. after he had brought foꝛth a certaine instrument containing articles and questions, agreed vpon both in Oxfoꝛde and Cambꝛidge: and had exhibited two booke in print: the one the Catechisme made in King Edwardes dayes, anno. 1552. The other concerning the true reporte of the disputation in the Conuocation house, which Philpot acknowledged to bee his penning, without any iust cause he could pꝛetend against him by foꝛme of lawe, pꝛocꝛeeded to his tyꝛannical sentence of condemnation. & so committed him to the Sheriffe: whose officers led him away. And in Pater noster row, his seruauꝛt meeting him, lamented: to whom Philpot said, content thy selfe, I shal do well ynough, thou shalt see me againe. So the officers had maister Philpot to Newgate: whom Alexander the keeper vbled very rigorously, and would not strike off his yꝛons vnder foure pound, but put him in Limbo. Whereof the Sheriffe vnderstanding, caused Alexander to vse him moꝛe gently.

Upon Tuesday at supper, being the 17. of December, he had woꝛde from the Sheriffe to pꝛepare himselfe: foꝛ the next day he should be burned. Maister Philpot answered, and said: I am readie, God graunt me strength, and a ioyfull resurrection. In the moꝛning, the sherifes came about viij. of the clocke, and called foꝛ him, and hee most ioyfully came down vnto them, When he was entred into Smithfield, because the way was foule, two Officers toke him vp, to bear him to the stake. To whom he said merily: what? will you make me a Pope? I am content to goe vnto my Iourneyes ende on my fate. But first comming to Smithfield, hee there kneeled downe vpon his knees, saying with a loude voice these woꝛdes. I wil pay my bowes in thee, O Smithfield.

M. Philpot  
payeth his  
bowes in  
Smithfield.

When

When he was come to the place where he should suffer, he kissed the stake, and said: Shal I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer most vile death on the crosse for me? Then mækely he said the 107. and 108. Psalmes. The fire being put vnto him he yelded his soule vnto God (whose trueth he had witnessed) the eyghtænth day of December. He wzote many fruitfull Letters.

1556

Anno. 1556. To beginne the new yere withall, about the xxvj. of Januarie, were burned in Smithfield these seue persons following: Thomas Whittle, Priest, Bartlet Green Gentleman, Iohn Tudson Artificer, Iohn Went Artificer, Thomas Browne, Elizabeth Foster, wife, Ioane Warren, alias Lashford, maide: all together in one fire. The Articles objected against them: were, touching the seuen Sacraments; the Sacrifice of the Masse; the Sea of Rome; &c.

Seven persons  
burned toge-  
ther in Smith-  
field.

Thomas Whittle was apprehended by one Edmund Alabaster, and caried to the Bishop of Winchester lying sick, hoping to be preferred for his diligence: but the Bishop repulsed him. So he was had to Boner, who did beate & buffet him, and cast him into prison. D. Harpsfelde offered him a Bill to subscribe vnto, consisting of generall tearmes, the rather to deceiue Whittle. So he subscribed, but afterwarde felt such hozroz in his conscience, that he could not be in quiet till he had gotten his bill againe, and rent away his name from it. So the Bishoppe condemned him, after many perswasions to haue made him recant, and committed him to the Secular power. He wzote diuers Letters of comforte and exhortation.

T. Whittle re-  
penteth, and is  
condemned.  
T. Whittles  
Letters.

The next day after was Bartlet Greene condemned. He had bene Student in Oxford, and there by hearing the lectures of Peter Martir, hee came to haue knowledge of the trueth. Afterward he was Student of the common lawes in the Temple.

B. Greene.

The cause of his first trouble was an answer to a letter of



of Master Goodman, banished at that time beyonde the Seas. Wherein hee wrote that Quene Marie was not dead: whereof Master Goodman desired to bee satisfied. These Letters came into the Counsels handes, and they would haue made treason thereof, if the lawes would haue serued. But after they had long deteyned him in the tower and elsewhere, they sent him to Bishop Boner, to be ordered after their Ecclesiasticall manner. Against whom Sir Iohn Bourne, then Secretarie to the Quene, was a principall doer.

The xviij. of November, at two of the clock in the after noone, he was presented befoze the Bishop of London, and two other Bishops: Master Deane, M. Roper M. Welch, Doctor Harpsfelde, D. Dale, Master George Mordant, and Master Dee. Befoze whom, after he had shewed the cause of his imprisonment, to haue beene his Letter written vnto Master Goodman: Doctor Chadsey (being sent for) reported, that in the presence of Master Moseley, and the Lieutenant of the Tower, he should speake against the Reall presence, and Sacrifice of the masse, & that their Church was Antichristian. This Master Greene confessed that he had sayde. So after some talke with other, Master Welche desired of the Bishoppe, that he might haue licence geuen him to talke with him aparte, and then with flattering behaviour, and faire wordes, he laboured to peruert him, and reasoned w<sup>th</sup> him touching the marks of the church. Wherein Master Greene (shewed himselfe able sufficiently to answer that which he did object. Afterwarde, he had priuate conference with Boner, in his bedchamber: who also laboured him all he might, but the spirite of God was of more power: and M. Greene (notwithstanding) continued constant in his holy profession.

In the ende, the B. perceiuing himselfe not able to alter his constant minde, the xxviij. of November he examined him vpon certayne poyntes of Christian Religion: and

out

## the Acts and Monuments. 191 *2. Marie.*

and out of his answeres drew articles, whereto Maister Greene set to his hand. The fifteenth day of January, in his Consistorie at Paules, accompanied with Fecknam, and other of his Chapleins, after he had condemned the other fire, hee called for maister Greene, and asked him if hee would recant. Which when he denyed, the Bishop proceeded in sentence and condemned him, and committed him to the Sherriffes of London, to bee carried to Newgate, where he continued in prayer and godly meditation, till the 28. of January. At which time he with the rest were carried to the place of execution. Whither going by the way, as also at the stake, he uttered often times Latine verses: *Christe Deus, sine te spes est mihi nulla salutis: Te duce, vera sequor: te duce, falsa nego.* He confessed himselfe to one Maister Cotton of the temple his friend, that he had bene scourged with roddes of Boner: but else for modestie sake kept it secrete. Hee was of nature most milde, and gentle. Hee wrote diuerse Letters and exhortations.

*M. Greene condemned.*

*M. Greene at the stake.*

Thomas Browne bozne in the parish of Bytton within the dioces of Ely, came after ward to London, where he dwelled in the parish of S. Brides in Fleetstreet, a married man of the age of 37. Who because he came not to his parish Church, was presented to Boner by the Constable. When Boner laboured to perswade him, and seeing himself not able to preuaile by the worde, to ouerthrowe him, proceeded to his cruell Sentence, and so committeth him to the Secular power. So hee abode the cruel fire amongst the rest.

*Tho. Browne*

The same daye also was Iohn Tudson, bozne in Ipswich, condemned. Who being complayned of to sir Roger Chomley, and Doctor Storie, was sent to Boner. And after much perswasion to recant, according to his maner, he pronounced sentence against him.

*Iohn Tudson.*

Iohn Went, bozne in Langham in Essex, within the dio-

*Iohn Went*



res of London, of the age of 27. yeares, examined by Doctors Story, upon the sacrament of the popish Masse, because they disagreed with him in the reall presence, was sent to Boner, and of him condemned for the profession of the truth.

With the five above recited were condemned two women, Isabell Foster a wife, and the other a maide called Ioan Warne, alias Lashford. Isabell was married to one Iohn Foster Cutler of the parrish of saint Brides in Fleet-street being of the age of 55. yeares. She was sent to Boner for not comming to the church, and constantly mainteining the truth of her profession, was of him condemned.

Isabell Foster.

Ioan Lashford.

Ioan Lashford bozne in the parrish of litle Alhallowes in Thames stræte, was the daughter of one Robert Lashford Cutler, and of Elizabeth, who after ward was married to Iohn Warne Upholster: who was persecuted for the Gospel of God to the burning fire, and after him, his wife, and after her this Ioan Lashford their daughter, after she had remained prisoner in the Counter 5. weekes, and certaine moneths in Newgate.

After these 7. above rehearsed, shortly after in the same moneth, the 31. of January, 4. women and one man were burned at Canterbury at one fire. Their names were Iohn Lomas a yong man, Anne Albright, Ioan Catmer, Agnes Snoth widow, Ioan Sole wife. Lomas was condemned the xviij. of January, Snoth, the xxxi. Albright, alias Chamixes, the xviij. Sole, the xxxi. and at the same time, Ioane Catmer: all five at one fire. Who (when the fire was flaming about their eares) sang psalmes. At the sight whereof, sir I. Norton knight wept bitterly.

Five martires  
sing a psalme  
in the flaming  
fire.

The Judges, and the other Assistantes which sate upon them, were Richarde Faucer. Iohn Warren, Iohn Milles, Robert Collins, and Iohn Baker, the Mayor.

The

*The Historie of Thomas Cranmer Archyshop  
of Canterburie, burned for the truth. An-  
no, 1556.*



Thomas Cranmer was first of Jesus Colledge in Cambridge, a Master of Arts and fellow of the Colledge: after ward he married and gaue ouer his fellowship, and became reader in Buckingham Colledge. Whiles he was reader in that Colledge, his wife dyed, & he was receiued againe to be fellow of Jesus Colledge: where he grew in knowledge in such sort, that he became Doctoꝝ of Diuinitie, and was appointed one of the heads, to examine such as yearly were to commence Bachelers, oꝝ Doctoꝝ of Diuinitie. Who neuer would admit any to procede in Diuinitie, vnlesse they were substantially scene in the stoꝝy of the Bible: whereby diuerse Fryers and other religious persons were reiected of him. He was greatly sollicitated by Doctoꝝ Capon to be one of the fellows in the foundation of Cardinall Wolseys Colledge in Dr-foꝝd, but could not be drawen thereunto. Whiles he continued in Cambridge, the matter of the kinges diuor- ce with the Lady Catherin was in question now two oꝝ thꝛee yeares among the Canonistes: who could not resolue vpon the matter. Now by reason the plague was in Cambridge, Doctoꝝ Cranmer remoued to Waltham crosse with two of his pupills to M. Cresleys house, where Doctoꝝ Steuens se- cretarie, and Doctoꝝ Foxe Almosiner finding him, conferred with him about that matter of the kinges diuor- ce. He gaue them counsaile rather to cause it to be discussed among the Diuines, whether by the worde of God a man may marrie his brothers wife oꝝ not, foꝝ the satisfying of the Kinges conscience: and that done, to referre it to iudge- ment how lawfull the diuor- ce might bee, &c.

Thomas Cra-  
mer Archb. of  
Canterburie.

M. Cranmers  
advice tou-  
ching the dis-  
putation for  
the K. diuor-  
ce.

¶ ¶.

course



Cranmer sent  
for to the king.

Embassage to  
Rome concer-  
ning the kings  
diuorce.

None would  
kisse the Popes  
foot but a great  
spaniel of the  
Carle of Wilt-  
shires, ran to  
take the Pope  
by the toe.  
Cranmer go-  
eth to the  
Emperour.  
Cranmer sa-  
tisfyeth Cor-  
nelius Agryp-  
pa.

course they declared vnto the king, who caused Cranmer immediatly to be sent for: and after talke with him concerning the matter, he appointed him to be chiefe doer in the dispute, and conference: and commaunded him to set downe his minde fully in the case, and willed the Earle of Wiltshire to giue him entertainment in Duresme house, and to furnish him with Bookes, and necessaries meete for the busines: who provided for him accordingly. So docto<sup>r</sup> Cranmer wrote his minde concerning the kinges question, adding to the same, besydes the authoritie of Scripture, of general counsaills, and auncient fathers, also his owne opinion, that the Pope could not dispence with y<sup>e</sup> wo<sup>r</sup>d of God. Whereupon y<sup>e</sup> king sent certaine learned me<sup>n</sup> abroad to the most part of the Uniuersties in Chzistendome to dispute the question: as also in Orford & Cambzidge, wher the vnlawfulness of the matrimonie was concluded: so y<sup>e</sup> the k. prepared a solemne embassage & sent to the B. of Rome, then lying at Bononie: whither went y<sup>e</sup> Earle of Wiltshire, Docto<sup>r</sup> Cranmer, Docto<sup>r</sup> Stokesley, Docto<sup>r</sup> Corne, Docto<sup>r</sup> Bennet, and diuers other learned men and gentlemen: who when they came before the Pope, hee sitting in the chaire of estate, offered his foot, but none would kisse it saving a great spaniell of the Earle of Wiltshires, who ran & took the P. by the great toe, & caused him to pul it in in haff. In y<sup>e</sup> end the Embassadours were dismissed without disputation: & D. Cranmer gratified with y<sup>e</sup> office of a penitenciariship. Whereupon the Earle, and the other commissioners, returned againe into England: but D. Cranmer went to the Emperour (being in his iourney towardes Vienna against the Turke) there to answer such men of his court as could say any thing on y<sup>e</sup> contrary part. Where he fully satisfied Cornelius Agrippa an high officer in the Emp. court: for which cause Cornelius fel into such displeasure with the Emp. his M. y<sup>e</sup> he was committed to prison, where for so<sup>r</sup>e tyme he ended his life. From y<sup>e</sup> Emper. court he departed, & as he returned

he

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he satisfied diuers learned men in Germany in that question.

In the meane space, while the matter thus prospered: B. Warrham the Arch. dieth, and the Archbishopricke was bestowed immediatly on Cranmer, by the kings gift. In which place, he behaued himselfe with great liking to the king (who would heare no accusation against him) and all good men.

Cranmer made Archb.

After the death of king Henry, in the reign of king Edward his godsonne, his estate was more advanced. Before which time of king Edward, it seemed that Cranmer was scarcely thoroughly perswaded in the right knowledge of the Sacrament, til being instructed by Ridley, he grew so ripe, that he tooke vpon him the whole defence of the cause against the popish deuises. To whose booke, concerning that matter, Stephen Gardiner answereth, and B. Cranmer replieth learnedly and copiously to him againe.

R. Edward godsonne to Cranmer.

Of this Archb. doing was also the booke of the reformation, the Catechisme, with the booke of Homilies. Also there was a confutation against 88. articles, deuised by the Convocation house, of his doing, but not receined in the time of king Henry the 8.

Bookes of Cranmer.

King Edward now not like to liue, bequeathed the succession of the Realm to the Lady Iane, niece to king Henry the 8. by his sister, with the consent of the Counsel & Lawyers, fearing least Mary should alter religion: but Cranmer would hardly be brought to assent, til he was informed by the lawyers that he might subscribe therevnto.

Cranmer not brought to it against his conscience.

King Edward being now dead, and Quene Mary in possession of the crowne, she excepted Cranmer out of all pardon, and would not so much as touchsafe to see him: but committed him to the tower, yet pardoned him of treason, and caused him to be accused of heresie.

The papists had raised a slander, that the Archbishoppe, had promised to saye a Pryge masse for King Edwardes



funeral, to curry favour of the Quene: which he endeavouring to stay, gaue forth in writing his purgation, and was challenged of the Quens commissioners for his bil. To whome he said: he was soze it passed him so as it did, (for he graunted a copie to Doctoꝝ Story who did disperse it) for his meaning was to haue made it moze at large, and to haue set it on Paules Church doze, and on the dozes of all the Churches in London, with his seale set thereto. At which words, they for the time dismissed him.

At length it was determined that Cranmer shoulde bee remoned from the Tower to Oxfoꝝd, there to be disputed with, for colour sake: although they had determined what to do with him before.

Forasmuch as the sentence giuen against Ridley and Latimer, by D. Weston was void, because the authority of the Pope was not yet receiued into England: there was a new commission sent from Rome, and a new processe framed for the conuiction of Ridley, Latimer, & Cranmer. In the which commission, was D. James Brooks, B. of Gloucester & popes subdelegate, with Doctoꝝ Martin and Doctoꝝ Story commissioners in the king and Quenes behalfe.

Cranmer would  
do no reuerence  
to the Popes  
subdelegate.

These commissioners being set in place in the Church of S. Mary in Oxfoꝝd: one of the Popes Proctoꝝs, or els his D. called, saying: Tho. archb. of Canterbury, appeare here, & make answer to that shalbe laide to thy charge: that is to say, for blasphemy, contumacie, and heresie: and make answer here to the B. of Gloucester, representing the Popes person. He being brought neerer the scaffold where the Bishoppes late, gaue reuerence to the Quenes proctoꝝs, but would not to the Bishop, who represented the Pope: alleging, he had taken an oath, neuer to consent to his authority again. When after many meanes vled, the Archb. would do no reuerence: the Bishop fell to declare vnto him the cause of their coming, and their commission, exhorting him with a long Oꝛation to returne to the Popish church. Who hauing

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having finished his Oration, D. Martin beginneth, and declareth vnto him as much. Who having also finished, doctor Cranmer (after he had kneeled downe on both his knees, towards the West, and saide the Lordes praier, and rising vp, had repeated the Articles of the belæse) began to make profession of his faith vnto them: and protested against the popes authoritie, and chalenged the B. of periurie, for admitting the Pope contrarie to his oath.

After Gloucester had done, D. Story then entereth to bere the servant of God, and laboureth to uphold the Popes Supremacie: and required the Bishoppe to make a directe answer to the Articles. After he had played his part, Doctor Martin taketh him in hand, and laboureth to proue his oath (made to the king against the Pope) vnlawfull. In the end the Judges willed him to answer directly to certaine Articles. Whereto (after the Archbishop had answered) the Bishop Brookes concludeth his examination with an Oration, to satisfie the people: geuing the Archbishop vp, (hee said) as an abiect, and outcast from Gods fauour. Wherein he established (as much as he coulde) the Supremacie of the Pope; Seruice in Latine; the Sacrament in one kinde; Real presence; Rites; &c. This Oration ended, D. Storie most arrogantly dealeth with him, and laboureth to proue the insufficiencie of the Archbishops oath against the Pope. And so (seeking to bzeake vp the Session) calleth for witnesses to be deposed against the next day, whose names were: Doctor Marshall, Commissarie, and Deane of Christs church: Doctor Smith, Undercommissarie: D. Tresham; D. Cooke: D. London: D. Curtop: D. Wade: D. Searles. Against whom the Archbishop toke exception, because they had been perjured in bzeaking their oath made to K. Henry the eight.

Perjured persons for witnesses.

Among other communication, Doctor Martin demaunded of him, who was Supreme head of the church of England. To whom the Archbishop answered, Christ, as of the whole body. Why (quoth D. Martin) you made K. Henrie



The meaning  
of Supreme  
head.

the bly. the right Supream head of the church. *Pea* (said the Archb.) of al the people of england, as wel Ecclesiastical as Tēporal. And not of the church (said Marten?) *No.* (said he) *What* (quoth Marten) you durste not tell the king so. *Yes* that I durst (q the Archbishop) and did. In the publication of his Stile, wherein he was named Supream head of the Church, there was no other thing meant.

The Archb.  
condemned for  
not being at  
Rome, when  
they kept him  
in prison in  
England.

Thus after they had asked him many friuolous questions, they cited him to appeare before the Pope, at Rome, within fourtie daies. Which he said he would (if the king and Quene would permitte him) be content to doe. But from thence they carried him to prison againe: where he continued, notwithstanding hee was commaunded to appeare at Rome.

Before twenty daies of the fourtie were spent, the popes holinesse sente his Letters executozie vnto the king, and Quene, to degrade, and depriue him of his dignitie. And although (by reason of his straight imprisonment) he could not appeare at Rome, yet was hee condemned to be put to death, as one wilfullie absent, and failing (of forwardnesse) in his appearance.

Impudent  
lies.

The Popes definitiue Letter was dated about the firste of Januarie, and deliuered here about the middest of Februarie. Upon the receipt of which Letter, another Session was appointed for the Archbishop to appeare, the xiiij. of Februarie, before D. Thurleric, (whom the Archb. alwaies before vsed as his deere friend) chiefe Comissioner, & Boner. Who vpon S. Valentines day, came to Orford, and calling the Archbishopps before them in the Quere of Christes Church read their Commission, full of lies: as, that witnesses were there at Rome examined on both parties, and all thinges indifferently considered: (he being kept close Prisoner in Orfode.) And there put vpon him the Robes of an Archbishop, made of canuas, and old cloutes, in scoyne: with a miter, and a pal of the same sute in mockery,

and

and then put they the Crosse staffe in his hand. Which being all done, Boner falleth to triumph ouer him, making an oration to the assemblie: in which he said to the people, this is the man that hath euer despised the Popes holynesse: this is the man that pulled downe so many churches: this is the man that lyke Lucifer sate in place of Christ &c.

Boner derideth the Archb.

And so prosecuted his oration, lying and railing on the good Archbyschop: & after ward went to his degradation. At what time the Archb. pulled an appeale out of his sleeve, which he deliuered to them, saying: I appeale to the next generall Councell, and thereof take witnesses of the standers by. Which appeale being put vp to the Byschop of Ely Thurleby, hee said, their Commission was to proceed against him without admitting any appeale. To whom when the Archbyschop answered, that then they offered him wrong.

Ely said: if it may be admitted it shall, and so receined it of him: but proceeded to his degrading, and stripped him out of his owne gowne, and put vpon him a poore yeoman bedels gowne very bare woone: and euil fauouredly made, and a towsenmans cappe on his head: and so deliuered him to the secular power, without one penny in his purse to helpe him selfe: so that a gentleman of Gloucester shire gaue money to the Bailiffes to bestow vpon him. For which deede he was stayed by Boner, and Ely: and if friends had not bene made, he had bene sent to the Councell.

The poore estate of the Archbishop.

In this meanetime, while the Archb. was thus remaining in durance (whom they had kept in prison now by the space of 3 years) by all flattering perswasions and threatnings they laboured him to recant: especially Henry Sydall, and Fri-er Iohn (a Spaniard,) de Villa Garcina, were most earnest with him, and in the end so preuailed, that he set to his hand to a recantation that they had drawen. Which recantation was not so soon gotten, but the prelates without delay

Cranmer setteth his hand to a recantation.



caused the same to be impzinted.

Queene Mary  
bare speciall  
hate to Cran-  
mer.

Now all this while Cranmer was in no certayntie of his lyfe, notwithstanding his recantation, although it was faithfully promised him by the Doctors. In the meane tyme whyle these thinges were a doyng, the Quene taking counsaile how to dispatch him out of the way, (who as yet knew nothing of hir secreete hate against him, and looked for nothing lesse then death) appointed Doctor Cole, and secretly gaue him commaundement, that against the 21. of March he should prepare a funerall sermon for Cranmers burning. Sone after, the Lord Williams of Thaine, and the Lord Shandoys, Sir Thomas Bridges, and Sir Iohn Browne were sent for with other Gentlemen and Iustices, and were commaunded to bee at Wyndesore with their retinue, least Cranmers death should raise there any tumult.

On the 21. day of March Doctor Cole commeth to the Archb. in the morning, the very same day which was appointed for his execution, & asked him if he had any money. To whom he answered that he had none: he gaue unto him 15. crownes, to giue them to the poore where hee would, and so went about his Sermon. By which dealing the Archbishop began to suspect more and more what they went about.

Afterward came to him the Spanish Frier bringing, a paper with articles, which Cranmer should openly professe in his recantation befoze the people, earnestly desiring him that he would write the same instrument with the articles with his own hand, & signe it with his name. Which when he had don, the Frier desired y he would write another copy therof, which should remaine with him, and that he did also. Yet the Archb. thinking his time was at hand, wherein he could no longer dissemble, put his prayer in his bosome with his exhortation to y people writte in another paper, which he minded to recite to y people befoze he should make y last profession of his

his faith, fearing least if they had heard the confession of his faith first, they would not afterward haue suffered him to exhort the people.

About 9. of the clocke, the L. Williams of Thame, Syz Thomas Bridges, Sir Iohn Browne, &c. came with their retaine, and Cranmer was brought out of Bocardo, vnto S. Maries Church: where hee had his standing on a scaffold of a meane height, there wayting til maister Cole made him ready to his sermon. In which, he declared causes why iustly the Quene had determined his death: for that he was a Traitor, and an heretike, &c. And that it seemed meete according to the lawe of equality, that as the death of the Duke of Northumberland made euen with Tho. Moore, Law of equality. so there should be one that should make euen with Fisher of Rochester. And because that Ridley, Hooper, and Far- rar were not able to make euen with that man, it seemed meete that Cranmer should be ioyned to them, to fill vp this part of equality, &c. And then turning himselfe to the people, bad them all be ware of this mans example. The latter part of his sermon he directed to the Archb. whom he encouraged and comforted: and did promise in the name of al the priests that were present, that immediatly after his death, there should be Diriges, masses, and funerals executed for him in Wyke for his soules health.

Cranmer all this time stood heauy, and more then twenty times the teares gushed out of his eyes, and dropped in abundance all the time of Coles sermon. Which being ended, hee calleth backe the people being ready to depart, to prayers: and prayed Cranmer to expresse the vndoubted profession of his faith that he might take away all suspicion from men.

*The pitifull  
case of Cran-  
mer.*

I wil do it (said the Archb.) and with a good wil. So hee first read a praier to the people, which he pulled out of his bosome, & gaue them exhortation of contempt of the world, of obedience, of brotherly lone, and aboue all thinges bewailed



Cranmer be-  
waileth his re-  
cantation.

Cranmer bur-  
neth first the  
hand where-  
with he sub-  
scribed.

Cranmer  
burned.

The wicked  
cannot discern  
the spirits.

Why Cran-  
mer desired  
life.

Wayled his recantation, saying: that when he came to the fire, that hand which had subscribed therevnto, should first burne. And so desyed the Pope, with his detestable doctrine &c. The standers by that looked for other matter, were all amazed at his wordes, and the filthy priests & prelates greatly deceiued, who raged against him, especially Cole: so they pulled him downe from the stage, and led him to the fire: the Spanish Frier and the other railing on him in the way. When he came to the place of execution, hee not long tarrying in his prayers, put of his apparell to his shirt, & prepared himselfe to the fire: which being put vnto him, and burning nere him, he put his right hand in the flame: which hee held so stedfast, sauing that once with the same hand, he wiped his face, that all men might see his hande burned befoze his bodie was touched: which hee held immoueable all the time of his burning: lifting his eyes vp to heauen, and oftentimes repeating his vnwoorthy right hand: and so long as his voyce woulde suffer him, vsing oftentimes the wordes of Stephen. Lord Jesus receiue my spirite. And in the greatnesse of the flame, hee gaue vp the Ghost.

The Spaniard beholding this constancie of the Archbishop ran, to the Lord Williams of Thame, crying, that Cranmer was bered in minde, and died in desperation. And this was the ende of that woorthy seruauent of GOD, who suffered in the middell of Quene Maries raigne, and was almost the very middle man of all the martyrs of her daies.

It was thought he desired life, to finish certaine workes, and to reserue himselfe for better times, for the vse of the Church.

About the same time that the Archbishop was burned at Oxforde, suffered likewise in Ipswich two women: the one named Agnes Potten, the other called Ioan Trunchfield, either in the same moneth of March, or (as some said) in the  
end

end of Februarie the next befoze. They suffered for the matter of the Sacrament, and bare their martyrdome with great patience, and godly courage.

After these women, the same moneth suffered three men at one fire in Salesburie for the testimonie of the Gospell. Their names were, Iohn Spicer, free mason, William Coberley Tayler, Iohn Maundrell husbandman. Uppon a Sunday, they being at the Parrish church called Keuell in Wiltshire, and seeing the parrish in procession to follow and worship the Idoll there caryed, advised them to leaue the same, and to turne to the living God: namely speaking to one Robert Barkesdale headman of the parrish, but hee toke no regard to their words. After this the Vicar came into the pulpet, who there being about to read his beadrroll, and to pray for the soules in purgatorie, Iohn Maundrell speaking with an audible voice, said, that that was the popes pinfeld, the other two affirming the same. After which words (by the commaundement of the priest) they were had to the stocks, where they remained till Seruice was done: and then were brought befoze a Justice of Peace, and the next day were caryed to Salesburie, and presented befoze Byshop Capon, and William Jeffrey Chaunceller of the Dyoces: by whom they were imprisoned, and often examined priuately. At the last they were examined publickly befoze them, in the presence of the Sheriffe of the Shire, one M. Saint-Iohns, and other popish priests, in the Church of Fisherton-anger. Where the Chauncellour objected to them, touching the Sacrament, the Popes Supremacie, Images, &c. To which when they answered frankly, according to the trueth, they were all there condemned, an. 1556 the xxij. of March.

Iohn Spicer.  
Wil. Coberley.  
Iohn Maundrell.

Purgatorie the  
Popes Pinfeld.

And the foure and twentieth day of the same moneth, they were carried out of the gaole, to a place betwixt Salisburie and Milton, where they were committed to the fire. Which they endured constantly, witnessing the trueth. Of which 3.

Ca-



Caberley had the painfulllest death, by reason of the standing of the winde, which notwithstanding patiently he did endure.

vi. at one fire  
in Smithfield.

Robert Drakes  
Wil. Timmes.  
Rich. Spurge.  
Tho. Spurge.  
Iohn Cauell.  
Geo. Ambrose

About the 23. of Aprill, Anno, 1556. were burned in Smithfield at one fire, vs. constant Martyrs, suffering for the testimonie of the truth, viz. Robert Drakes minister, William Timmes Curate, Richard Spurge Shereman, Thomas Spurge Fuller, Iohn Cauell Weauer, George Ambrose Fuller, all of Essex, and so of the dyoces of London, and were sent by some by the L. Ritch, and some by others at sundrie times vnto Stephē Gardiner B. of Winchester about the 22. of March, Anno. 1555. who vppon smal examination sent some of them vnto the kings bench, others vnto the marshalsea: where they remained almost all the yēre, vntill the Bishops death, and had nothing said vnto them till Doctoꝝ Heath was chosen Chauncellour: to whom foure of these prisoners made their supplication, requiring fauour and deliuerance. Upon the receipt hereof, Syꝝ Richard Reade knight, one of the officers of the Court of Chauncery, was sent the sixtē of January vnto the marshalsea to examine those foure: Richard Spurge, Thomas Spurge, George Ambrose, & Iohn Cauell. The effect of which was, that they were complayned vpon, for not comming to the Church, by the parson of Barking, vnto the L. Rich: which they confessed to be true, and declared what moued them to absent themselves.

About the iij. day of March next after, Robert Drakes, Parson of Thundersley in Essex, was also examined.

In Quēne Maries dayes there were two sermons preached in Paster Tirrels Wooddes, the one named Plumborowe-woodde, and the other Bechers-wood: and an hundred at once were at the Sermons. The Sermons were preached by Paster Timmes, Deacon, and Curate of Hocley in Essex. This preaching the saide Paster Tirrell tooke for a hainous matter, & charged one Gye which was his heard-  
man

man, that frequented Sermons, and the societie of the godly, to fetch M. Timmes vnto him. Who made excuse, and saide he could not finde him. Then stepped forth another of his men, one Richard Shierife, that with the Constable, went and fetcht him to M. Tirrel. Who had talke with him alone thre houres together, and ended his talke with Master Timmes, in a heate, calling him traytozly knaue. Why (saide Timmes) in king Edwards daies you did affirme the trueth as I doe now. Affirme (quoth Tirrel,) Nay by Gods bodie, I neuer thought it with my heart. Wel (saide Tim.) then I pray you M. Tirrel, beare with me, for I haue bene a traytoz but a while, but you haue bene a traytoz vij. yeares. After this he was sent to the B. of London, and from him to the B. of Winchester, and so to the kings Bench.

A short answer of master Timmes.

When he came to the Bishop of London, there was with him the B. of Bangor, before whom he behaued him selfe in such sorte, as the Constables that brought him reported, that they neuer heard the like. In the Kings bench he was mightely strengthened by the good men which he found there with the other five.

The xxi. of March hee was brought to publike examination. First in the Bishops Pallace at London, where hee enquired of him, touching the Sacrament of the Altar: Whereunto he answered contrarie to the Popish doctrine, and was reasoned with of the B. Chaplens, with no great authoritie of scriptures, or fathers.

The xxij. day of the same moneth next after, the Bishop sent againe for Timmes and Drakes, and ex officio objected articles. And on the xxvi. day of the same moneth, he ministred also the same Articles to the other foure. To which Popish articles they answered negatiuely. And in conclusion, the xxvij. of March, they were all brought particularly to the Consistorie, before the Bishoppe of London, to bee condemned for heresie. Where (when he required Timmes and the rest to recant) he replied vnto him, that he himselfe had



had written against the usurped power of the Bishoppe of Rome, having prefixed his Preface to *Winchesters booke*, *De vera obedientia*. After much debate, partly of Bishop Boner, and partly of one Doctor Cooke, & Doctor Pendleton, to peruerter the constant Professour of Jesus Christ: when they could not preuaile against him, they condemned him (as an Heretike) to be burned. And proceeded against the other godly men, fellow Prisoners with M. Timmes. who all together the xiiij. of Aprill, suffered for witnessing to the trueth.

Commissioners into Norfolk and Suff.

About this time, or somewhat before, came down certain Commissioners, assigned by the Queene and Counsell, into Norfolk and Suffolke, to enquire of matters of Religion. Unto which Commissioners there was a Supplication put up by some well disposed men in those quarters: praying them to haue pitie and compassion, & praying God to moue the Queenes heart, according to the examples of Darius, Asuerus, Traianus, Theodosius, &c. to call back those commandementes and Commissions, which had passed against the Saints of God.

John Harpool.  
Ioan Beates.

The first day of April this present yere, John Harpoole, of the Parish of Saint Nicholas in Rochester, and Ioane Beates widowe, were condemned by Maurice, the Bishop of Rochester: and suffered death by fire in the same Towne, for the testimonie of Jesus Christ, against the Sacrifice of the Popish Altar.

John Hullier,

Next after these ensued the death of Master John Hullier, Conduet in the Kings Colledge at Cambridge: who suffered vnder Doctor Thurlbie, bishop of Ely, and his Chancellour, for the sincere setting forth of Gods Gospell. the second of April.

Six martirs  
at one fire in  
Colchester.  
Chr. Lyfter.

Not long after the death of Robert Drakes, and William Timmes, and the other Essex martirs, vi. other blessed martirs suffered al at one fire in the towne of Colchester, whose names were these: Christopher Lister, of Dagneham, husband,

bandman, Iohn Mace of Colchester Apothecary, Iohn Spenser of Colchester weaver, Iohn Hammon of Colchester Tanner, Symon Iaine sawyer, Richard Nicholas of Colchester weaver. With these 6. was also ioyned another, named Roger Grasbrooke, but he submitted himselfe. Of these the W. made a quicke dispatch: for some after they were deliuered to one Iohn Kingstone bachelor of the ciuill Law, and then commissary to the W. by the Earle of Drif. & other commissioners, and by him sent vp to his Lord and M. The W. caused them to be brought vnto his house at Fulham, where in the open church were ministred vnto them articles touching the Romish church, the masse, transubstantiation, and other the Popes trumperie. To which when they answered according to the veritie of the Gospell, they were of him condemned, and sent to Colchester, where the 28. of April most cherefully, they suffered, (to the great encouragement of others) for the testimonie of Iesus.

Iohn Mace.  
Iohn Spenser.  
Iohn Hammon.  
Symon Iaine.  
Richard Nicholas.

The sixteenth day of Maye, Hugh Laueroock of the parish of Barking, painter, of the age of sixtie eight, a lame creeple, and Iohn Ap Price a blinde man were burned at Stratford Bow for the constant profession of the Gospell, against the superstition of Antechrist, being condemned by Boner.

Hugh Laueroock  
of 68. yeeres.  
Iohn ap Price

At their death Hugh Laueroocke, after he was chained, casting away his crotch, and comforting Iohn Ap Price his fellow Martir, said vnto him: Be of good comfort brother, for my Lord of London is a good Physitian, he will heale vs both shortly: Thee of thy blindnes, and me of my lamenes. And so patiently they suffered together.

Laueroock comforteth his fellow.

The next day after the martirdome of these two, there suffered in the fire in Smithfield, iiii. womē: Katherin Hut of Barking, widow, Ioane Hornes of Bellerica, maide, Elizabeth Thackuis of great Burstead, maide, Margaret Ellis of Bellerica, maide: these w<sup>th</sup> other mo, were persecuted, and sent vp to Boner, specially by sir I. Mordar, & Edmund

Tirrel.



Tyrrell Esquire, and were condemned by him the third of Aprill, and burned the sixteenth of Maye.

**Tho. Drewry.** **Tho. Croker.** The 5. day of May was Thomas Drewry a blinde boy, and Thomas Croker Bricklayer martyzed in the fire at Glocester, being condemned by D. Williams then Chaunceller. Who when he said that the Chaunceller taught him that which he called Heresie in the pulpit, and the Chaunceller bad him doe as he had done. So said the boy to him, though you can so easily dispense with your selfe, and mocke with God, the world and your conscience: yet I will not so do. Then God haue mercie vpon thee (said the Chaunceller) for I will reade sentence against thee: and so did, and committed him to the secular power to be burned with Thomas Croker.

**Tho. Spicer.** **Ioh. Denny.** **Edm. Poole.** The 21. of May Anno 1556. Thre men, Thomas Spicer of Winstone laborer, Iohn Denny, and Edmond Poole, were burned at Beckles for witnes bearing to the trueth. They were persecuted by Syr Iohn Tyrrel Knight, of Gipping hall in Suffolke: and were condemned by Dunning Chauncelour of Norwich, and maister Monges the register, sitting at the towne of Beckles. Where the Chancelour himselfe burst out in teares, exhorting them to returne to the papistical Church. Which when they refused, he read the sentence against them euen with teares, and deliuered them to the Secular power (Sir Iohn Sylliard being then high Sheriffe of Norfolke and Suffolke) notwithstanding that the writ de comburendo, was not yet come downe.

After they had prayed, they (making confession of their Faith) came to, I beleue the Catholike Church. That is well saide (quoth Sir Iohn Sylliard) I am glad to heare that. It is the best word I heard of you yet. To the which wordes Edmunde Poole answered, that though they beleue the Catholike Church, yet doe they not beleue in their Popishe Church: and therefore no parte of their beleafe. They (being all at the stake, and the fire burning about them,

them, praised God in such an audible voice, as it was wonderfull to all those that stood by.

*The Martyrs  
praise God in  
the flames of  
fire.*

By the procurement of sir Iohn Tyrrel knight, and other his fellow colleagues, there were persecuted, out of y<sup>e</sup> towne of Winson in Suffolke these persons here, following: Anno. 1556. Mistris Ales Twaites gentlewoman, of the age of 60. yeares and more, and two of her seruantes, Humfrey Smith and his wife, William Catchpoole and his wife, Iohn Mawlin and his wife, Nicholas Burlingham and his wife, and one Rought and his wife. There were also driuen out of the Towne of Mendlesame in Suffolke, Simon Harlestone and Catherin his wife with his five Children, William Whitting and Catherin his wife, Thomas Dobson and his wife, Iohn Deacon, his wife and his maide, William Deacon, Thomas Woodward the elder, one Reynoldes wife a poore widowe, one mother Symons maide, belydes those that were constrained to do against their consciences. The cause of their persecution was, y<sup>e</sup> they denyed the Popes supzernacie, held the Quene to bee supreme, y<sup>e</sup> ministers might marry, &c. Many of these persons were of great substance, & had possessions of their owne.

The last day of the moneth of May Iohn Slech being imprisoned in the kinges bench for the doctrine of the Gospell there died & was buried on the backsyde of the same prison.

*Tho. Harland.  
Iohn Oswalde.  
Th. Auington.  
Tho. Read.*

About the 6. day of June next following Thomas Harland of Woodmancote Carpenter, Iohn Oswalde. *ibid.* husbandman, Thomas Auington of Ardinglye Turner, & Thomas Read, suffered at Lewys together for the testimony of the Gospel. In the same towne of Lewys and the same moneth suffered, Thomas Wood, and Thomas Milles, the 20. day of the same moneth, for the testimonie of Iesus.

*Iohn Milles.  
Tho. Wood.*

In the which moneth William Adheral minister dyed in the kinges bench the 24. day of the same moneth, and was buried on the backe side. And so also Clement wheelwright dying there, was buried vpon a dunghill the 25. of June.

DD.

The



A merchants  
servant at Le-  
cester.

Thirtene at  
one fire.  
H. Adlington.  
L. Pernam.  
Henry Wye.  
W. Hallywell.  
Th. Bowyer.  
G. Searles.  
Edm. Hurst.  
Lyon Couch.  
Rafe Jackson.  
John Derifall.  
John Routh.  
Eliz. Pepper.  
Agnes George

The subtiltie  
of the diuell.

Two women  
stood loose at  
the stake.

Cardinall  
Poole pardo-  
neth certaine  
condemned for  
the gospel.

The xxvj. of June suffered a merchants servant at Ley-  
cester, for the testimonie of the gospel.

The xxvj. of June, xi. men and two womē were burned  
in one fire at Stratford the Bow by London: whose dwel-  
lings were in sundry places in Essex. Their names were  
Henry Adlington, Laurence Pernam, Henry Wye, Wil-  
liam Halliwell, Thomas Bowyer, Georges Searles, Ed-  
mund Hurst, Lion Couch, Rafe Jackson, John Deryfall,  
John Routh, Elizabeth Pepper, Agnes George: unto whom  
the sixt of June Anno 1556. Doctor Darbyshire Boners  
Chancelloz in forme of law ministred articles of Baperie, to  
which they made their answeres in simplicities of good con-  
science. When they were condemned and the day appoin-  
ted that they should suffer, which was the xxvj. of June, they  
were carried to Stratford bowe, and devided in two partes  
into severall chambers. Afterward the Shirisfe came to  
each part, and told them that the other parte had recanted,  
and should not therefore suffer death, counsailling them to  
do the like, &c. To whom they answered: as their brethren  
had done before, that their faith was not builded on Man,  
but on Christ and his sure worde. So the Shirisfe seeing no  
hope to prevaile, had them to the stake, which they kissed  
and embraced very hartely. The two womē were loose and  
not tied to any stake, and so they all gladly suffered (for the  
gospels sake) the extremitie of the fire.

In the company of those before said, were thre moze  
condemned to die, whose names were: Thomas Freeman,  
William Stannard, & William Adams. These being in the  
hands of the secular power, Cardinall Poole sent dispensa-  
tion for their lives, by meanes whereof they escaped.

The Sunday after the condemnation of the sixtene afore-  
said, Fecknam Deane of Paules preached at the crosse, that  
they had as many sundry opinions, as they were persons:  
whereupon they set forth a confession of their sayth, and set  
to their bandes.

After

After the burning of these in Stratford, the same moneth died in the prison of the kings bench in Southwarke, one Tho. Parret, and was buried in the backside the 27. day of June. Also Martine Hunt (as is reported) in the same prison was famished the 20. day. At which time likewise died in the same prison Iohn Norice, and was buried on the backside.

After the death of the three aforesaid, Roger Bernard, a labouring man, dwelling in Fransden in Suffolke, was taken in the night by maister Tamages men, because he would not goe to Church. Adam Foster of the age of five and twentie yeres, husbandman, dwelling in Mendlesham in Suffolke, was taken at his owne house by the Constables of the Towne, George Kiwert, and Thomas Mause, and carryed to Syr Iohn Tyrrell aforesaid knight, who sent him to Aye dungeon, and from thence to Norwich, where he was condemned of the Bishoppe Hop-ton, Robert Lawson a single man of thirtie yeres, a linnen Weauer, was apprehended in the night by one Robert Keerich, at the commaundement of Sir Iohn Tyrrell aforesaid, and sent to Norwich, and then was there condemned of the Bishop.

Roger Bernard.  
Adam Foster.  
Rob. Lawson.

These 3. were, after they were condemned, had to Berrie where they cherefully and ioyfully suffered for the testimony of Iesus.

Bernard being threatned at Norwich of the priests whipping, burning, stocking, and such like, to terrifie him, when flattery would not serue, said vnto them: Friends I am not better then my maister Christ, and the prophets which your fathers serued after such sort, and I for his names sake, am content to suffer the like at your hands, if God shall so permit, trusting that he will strengthen me in the same according to his promise, in spite of the Diuell and all his ministers.

A worthy answer of the martyr.

The 20. of Aprill, the same Bishop had before him one

DD 2.

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John Fortune otherwise called Cutler, of Hintlesham in Suffolke a blacke smith, a man in spirit zealous, and ardent: in the scriptures ready, in Christs cause stout, & valiant: in his answeres marvellous: patient in suffering, and constant in the doctrine of the Gospel.

Him the B. of Norwich, very likely condemned also after diuers examinations. Whether he died in the fire or otherwise was prevented by death, it is vncertaine. But his sentence of condemnation, was drawne and registred.

John Careles  
a worthy con-  
fessor.

About this time the first of July, died one John Careles of Couentry, a weauer, in the Kings bench, after long imprisonment the space of two yeeres. In which captivity, first being in Couentry gaole, he was there in such credite with his keeper, that vpon his worde onelie, hee was let out, to plaie in the Pageant about the Cittie with other his companions: and that done, keeping trueth with his keeper, returned agayne into prison at his houre appointed.

After that, being brought vp to London: hee shewed such patience, and constant fortitude, that hee longed for nothing more earnestly then to come to the promotion to dye in the fire for the profession of his sayth: but hee was prevented by death in the prison, through sickness, and was buried on a dunghill in the fieldes.

In the mean time y he was in the kings bench, he was in great perturbation of minde and conscience: wherevpon hee wrote to maister Philpot, then being in the Cole-house, and receyued from him a comfortable letter. Hee had been examined of Doctor Martin, who urged him to detect his fellowes, and reasoned with him about Predestination, cauilling and scoffingly. Hee was a man of a most heavenly spirite, and wrote diuers letters to sundry afflicted then for the Gospel, as to Philpot, to Bradford, to maister Greene, maister Whitle, M. Timmes, Henry Adlington, &c. a great number.

John Careles  
letters.

The

# the Acts and Monuments.

213 *Q. Mary.*

The same moneth of July suffered at Newbery 3. godly and constant martyrs of Christ, Julius Palmer, Iohn Guin, Thomas Askine. Julius Palmer was sometime a Student and felow of Magdalen Colledge in Oxford, and after ward Scholemaster in the Towne of Keding. He was bozne in Couentræ, and before his calling to the knowledge of the trueth, a great aduersarie to the Gospel, and a contemner of the ministers of the trueth. In so much as hee was expelled his Colledge in the end of king Edwards daies, for popery. So that for his maintenance, he was faine to apply himself to teach children in the house of Sir Fraunces Knolles. In which trade he continued til the comming of Q. Marie. In whose daies he was restozed againe to his place by her Visitors. Where being placed a while, and vnderstanding the cruell dealing of the Papistes against the seruantes of God: and seeing their constancie: in the hearing of diuers of his friends, he burst out into these words, or such like: Oh raging crueltie, A tirannie tragicall, and moze then barbarous.

Julius Palmer.  
Iohn Guin.  
Th. Askin.

Jul. Palmer  
expulles his  
Colledge in  
K. Edwardes  
time for po-  
perie.

From that day forward, he studiously sought to vnderstand the trueth, and seriously studied P. Martires Commentaries vpon the first to the Corinthians. And at length grew vp in such ripenes of the trueth, that he spared not to declare certaine sparkes thereof in his outward behaviour and doings. Wherefoze, being abhozred of diuers (especially of M. Cole, the President) which were before his friends: he addressed himselfe to depart the house. And being demaunded by a friend of his, how he would liue, answered: The earth is the Lords, and the fulnes thereof. &c.

After the geuing ouer of his Fellowship, he was placed by Patent, Scholemaster at Keding, and there was accepted of those that feared God. But there hee remayned not long. For certain dissembling Hypocrites, who (pretending zeale to the Gospel) crept into familiaritie with him, and in his absence, spared not to rife his Studie, and writings. Among



mong which was his Replikation to Meruines verses, touching Winchesters Epitaph, and other Arguments both in Latine and English, against the Popes proceedings, and especially against their brutish tyrannie towards the seruants of God.

Th. Thackham  
a false dissem-  
bling hypocrite

Which these companions hauing found, did threaten him that except he would geue vp his schole to a friend of theirs, (Thomas Thackam, a false dissembling knane, and a chiefe worker of his death) they would deliuer those his writings to the Counsell. Whereupon, for sauegarde of his life, he was forced to depart vpon the sodaine, and toke his iorney towards Cuesham, where his mother dwelt, Hoping to receiue of her certaine Legacies, by his Fathers will due vnto him certaine yeares before. Who so soone as he came to his mother, and asked her blessing, she cursed him, vpbzayding him with his forsaking of Oxford, and his comming from Reading. She threatenng him fire and fagotte, in steade of his Legacies. So being destitute of all woꝛldly helpe, he aduised himselfe to goe closely to Reading, there to receiue his quarters stipende, which he lefte vnreceiued at his departure, and to conuey from thence his stufte. Which he did not so secretly, but that he was espi- ed, and there by meanes of one Master Hampton, a false hypocrite, vnder pretence of friendshippe, he was betrayed, and within short space was taken at the signe of the Cardinals hatte in Reading, and was put into a vile, stinking, and blinde Dungeon. Where tenne dayes he hanged by the handes and fete, so high, that welneere no part of his bodie touched the ground.

The mother  
threatneth her  
sonne Iulius  
Palmer with  
fire and fagot.

After all this, hee was brought before the Mayor of Reading, and there those false Brethren which before had robbed his studie, objected against him, Treason, Sedition, Murther, and Adulterie, &c. Which when they could not proue, they laide vnto his charge the writings that they had stolne out of his Studie.

Where.

Wherefore once againe he was called out of prison, and appeared befoze the Mayor, and Byrd the officiall, and two other Iustices, to render an accompt of his faith. And when they had gathered of his owne mouth sufficient matter to entrap him, they deuised a byll of instructions against him, to be directed to Doctor Gessery, who had determined to hold his visitation the next tuesday at Newbery, beyng the sixteenth day of July. So he was sent to Newbery, and came thether on the Sunday at night, and with him Thomas Askins his fellow prisoner, where they found Iohn Grome their faithfull brother in the Lord.

So the xv. of July the prisoners appeared befoze Doctor Gessery and other Commissioners, where after reasoning of the authoritie and vniuersalitie of the church of Rome, and of the presence in the Sacrament &c. when no allurements nor perswasions would preuaile, they were all thre condemned and burned together.

Being at the place of their martyrdome, Palmer comforteth his fellows with the promises of God, and pronounced with an audible voice the xxxi. Psalme.

But the other two made their prayers secretly to almighty God, all thre falling to the ground: and as Palmer beganne to rise, there came behind him a popish priest, exhorting him to recant, to whome Palmer answered: Away, away, tempt me no longer, away, I said, from mee all ye that worke iniquitie, for the Lord hath heard the voyce of my teares. And forthwith they put of their rayment, went to the stake and killed it, and when they were bound to the post, Palmer said: good people pray for vs, that we may perseuere to the end, and for Chzistes sake beware of popish teachers, for they deceiue you.

Palmer at the stake.

Which as he spake, a seruant of one of the Bayliffes, threw a faggot at his face, that the bloud gushed out in diuerse places. Thus fire being put to them they all crying Lord Iesu strengthen vs, Lord Iesu assist vs, Lord Iesu



receiue our soules, they ended this mortall life.

Palmer was about 24. yeares old when he suffered. The last time of his being at Orford, one Barwicke then fellow of Trinitie Colledge a rancke papist began to reason with him, and perceiuing him to be earnest and zealous, said vnto him in the hearing of Maister Thomas Perrey & others there present. Well Palmer, well, now thou art stout and hardie in thyne opinion, but if thou were once brought to y<sup>e</sup> stake, I beleue thou wouldest tell me another tale. I aduise thee beware of y<sup>e</sup> fire: it is a shrewd matter to burne.

Palmer diuers times in daunger of burning.

Truly said Palmer I haue bene in daunger of burning once or twice, and hetherto I thanke God I haue escaped it, but I iudge verily it wil be mine end at the last: welcom be it, by the grace of God.

In deed it is an hard matter for them to burne, that haue the minde and soule linked to the bodie, as a thiefe is tyed in a paire of fetters. But if a man be once able through the helpe of Gods spirite to separate and deuide the soule from the bodie: for him it is no moze maisterie to burne, then for me to cate a peece of bread.

For whom it is easy to burne.

About the same moneth of July Agnes Wardal of the towne of Ipswich, a vertuous woman, and one that hated the Romish trash, was persecuted by Richard Argentine a phisition in the towne, Phillip Vlmes, Edmond Leach, John Steward, and Mathew Butler, malicious enemies of Gods childe. But by Gods great prouidence they escaped their handes, and was deliuered.

In the same moneth also Peter Mone a Tailor of the towne of Ipswich with his wife were called before the B. keeping visitation at Ipswich, and through frailtie yeldeo to the B. Whereof after they fell into great grieve of conscience, when they came home to their house: and looking when they should be sent for againe to the B. the next day, who had appointed them then to appeare. The time appointed drawing nigh, they heard the belles ring for the

**H.** departure out of the towne. So they escaped farther trial.

Against these, was one Richard Smart a Portman of the towne, an earnest member of the Popish Church: but afterwarbes he repented him thereof with teares.

In the Isle of Gernesey 3. women, Katherine Couches the mother, and one Guillemme Gilbert, and Perotine Massey her daughters, were burned for the cause of the Gospel, & refusing to come to Church. Notwithstanding, they protested to hold nothing against the Popish Church: neither was there heard any information against them: neither were they examined befoze of their religion at any time, yet were they condemned by Syr James Amy Dean, and the Curates of the Isle to be burned for Heretikes.

Which, when the Bayliffes and Jurates vnderstood, howe they had not examined them of their faith, & yet condemned them for heretikes: they would not sit in iudgement that day, but ordeyned they should first bee examined of them. Which being done, an Act and sentence was deliuered against them to the former effect, that they should be executed as heretikes: no accuser hauing bene heard against them, and the innocent parties protesting they would entirely obey the ordinances of the Church. So sentence being given against them by Elier Gosseline Bailieffe, (notwithstanding they had appealed from the same to the king, Quene, and Councel) yet were they the 18. of July all burned together at 3. stakes. the mother in the midst, the eldest daughter on the right side, and the youngest on the left.

They were first strangled, but the rope brake befoze they were dead: so the poore women fell into the fire, Perotine great with child, brast asunder by the vehemencie of the fire, and her infant being a faire manchild fell into the fire, and estones taken out of the fire by one W. Howse, was laid vppon the grasse, from thence it was had to the prouost, and from him to the Baylife. Whose censure was, that it should be caried backe, and cast into the fire:

Catherine Couches.  
Guillemme Gilbert.  
Perotine Massey.  
The mother and 2. daughters at Gernesey.

Cruelty against the mother and her 2 daughters.

Barueilous cruelty.



so was the child baptized in his owne blood to fill by the number of the saints.

Tho. Dungate.  
Iohn Forman.

Here about the same time that these 3. women with the infant were burned, there suffered for the doctrine of the Gospel at Greensted in Sussex two men Thomas Dungate, and Iohn Foreman, and one woman called mother Dree, the 18. of July.

Tho. More.

About the 26. of June, one Tho. Moore of the age of 24. servant in a mans house in Leicester, was condemned and burned, because hee said, his maker was in heauen and not in the pice.

About the same time, the 11. of March, Iohn Iackson was examined of Doct. Cooke, concerning the Church and Sacrament of the altar. In which quarrel, the godly confessor behaued himselfe boldly and wisely against the Bishop. Who when no other argument would serue, he commanded him to prison againe: but what became of him it is vncertaine.

Ioan Wast a  
blind woman.

The first day of August Anno 1556. Ioan Wast a blinde woman from her birth of the age of two & twenty, was condemned and burned in the towne of Darbie, for maintayning the doctrine in King Edwardes daies. They that sate vpon her, were Sir Rafe Bayne Bishoppe of the dioces, Doctour Dracot his Chauncelour, Syr Iohn Port knight, &c. Shee being prest and halfe astonied through their terrours and threates, and desirous (as it seemed) to prolong her life, offered vnto the Bishoppe then present, if hee would befoze that companie take it vppon his conscience that the doctrine which hee would haue her to beleue concerning the Sacrament, was true; and that he would at the dreadfull day of iudgement, aunswere for her therein (as Doctour Taylor in diuers of his Sermons did offer) shee would then further aunswere them. Which when it would not bee stood vnto, the poore woman perceiving the same, answered againe: that if they refused to take

Her offer to the  
Iudges.

take of their conscience, that it was true which they would haue her to beleue, shee would answere no further: but desired them to doe their pleasure. And so after certaine circumstances, they pronounced sentence agaynst her, and deliuered her to the Bayliffes of the towne of Darbie, to be put to death: where cherefullie she suffered in the fire for the testimonie of the truth whiche shee before had professed.

This poore blinde mayde would hye with many such as would not freely, do so much, for to read certain chapters of the New Testament vnto her, and would bargain with them, how often to read one chapter vpon a price. Although shee was borne blind, yet could shee without a guide goe to any Church in the towne, or to any other place or person, that vsed to reade vnto her, or had anie godlie exercises.

The 8. of September suffered Edward Sharpe borne in Wiltshire, of the age of 60. yers, at Bristow: where he constantly mainteined the quarrel of Christ against Antichrist, to the death.

Edw. Sharpe.

The 24. of September suffered 4 men, Iohn Hart, Tho. Ravensdal, a Shoemaker, and a Collier, al foure together at

Foure at Mayfield in Suffex.

Mayfield in Suffex, for the testimony of Jesus, &c. The next day after was a young man put to death at Bristow for the like testimonie. Not long after whose death suffered the xxvj. of September, Iohn Horne, and a woman at Wotton Under-hedge, in Gloucestershire.

A young man at Bristow.

I. Horne, and a woman.

In the parish of Wotton Under-hedge, William Dangerfield, (after he had bene a space from home for feare of the crueltie of the time) being a professor of the Gospell, repayed to his wife lying in childbed of the tenth childe: who was not so soone come home, but was espied; and apprehended, and had to prison by the cruel sentence of D. Brookes, bishop. In whose cruel handling he remayned so long, till his seile were almost fretted off with Irons.

W. Dangerfield.

After:



Great crueltie.

After the apprehension of the husband, the wife also was taken with hir yong bozne childe (being but fourtene daies old) out of her childbed, and carryed into the common gaole, and there placed among thieves and murtherers, where both she and hir infant could neuer come to fire, but shee was driven to warme the clothes that she should put about the childe, in hir bosome.

The wife encouraged her husband.

While they both lay thus inclosed, & B. subtilly got promise of the husband to recant, declaring vnto him that his wife had so done already. (which was vntruth) So they suffered him vpon that promise to go to his wife. To whom he declared with a sorrowful hart, how hee had bin circumvented: and pulled out of his bosome a copie of his recantation, wherto he had granted his promise. At the sight wherof, his wifes heart claue asunder, saying: hath Sathan so preuailed, &c. So hee departed from hir with teares, and praised GOD he might not liue so long as to call euill good, and good euill: so going homeward to his house, he took his death, and shortly after dyed, according to his prayer. After this, Ioane his wife continued in prison with her infant: which being starued in prison with cold and famine, (the milke of the mother failing through euill vsing,) was sent away when it was past all remedie: and shortly after died. And not long after the mother died also, besides, an old woman of 90. yeres, mother of her husband, being lefte alone in the house comfortlesse.

A Shoemaker at Northampton.

In the Moneth of October next following, suffered a Shoemaker, at Northampton, for the stedfast professing of the trueth.

After whom, not long, in the same moneth died three godly Confessors in the Castle of Chichester, and were buried in the fieldes.

Hooke.

In the same moneth was burned also one Hooke a true witnesse of the Lord, at Chester.

As Boner was the cruellest among the bishops, so Harpsfield

field among all the archdeacons (except Dunning of *Posw.*) was the cruellest: by whose meanes there were now xv. Professors of the Gospel together in prison, in Canterburie Castle. Whereof five were furnished to death, and ten burned. The names of the furnished were these: Iohn Clarke, Dunstan Chittenden, uncondemned: Walter Foster, of Stone, Alice Potkins, wife, of Staplehurst, Iohn Hurst of Cranbroock, Weauer, condemned to be burned. Alice Potkins being asked of her age, said she was 49. yeres olde, according to her old age: and according to her young age, since she learned Christ, she was of one yeres age.

*Five furnished and burned at Canterbury*

*A wittie and godly answers of Alice Potkins.*

In the moneths of September, Nouember, and December, in the Dioces of Couentre & Lichfield, much trouble fell to diuers persons, for the profession of the Gospel, through the crueltie of the Bishoppe, named Rafe Banc, and a more cruell Chancellour, called Doctor Draicotte. By whose meanes many persons were giuen to beare fagots in those quarters.

Thus endeth the fourth yere of Quene Maries Reigne, In which yere, the number of the slaine for the Gospell, came to 84. persons. Besides such as fled, and priuately by practises were made away.

*The ende of the fourth yere of Q. Marie.*

*Eightie foure persons put to death in the fourth yere of Q. Marie.*

About this time, Sir Iohn Cheeke, sometime Scholemaster to King Edward the sixt, being in Germanie, out of all danger, would needs take his iourney with Sir Peter Carewe, to Burels, with king Philips safe conduct to passe and repasse, by the meanes of the Lorde Paget, and Sir Iohn Mason, who pledged for his safe conduct, king Philipps fidelitie. But in his returne, when hee had brought the Lorde Paget on his way, from Burels towarde England, he, (with Sir Peter Carewe,) was taken by the prouost-marshal, spoyled of their horses, and clapped into a Carte, their legges, armes, and bodies, tied with halters to the bodie of the Carte: And so shipped (being blindfolded) vnder



Sir I. Cheeke.

under the hatches, and brought to the Tower of London,  
 Where at the length, Sir Iohn Cheeke was brought to re-  
 cant, and was drawn (vnwares) to sitte in place where  
 the poore Martirs were brought befoze Boner, and other  
 Bishops, to be condemned. The remorse where,  
 of wrought such effect in him, that not long  
 after he left this mortall life, repen-  
 ting him greatly of his fall  
 befoze his death.

*The ende of the eleuenth Booke.*



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## The twelfth and last Booke.



Ardinall Poole thre yeres after his returne into England, advised himselfe of the refozming of the Uniuersitie of Cambridge. To perfozme which charge, were chosen Cutbert Scot, not long befoze cōsecrated B of Chester, Nicholas Ormanet an Italian, archpriest of y people of Bodalon in the dioces of Hieron. pfofessed in both lawes, bearing y name of Lord Pope his Datary, T. Watson elected B. of Lincoln, Iohn Christophorson elected B. of Chichester, and Henrie Cole, prouost of the Colledge of Eaton.

The uniuersitie of Cambridge to be refozmed.

The 9. of January. Anno 1556. The inquisitors aforesaid came to Cambridge, & took vp their lodgings all of them in Trinity colledge with M. Christophorson maister of the Colledge. The next day after their comming, they interdicted two Churches, namely, S. Maries, where Martin Bucer, and S. Michaels, where Paulus Phagius was buried, now thre or foure yeres past. During which time vnto that day, the Priests neuer ceased to celebrate masses and other ceremonies in these Churches, and that without scruple, till the comming of these Commissioners. Who commaunded hereafter, that the assemblies which should be made for executing of holy ceremonies, should be remoued to y kings Chappell.

Inquisitors came to Cambridge.

S. Maries and S. Michaels Churches were interdicted.

On the xi. day the Vicechancelloz of the Uniuersitie, w the Masters of houses, and the rest of the Graduates, were commanded to appeare befoze the Commissioners in their habites: & so did in the gatehouse of Trinity colledge, which was adozned for the Commissioners. Where the vicechancelloz aforesaid, hauing on a tissue cope, spzinkled the Commissioners with holy water, and purposed to cense the, but they



they refused it there. Which notwithstanding afterward in the Duanes Colledge, and elsewhere they refused not.

There M. Iohn Stokes oratour of the Uniuerſitie welcomed them with an oration, whereto the B. of Chicheſter answered, with thankfull acceptation of the curteſie of the uniuerſitie, and ſo declared the cauſe of their commiſſion. From thence they were brought to the kinges Colledge, where was longe a maſſe of the holy Ghoſt. From thence they went to the interdicted Church of ſaint Maries: wher Pecocke preached againſt heresie and heretickes, naming Bylney, Cranmer, Latimer, Rydley, &c. That being ended, they proceeded to their viſitation, which Robert Braſſey maiſter of kinges Colledge, a worthy aged man would not admit in his colledge, becauſe the viſitation of his houſe was wholly reſerued to the B. of Lincolne. Which exception they took all in great diſpleaſure.

Kinges colledge  
refuſeth the in-  
quiſitors.

The 12. of January, they reſorted to kinges colledge, for that Colledge, (time out of mind) had been counted neuer to be without an heretike or twaine. The M. of that Colledge, maiſter Braſſey maketh his exception againe to their viſitation: but it would not ſerue.

K. colledge ne-  
uer without an  
heretike.  
Robert Braſſey  
a good old man  
maiſter of K.  
Colledge.

In that Colledge ſome there were that refused to take their oath, becauſe they had giuen it to their Colledge before: and alſo would not be brought thereby to accuſe themſelues: yet at the length (with much a doe) they were contented to be ſworne. Thre daies long laſted the Inquiſition. There after this it was aduiſed, that the Uniuerſitie ſhould themſelues firſt decree againſt Bucer and Phagi-  
us, and after make Supplication to the Commiſſioners, for the confirming of this decree. So the Uniuerſitie authoriſed their Vicechancellour, to be the common factor for the Uniuerſitie. Which Supplication being put by to the Commiſſioners the xij. day, was of them graunted: and afterwarde confirmed by the whole conſent of the Uniuerſitie, and ſigned with the common ſeale the fourteenth day, by the Vice-  
chann.

Chaunceller by Doctor Yong Doctor Harney, Swineborne, Marpetide, &c. After they had all dynd together at master Bacons, maister of Gontwell hall: by and by they carried it to the Commissioners to their Lodging. Their condemnation being openly read, then was it desired to send out procelle to cite Bucer and Phagius to appeare, or any other that would take vpon the to plead their cause against the next Monday. So the next day procelle went out to cite the offenders.

But when neither of the parties accused would appeare at the time appointed, although they might at the first haue condemned them: yet a second procelle was published, and sentence deferred till the 26. of the same moneth. On which day the Maior was also warned with his brethren to be present to behold what should be determined.

When they had taken their places, there was exhibited to the commissioners the procelle that was lastly published to cite them.

This being done, the B. of Chester maketh a speech, & reciteth the sentence out of a scroll, and condemned Bucer & Phagius of heresie. After sentence thus read, he commaunded their hopies to be digged out of their graues, & first to be disgraced from holy orders, he deliuereth them to the secular power.

Bucer and Phagius digged out of their graues.

All this being ended, they dispatch a putesnante to aduertise the Cardinall what they had done, and required the writ *de comburendo*. And while he went on his message, they willed all suspected bookes to be brought for to be burned with the corpes of Bucer and Phagius.

The putesnante being returned with the writ: vpon the receipte thereof they appointed the 6. day of february for the accomplishment of the matter.

So the Vicechancellor on that day taking with him, Marshall the common notarie: went first to saint Michaels church, where Phagius was buried: there he calleth forth Andrew Smith, Henry Sawyer, and Henry Adams, men of the same parrish, and bound them with an oth to digge vp

Phagius,



Bucer & Phagius corpes burned with many good bookes.

Phagius bones and to bring them to the place of execution. Marshall took their othes, receyving the like of Roger Smith, and William Hasell the towne Sergeants, and of Iohn Capper warden of the same Church, for doing the like with Bucer. Their coffins being taken up, they were lined with a chaine to a post on the market hill, and fire put to, were burned: and a number of condemned bookes with them; which while they were burning (that gave the people cause greatly to mislike their crueltie) on the market hill, Doctor Warfou sheweth against them in the pulpet in St. Maries church: although Bucer taught no other thing, then both he and Scot had subscribed to in king Edwards daies.

The next day after the B. of Chester went with great solemnitie to the Church of our Lady and Saint Michaele. Which done, the Commissioners bestowed a fewer dayes in punishing such as they thought had offended, and enacted certayne statutes prescribing, at how many Masses every man should be, day by day, and how many Pater noster's and Aries every man should say, when he should enter into the Church, and in his entrance, after what manner he should bowe himselfe to the Altar, and at what time of the Masse a man should stand; when he should kneele, with a number of such superstitious toyes. Which changes being thus ordered, the Universitie bestowed the degree of Doctor upon Orman and Cole, and so the holy fathers departed: who yet before they departed, gave commandment that the Masters of every house should copie out their statutes, which contained certayne preceptes for every house particularlie. Swineborne maister of Chace hall, being demanded whether he would have them engrossed in paper, or parchment, answered, it made no matter, paper would for continuance serve the turne well enough. And dyng as they dealt with the bodies of Bucer and Phagius at Cambrydge, so likewise at Oxforde, they died

Peter

# the Acts and Monuments. 227 *Q. Mary.*

Per Martyrs wife (while she lived, a grave and sober matrone.) Anno 1552. she departed this life.

They take Peter Martyrs wines coopes at Oxford.

Now when B. Brookes of Gloucester, Nichol. Ormanet, Datary, Robert Morwen, president of Corpus Christi Colledge, Cole & Wright, Doctors of the Civil law, came thither as the Cardinals visitors. They among other things having commission for the same, ministred an oath to such as had acquaintance with her, that they shold not conceale what they knew touching religion, concerning her faith. Who because they vnderstood not her language, answered: they could know nothing. Which the commissioners also certified the Cardinal. But that notwithstanding, he left not the matter so, but wrote down his letters, a good while after, to Marshall, the Deane of Friswides, that he should digge her vp, and lay her out of Christian burial, because she was buried nigh S. Friswides reliques. Whose commandement Doct. Marshall calling his spades and mattocks together in an Evening, when he was well whistled, did fulfill and buried her in a dunghill.

Anno 1557. 10. of the 15. persons mentioned in the other booke that were in prison in the castle of Canterbury, wherof five were furnished, were committed to the fire by Thornton called B. of Saffragan of Dover, other wise called Dick of Dover, and by Nicholas Harpesfield Archdeacon of the same prouince.

1557

The names of those tenne be these: Iohn Philpot of Tenderden, W. Waterer of Bedington, Stephen Kempe of Margate, W. Haidhith, Th. Hudson of Chelenge, Mathew Brodbridge of Tenderden, Thomas Stephens of Bedington, Nicholas Finall of Tenderden, W. Lowicke of Crambroke, W. Prowting of Thoneham. Of these five were burned at Canterbury about the 10. of January, two, that is, Stephen and Philpot at Wye: About the same moneth other two, Finall and Brodbridge, at Ashford the 16. of the same moneth.

Iohn Philpot.  
W. Waterer.  
Steph. Kempe.  
W. Haydhith.  
Th. Hudson.  
Mathew Brodbridge.  
Tho. Stephens.  
Nich. Finall.  
W. Lowicke.  
W. Prowting.



# Q. Mary. 228 The Abridgement of

Another bloody  
commission.

In february following came out another bloody commission from the king and Quene, yet more to inflame the fire of persecution. After the publishing of which Commission the eight of february, persecution did rage most fiercely in all quarters: so that the prisons were full of prisoners: namely, in the dioces of Canterbury. And in the towne of Colchester, it was so fierce, that 22. together, men and women were apprehended at one clappe, 14. men and 8. women: of which, some escaped; the other were diuen vp like a flocke of Chyistian lambes to London, with 2. or 3. leaders at the most.

Cardinall  
Poole merciful.

The blood of which people, Boner would haue sucked, had not Cardinall Poole staid his rage. Who although he were a papist and an enemy, yet was he not so bloody as the other were.

So these people, being suffered to draw themselves out a submission, were deliuered, notwithstanding diuers of the afterward were taken and suffered.

The names of that multitude were these: Robert Coleman of Walton, in the Countie of Essex, labouring man, Ioan Winsley of Hoxley magna in the same Countie, Stephen Glouer of Killy in the same Countie, Glouer, Richard Clarke, of much Holland in the same Countie, mariner, W. Munt of much Bentley in the same Countie, husbandman, Thomas Winsley, of much Hoxley in the same Countie, lawyer, Margaret Field of Ramsley in the same Countie, Agnes Whitlocke of Donercourte, Alice Munt of much Bentley, Rose Allen of the same towne, Richard Bongeor of Colchester, Currier, Richard Atkyn of Hallsford weauer, Robert Barcock of Whistone, carpenter, Rich, George of Westbarfolt, labourer, Rich, Gelly of Colchester mariner, Tho. Fereham, mercer of Colchester, Robert Debnam late of Dedham, Cislew Warren of Cockshall, Christian Pepper widow, of the same towne Allen Simson, Eline Euring, Alice the wife of Rob. Wil. at colchester, William

# the Acts and Monuments. 229 *Q. Mary.*

liam Bongeor of Colchester Glaster. Their chiefe trouble was for the article of the Lords supper.

The same yeare, 1557. the xij. of April, suffered v. godly Partirs in Smithfield: Thomas Losebie, Henry Ramsey, Thomas Thyrrel, Margaret Hyde, and Agnes Stanley. The vij. of Januarie they were examined by Darbeshire then Chancellour to Boner. Who dealt so with them, that they were dismissed for that time: but the B. taking the matter into his handes, the vi. of March, dealt more hardly w<sup>th</sup> them. And againe, the first day of April conuented them: and finding them constant in the truth, neither to be moued by his threats, nor allurements, proceeded to their condemnatiō. The afternoone, the B. first called for Loseby (who when in reading of his articles) mention was made of the Sacrament of the altar) the Bishop putting off his cappe, & his fellows, said: My Lorde, seeing you put off your cap, I will put on mine, and therewithall did put on his cap. So sentence was pronounced vpon him, and the rest severally. Who couragiously, and constantly defied to the bishops face, their Popish Idolatrie and superstition. And so were they deliuered to the Sheriffes of London: who the xij. day of Aprill brought them into Smithfelde. Where all together in one fire ioyfully they slept in the Lord.

In the Moneth of May following, three other suffered in Saint Georges fieldes in Southwarke: whose names were, William Morant, one King, and Steeuē Gratwicke. Who was aboue all most vnlawfullie put to death: For first he was condemned by the Bishoppe of Winchester, and the Bishoppe of Rochester, which were not his Ordinaries: neither could his appeale be taken. Then when they had no colour, they suborned one of the Priests to come in for a false Ordinarie, and sitte vpon him, and pretended false articles, which were no part of his examination. And hauing no other ground, nor iust matter against him, but onely for saying these wordes: That which I said,

1557

T. Losebie.  
H Ramsey.  
T. Thirrell.  
M. Hyde.  
A. Stanley.

The valeant Partir.

W. Morant.  
King.  
S. Gratwicke.

Antist preceding.



I haue saide, they read the Sentence of Condemnation against them.

So he with the other two, about the ende of May, was burned for the testimonie of Iesus Christ in S. Georges fieldes. While the Bishoppe was reading Sentence against Gratwicke, his Chaplaines cryed out, saying: stoppe, stoppe my Lorde, for now hee will retant. Then the Bishoppe asked him what he would doe. To whom he answered, My Lorde, my faith is groundeed more stedfastly, than to change in a moment. It is not procelle of time that can alter me, vnlesse my faith were as the wanes of the sea. So the Bishoppe made an ende, and deliuered him to the Sheriffe.

Faith surely  
grounded.

I. Bradbridge.  
W. Applebie-  
Pettonell.  
Ed. Allen.  
K. his wife.  
J. Mannings.  
E. a blind maid

In the xxvij day of the moneth of June, were vij. Christian, and faithfull Partirs burned at Maidstone in Kente, through the cruelty of Richard Thornton, suffragan of Dover, & the bloudy Archdeacon of Canterburie. Their names were, Ioane Bradbridge of Staplehurst, Walter Applebie of Maidstone, Petronell his wife, Edmund Allen of Fritenden, Katherin his wife, Ioan Mannings, wife, of maidstone, Elizabeth, a blinde mayden. Edm. Allen was a Miller, in the parish of Frittenden in Kent, who in a dore yeare would feede the poore, and would reade vnto them the scriptures, and exhort them. Hee was taken by the meanes of Iohn Tayler, Priest of the Parish, and committed (after much vile taunting and rayling) to prison, by sir Iohn Baker knight.

I. Fishcock.  
N. White.  
N. Pardue,  
B. Finall.  
Widow Brad.  
Wilsons wife.  
Bendens wife.

The nineteenth day of June, were burned seuen: foure women and thre men, at Canterburie, for the testimonie of Christ. Their names were these: Iohn Fishcock, Nicholas White, Nich. Pardue, Barbara Final, widow, Bradbridge, widow, who was thought to haue bene with childe, Wilsons wife, and Bendens wife. The vsage of Alice Bendens was most cruell. Shee being deliuered, was by the foolish wordes of her owne husbände imprisoned againe, who

take

toke mony of the Constable to carrie her to prison himselfe: *The husband against the wife.*

but that the wife tendering her husbands fame, and that the world should not witnesse against him so facinorous a fact, went to the Constable, desiring him to go with her: who answered that he could not, but lent her his boy to go with her, with whom she went to Canterbury castell. Where she being in prison, practised with a prison fellow of hers, the wife of one Potkin, to live both of them with two pence halfe penie a day, to trie thereby, how well they could sustaine penury, if they were put to it: for they had heard when they should be remoued to the Bishops prison, their livings should be but three pence halfe penie each day: & did in deede so live both, foureteene daies, ere she were from thence remoued.

*The martyrs diet in prison.*

The two and twentieth day of January following, her husband went and told the Bishop, that shee had a brother, whose name was Roger Hall that resorted vnto her, who if hee were kept from her, hee sayd shee would turne: for hee comforteth her (saith hee) and giueth her mony, and perswadeth her not to recant. Vppon which reporte of her husband, shee was remoued to a prison called Sunday hole, and straight charge giuen, that if her brother came, hee should be taken: but hee comming earely in the morning when her keeper was gone to ringe, (for he was a bell ringer) otherwise did not know where shee had bene imprisoned, but by hearing her voyce as shee powzed out vnto God her sorrowfull complaints, saying the Psalmes of Dauid. And there putting mony in a loafe of bread, & sticking the same on a pole, so did he reach it vnto her: & this was five weekes after her comming thither: all which time no creature was knowne to come at her, moze then her keeper. Her lying in that prison was vpon a litle short straw, betwixt a payze of stockes and a stone wall, & her allowance three farthings a day: that is, an halfe penty in bread and a farthing in drinke, neyther could she get any moze for her mony:

*Three farthings a day the martyrs allowance. Alice Benden a constant martyr.*



wherefore she desired to haue her whole allowance in bread, and bled water for drinke. Thus did shee lie nine weekes: during which tyme shee neuer changed apparell.

At the first comming into this place shee did grieuously bewaile her state, with great sorrowe, and reasoned with her selfe why the Lord God, with his heauie iustice suffered her to be sequestred from her louing fellowes in so extreme misery. In which shee continued till on a night as shee was in her sorrowfull supplications, in rehearsing this verse of the Psalme: Why art thou so heauy O my soule, and againe the right hande of the most highest can chaunge all: shee receiued comfort in the midst of her miseries, and after that continued ioyfull vntill her deliuerance from the same. So shee with the rest the nineteenth of June were consumed with fire for the testimony of Iesus, after they kneeling downe together had called vpon the name of God.

God sendeth  
the spirit of  
comfort.

The B. will  
neither meddle  
with Patience  
nor Charitie.

Bradbriges wife when shee was condemned of the Bishop to be burned, had two children named Patience and Charitie. Who then said to the Bishop, that if he would needs burne her, yet she trusted that he would take and keepe Patience and Charitie, meaning her two daughters: I pray you the Bishop, by the faith of my body, I will meddle with neither of them both.

About this tyme Matthew Plase weauer of the parische of Stone in Kent, was examined before Thornewton, Harpsfielde, &c. And constantly maintayned the truth against the popish hypocrites: but what became of him it is vncertaine.

Ten at one fire  
Rich. Woodman  
G. Stephens,  
R. Maynard,  
Alex. Hoseman,  
Tom. a Wood,  
Marg. Moris,  
James Moris,  
Denis Burgis,  
Ashdons wife,  
Groues wife,

In the towne of Lewes were ten saythfull seruants of God, put in one fire the two and twentieth day of June. Their names were Richard Woodman, George Stephens, Robert Maynard, Alexander Hoseman, his seruant Tomasin a Wood, Maynards maide, Margery Moris, James Moris her sonne, Denis Burgis, Ashdons wife, Groues wife,

Wife. Rich. Woodman was twice imprisoned for the testimony of Jesus. At the first apprehension, he was imprisoned a yere and a halfe in the kings bench, and afterwards 8. weekes in the Bishops colehouse, lacking one day. His first apprehension was for reproving a Preacher in the pulpit, in the Parish of Wambleton, where he dwelt. For which hee was twice before y<sup>e</sup> Bishoppe of Chichester, and five times before the Commissioners, and then sent to Londons Colehouse, and manie times called before him.

He was five times examined in the Colehouse, and 26. times before, so that his examinations in all were 32.

The second time he was found out, and taken by means of his father and brother: who had as much goodes of his in their handes, as were well worth five and fiftie pounds a yere, a Lordship, and an honoz and halfe a Lordshippe, which hee had deliuered vnto their handes to pay his debtes, and the rest to remaine to his wife and children, which was two hundred pounds better then the debt came to.

The same day that Philpot was burned, which was the 18. of December, hee with foure moze, were deliuered out of Boners hands with very good conditions: in such sort as Woodman said of him, that his heart was so drunken with y<sup>e</sup> blood of Philpot, that he thought he could not tell what he did. For two daies before (said he) he promised them they should be condemned, that same day they were deliuered. Yet the morning after they were deliuered, hee sought earnestly for some of them again, waring day after his great drunkenness.

Before his second apprehension, he continued in a Wood vnder a towze, 6. or 7. weekes: with his Bible, penne and ynke, and other necessaries: his wife bringing him meate daily.

Anno 1557. the 14. of April, he was brought before the

W. R. p.

Father against  
the sonne.

Boner drunken  
with the blood  
of Philpot.



Bishop of Chichester, Doct. Story, and Doct. Cooke, of wh<sup>ch</sup> after examination of diuers pointes, as of marriage of priests, concerning the assurance of hauing the spirit of God, (which the Papists account arrogancie to affirme,) and concerning the 7. sacraments, he was had to the marshalsea, and there remained till the 27. of Aprill. At which time he appeared againe before Chichester, two of his Chaplains, and Doct<sup>r</sup> Story, of whom he was examined of the seven Sacraments, and not agreeing with them therein, hee was commaunded againe to the marshalsea, no man to speake with him.

The 12. of May he was examined againe of Doct. Langdall, parson of Buxted in Suffex, and Chaplaine to my Lorde Mountague, and maister James Gage at my Lorde Mountagues house in Southwarke: where he set Langdall vp in diuers pointes of religion: as of the force of Baptisme, whether it bee of necessitie of saluation to all, and of the state of infants that die without it: touching the Sacrament of the Altar, &c. and so was had againe to prison till the five and twentie of May. On which day hee was examined agayne of Winchester, Rochester, and a certaine Doct<sup>r</sup>, with diuers other Priestes and Gentlemen, sitting in Saint Georges Church in Southwarke, of whom being wrangled with touching Priestes mariages, and his rep<sup>r</sup>ouing of a reuolting Preacher, hee was dismissed againe to the marshalsea, till the fifteene of June. At which day he appeared before Winchester, the Archdeacon of Canterbury, Doct<sup>r</sup> Langdall, &c. and woulde not answere nor sweare before Winchester, because hee was not his ordinarie. Who when he threatned him, made answere: I looke for no helpe of men, God is on my side, I praise him therefore: I will not care who bee against mee, neyther doe I. So was hee had to the marshalsea againe, where hee remayned till the sixteenth of July: on which day he was condemned by Winchester,

chiefly

chiefly for the poynt of the Sacrament of the Altar, and so was burned with nine other, which were taken not past two or thre dayes befoze their iudgement, and burned befoze the wit could come downe. Such quicke dispatch they made. They suffered the two and twentieth day of June at Lewes. *Quicke dispatch.*

About the same tyme one Ambrose died in Maidstone prison, who else should haue bene burned in the quarrell of Christ.

About the same time was one Richard Lush condemned of Cutbert Bourne B. of Bath and Welles, and giuen to the secular power for the sinceritie of the Gospell: whether he were burned or not it is vncertaine.

In the moneth of July next, ensued the martyrdome of Simon Miller of Linne, and Elizabeth Cooper. Simon Miller being at Norwich, and seeing the people comming from their Popish seruice, asked them where he might haue the Communion. At which words, a Papist said: he would bring him where he should not misse, and brought him to the Chauncellour of Norwich, who as hee was examining him, spied his confession which hee had put into his shoe, which did appeare: and asked if he would stand to the same. Which when he sayd he constantly would do, he was committed to a keeper in the Bishops house: from whence (on what condition it is vncertaine) he was dismissed, and went home to his house at Linne. Where (when hee had set all things in order) he returned againe to his Prison in the Bishops house, and there continued constant in the profession of the trueth, till by the B. and his Chancellour he was condemned to death. *Simon Miller. Eliza. Cooper.*

Elizabeth Cooper was a Pewterers wife, dwelling in Saint Andrewes parish in Norwich: where befoze she had recanted, and being vnquiet in mind, and greatly troubled in conscience for the same, at the last she came into y church (the people being at their Superstitious seruice: and befoze



Elizab. Cooper  
reprinteth  
of her recanta-  
tion.

before them all bewailed her fall, and greatly repented of that she had done. For which she was taken by M. Surrerton the Sherriffe, & burned with Simon Miller. When the fire came vnto her, shee a litle shronke thereat, crying ah. Which when Simon Miller heard, he put his hand behinde towards her, and willed her to be strong and of good cheare: we shall haue a ioyfull and sweet supper. Whereby she was strengthened still, and quietly ended her combate, with victorie.

W. Mount.  
Alice, his wife.  
Rose Allen.

Of those 22. which were before mentioned: that were then deliuered by the meanes of the Cardinall Poole, was William Mount of much Bentley in Essex husbandmā, with Alice his wife, and Rose Allen maid, the daughter of the said Alice Mount. They comming home againe, refrayned from their parish Church, and frequented the company of god men. Wherefore, a wicked priest of the towne, Sr. Thomas Tye, who by reason he himselfe had been a professor, knew all their haunt, complained of them to the Lorde Darcie, and wrote also against them to Boner. So the 7. day of March, at two of the clock in the morning, one maister Edmund Tyrrel, (who came of the Tyrrels that murdered K. Edward the 5. and his brother) toke with him the Bayliette of the hundred, called William Samuel, dwelling in Colchester, and the two Constables of much Bentley, John Baker, and William Harris, and other companie, and came to father Mountes house, and apprehended him, & his wife being sick, saying they shoulde goe to Colchester Castle. Which mother Mount hearing, desired her daughter might first fetch her some drinke, for she was very sicke. Which they graunted her. So her daughter Rose Allen toke a pot, and went with a candle to drawe drinke: and as she came back againe, Tirrel met with her, and willed her to giue her parents god counsell, &c. To whom she answered: sir, they haue a better instructoꝝ than I: for the holy Ghost doeth teach them, I hope, which I trust will not suffer the to erre.

Rose Allen.

Tirrel.

Tirrel said, *Why? art thou still in that minde? y<sup>e</sup> naughty bus-  
wife?* Marry it is time to looke vnto such heretikes in dede.  
Rose. Sir, w<sup>h</sup> that which you call heresse do I worshippinge my  
Lorde God, I tel you truth. Tirrell. Then I perceiue you  
will burne (gossip) with the rest for companies sake. Rose.  
If I be so compelled, I hope in his mercies (if he call me to  
to it) he will make me able to beare it. So he (turning to his  
companie) said: Sirs, this Gossip will burne, do ye not think  
it? Marry sir (quoth one) proue her, and you shall see what  
she will doe by and by. So the cruell Tirrell taking the can-  
dle from her, helde her by the w<sup>h</sup>est, and the burning can-  
dle vnder her hande, burning crossewaies ouer the backe  
thereof, so long, till the sinewes crackt in sunder. In which  
time of his tyrannie, hee said often to her: *Why whore,*  
*wilt thou not crie: thou young whore, wilt thou not crie? &c.*  
Vnto which she alwaies answered, that she had no cause, she  
gaue God thanks. He had more cause to weepe (she saide)  
than she, if he considered the matter well. In the end, when  
the sinewes brake, he thrust her violently from him, and  
said: *Ah strong whore, thou shamelesse beast, thou beastlie*  
*whore, &c.* But she (patiently suffering his rage) at the last  
saide: *Haue you done what you will doe?* And he said, yea.  
And if thou thinke it be not well, then mende it. R. Mend it,  
nay, the Lord mend you, and geue you repentance, if it bee  
his wil. And now (if you thinke it good) begin at the fete,  
and burne the head also. And so she went, and carried her  
mother drinke, as she was commaunded.

The tragical  
dialogue be-  
twixt Tirrell  
and R. Allin.

Tyranny o-  
uercome with  
patience.

After they had searched the house for more companie, at  
the last, they founde one Iohn Thurstone, and Margarett  
his wife also with other, whom they carried to Colchester  
Castle immediatly.

I. Thurstone,  
M. his wife.

With William Mount and his familie, was ioyned  
also in the same Prison at the Towne of Colchester, ano-  
ther faithfull brother, Iohn Iohnson, other wise called Ali-  
ker, of the Towne of Thoype, in the Countie of Essex, La-  
bourer,



bourer, of the age of 34. yerres, his wife being dead, and thre childzen by her left with him.

W. Bongeor.  
A. Siluerfide.

T. Benold.

W. Purcas.

H. Ewring.

E. Folkes,

Other sixe prisoners lay in Hot-hall, in the same towne, whose names were, William Bongeor, of the Parish of S. Nicholas in Colchester, Glasser, about the age of 40. yerres: Agnes Siluerfide, alias Smith, of Colchester, widow, of the age of sixtie yerres: Thomas Benolde of Colchester, Talow-chaudler: William Purcas of Bocking in Essex Fuller, of the age of twentie yerres: Helene Ewring, the wife of Iohn Ewring, Miller of Colchester, of the age of fourty & eyght yerres: who was one of the two and twentie prisoners before mentioned, and was by Robert Maynarde (then Bailiffe of Colchester) imprisoned in the Hot-hall. The sixth of this companie was Elizabeth Folkes, a seruant, of the age of twentie yerres. These were imprisoned in the Hot-hall, and the other foure were in the Castle. Diuers examinations the se god men had at sundrie times, before Iustices, Priestes, and Officers. As, Master Roper, Iohn Kingstone Commisarie, Iohn Boswell Priest, and Bishoppe Boners Scribe. Last of all, they were examined in the Hot-hall the thre and twentie day of June, by Doctor Chadsey, Iohn Kingstone Commisarie, with other priests, and Boswel the Scribe, in the ptesence of Robert Browne, and Robert Maynard, Bayliffes of Colchester, with diuers Iustices, and Gentlemen of the Countrey.

A sharpe answer  
of the  
Partie.

At which time, sentence of death was read against them, chæfly for denying the Reall ptesence in the Sacrament. Elizabeth Folkes the young maide, being asked whether she beleued the Lozde to be ptesent in the Sacrament substantially and really: made answer, that shee beleued it was a substantiall Lie, and a reall Lie. When they read the Sentence of condemnation againste her. In which time, Doctor Chadsey wept, that the teares trickled downe his cheekes.

Eliz. Folkes.

This Elizabeth Folkes the day before shee was condemned.

demned, was examined onely upon this article, whether she belueued that there was a Catholicke Church or no? Unto which she answered, yea: then was she immediatly by Boswells meanes the scribe, deliuered vnto her vnckle Holt of Colchester to be kept, who carried her home to his house, where she might haue departed if she would: meanes being offered to cōuey her away. But she hearing that some doubted that she had yielded to the Pope (although it was most vntrue) would in no wise content her selfe, but wept, and was in such anguish of minde, that (no remedie) she would to the Papistes againe. And comming before them at Connes house at the white hart in Colchester, she was at vtter defiance with them and their doctrine, and so was condemned with the rest, as also were the 4 that were put into the castle. Of which company, Rose Allen after her condemnation song for great ioy to the wonder of many.

Rose Allen etc.  
demned song  
for ioy.

The 2. day of August was appointed for their martyrdome, on which day betwixt 7, and 8. of the clock in the morning, these 6. were brought from Gate-hall, to a place of ground hard by the tolwne wall, the place of their martyrdom. Where all things being prepared, they made their prayer to God, but not in such sort as they would, because they were interrupted, especially by one maister Cleere, who sometime had bene a Gospeller.

Elizabeth preparing her selfe to the fire, when she had plucked off her petticoate, would haue geuen it to her mother, but was not permitted. Therefore (taking it in her hande) she threw it from her, saying: Farewell all the world: farewell faith, farewell hope: and so taking holde of the stake, sayde: Welcome loue. When these vi. were all nayled to their stakes, and the fire about them, they clapped their hands together (for ioy) in the fire. So ioyfully they all ended their liues in the quarrel of Christ.

A notable  
speech of the  
martyrs.

The same day in the afternone, they foure of the Castle were likewise martyred in the flaming fire, and gladly gave their



their liues for the witnessing of the truth.

John Thurston, who was taken in the house of W. Mount, of Much Bentley, about the moneth of May, dyed in Colchester castle, a constant professour of Iesus Christ.

In the Moneth of August was George Eagles put to death at Chelmsford: treason being objected against him & he should pray that God would turne Quene Maries hart, or take her away. He was condemned and executed for treason, but the meaning was for religion.

George Eagles  
called Trudge-  
ouer.

He in the troublesome time of Maries dayes gaue himself in all places to strengthen the brethren. And such was his paines in trauaile that (going from place to place) he was called Trudgeouer. His diet was for the space of 3. yeres very thinne, and his drinke water: and such spite had the papists against him, that there was an edict proclaimed in the Quenes name through Essex, Suffolke, Kent, and Northfolke: promising the party that should take him 20. pounds for his paines. At length being at Colchester vpon Marie Magdalens day: at which time they kept a faire in the town, he was espied, and flying was taken, and condemned for treason, such as was mentioned before,

One Richard Putto the elder, an Innholder, dwelling at the signe of the cocke at the same time, did much trouble him, in perswading him to confesse he had offended the Quene, &c. And so did he also trouble him being on the ladder. Being drawen to the place of execution, he read very deuoutly on a Psalmes booke which he had in his hande: and with patience endured the torment.

R. Crashfelde

About this time suffered at Norwich a godly man called Richard Crashfield, condemned by Dunninges the Chancellour. He was foure times examined. The thirde time by Doctor Bridges, and the other by Dunninges: by whom he was condemned, and suffered the fifth day of August. At whose burning, one Thomas Carman was apprehended.

About the same time, the xx of August, one named Frier, with

with the sister of Gedrges Eagles, was burned at Rochester. Frier and the

In the moneth of September was Mistris Ioyce Lewes, sister of G. Eagles.  
 wife to Thomas Lewes of Rochester burned for the gospell Ioyce Lewes.  
 at Liechfield. She was instructed in the waies of Christ, and

to abhorre the Masse and the popish superstition, by maister  
 Iohn Glouer befoze mentioned. At which time being com-

pelled by her furions husband to come to church, when holy  
 water was sprinckled vpon her, she turned her backe: where-

vpon immediatly a citation was sent for her by a Sumner, The Sumner  
 whom her husband caused to eat the citation, and drinke to caused to eat  
 it: wherefoze he was much troubled and was faine to sub- the citation &  
 mit himselfe, his wife remayning constant: for whom he was drinke to it.

bound in an hundred pound, after a moneths respite to bring  
 her againe. Who at the day, being exhorted not to venture  
 his wife in carrying her to y<sup>e</sup> bishop, said (most unkindly) he  
 would not forset any thing for her, and brought her to the  
 B. who commaunded her to such a stincking prison, that her  
 maid that kept her company did sowe therein.

Thus being kept in prison, and found constant, after many  
 examinations she was condemned, and the night befoze she  
 should suffer she was wonderfull cherefull and merie, so  
 spending the time in prayer, reading and talking with them  
 that were purposely come vnto her, for to comfort her with  
 the word of God. She was (after her condemnation) kept in  
 prison a whole yeere, because the Shirisfe of that yeere  
 would not burne her.

About thre of the clocke in the morning, Sathan began Satan trou-  
 to trouble her with doubt of her saluation: in which doubt bleth the  
 by those that were with her, she receiued great comfort, and martyr-  
 assurance.

About eight of the clocke, M. Shirisfe commeth & telleth  
 her she had but an hower to liue in this world. To whom  
 she answered: M. Shirisfe your message is welcome to me,  
 and I thanke my God, that he will make me worthy to ad-  
 venture my life in his quarrell.

*M. M.*

*When*



She drinke  
to all that loue  
the gospel.

When she was at y<sup>e</sup> stake, (because she was not acquainted with the fresh ayre, comming out of a close prison) one of her friends had provided her drinke. Now when she had praised thre times, in the which she desired God to abolish the idolatrous Masse, whereto all the people and the Sheriffe himselfe said, Amen: She took the cup into her hands, saying: I drinke to all those that vnfainedly loue the gospel of Iesus Christ, and wish for the abolishing of the papistrie. When she had drunke, her friends drunke also, which were afterwards troubled for the same. So being bound to the stake, and fire put to her, she with patience endured, for his names sake that had redeemed her.

Rafe Allerton.  
James Austoo.  
Marg. Austoo.  
Richard Coth.

About the 17. day of September were burned at Wington nigh London, these foure constant professors of Christ, Rafe Allerton, James Austoo, Margery Austoo his wife, and Richard Coth. Rafe Allerton was apprehended by Thomas Tye priest, sometimes a professor of the gospel. He was diuerse times examined before London at Fulham the eight of Aprill: againe the second of May before him and thre of the Counsaile.

Againe the 15. of May in the Bishops pallace at London: and at the last, remayning constant in the profession of the truth, beyng vehemently pursued by Thomas Tye, the seuententh of September he was condemned, and burned with the other thre.

The contrag-  
tious marty.

The tenth day of September, James Austoo beyng brought with the rest into the bishops chappell at Fulham, he was demaunded of the bishop if he knew where he was now, and in what place, and before whom et. Hea quoth Austoo: I know where I am, for I am in an Idols temple. Whereat Boner perceiuing his constancie, pronounced sentence against him.

Margery his wife was sore afraid, & terrified in the prison at twelue of the clocke at night, one comming in to her, into the prison with a knife drawne, and attemptyng to

# the Acts and Monuments. 243 *2. Mary.*

to cut her throte, but that shee called vpon God for helpe: whereat hee departed, without doing her any hurt. The next night, they made a rumbling ouer head like thunder to scarre her out of her wittes; but GOD gaue her strength.

*They feare the martyr in the prison.*

At what time the tenne before suffered at Colchester, there were also two women condemned with them, but were deferred. the one omitted and left in the prison, while shee was praying apart, for the strength of Gods spirite, the other, because her name was false written. 1. Their names were, Agnes Bongcor, whom they wrote Bowyer, and Margerie Thurston. These twayne were both the seuentene day of September, burned at Colchester, for the witnesse of Christ, which they charefully endured for his names sake.

*Agn. Bongcor.  
Margery  
Thurstone.*

This yere the 20. of September, was burned at Northampton, Iohn Knode a shoemaker, condemned of William Bynsley, Bachelor of law, & Chancelor to h. B. of Peterborow, and deliuered to the sheriffe, Sir Tho. Tresham: whose officers burned him without the Northgate in the stone pits. One Iohn Rote a Popish Priest, Vicar of S. Giles in Northampton standing by, did declare vnto him, that if hee would recant, he had his pardon for him. To whom he answered, that he had his pardon by Iesus Christ.

*Iohn Knode.*

*The martyr refused pardon.*

This yere, the 12. of Sept. suffered Iohn Noyes of Laxfield in h. same towne, in the county of Suffolk, Shoemaker. He was apprehended by M. Tho. Louel, Wolfren Dowling, and Nichol Stonnard, of the same towne: and brought before the Iustices, and the sheriffe, who the next day cast him into Aye dungeon, where he lay a certaine tyme, & then was caried to Norwich: where the B. condemned him in the presence of his Chancelor, D. Dunning, Sir William Woodhouse, Sir Th. Woodhouse, M. Geor. Heyden, M. Spencer, VVilliam Farrar Alderman of Norwich, &c. Being condemned, he was sent againe to Aie prison, and vpon the 21.

*Iohn Noyes.*



of September about midnight, was brought from thence to Larfield to be burned: where coming to the place of martyrdom, he said the 50. Psalm, with other prayers: and being bound to the stake, hee saide, feare not them that can kill the body, but feare him, &c. So the fire being kindled, he with patience finished his course, and gaue testimonie to the Gospel of God.

Cecil Ormes.

The 23. of September, was Cecil Ormes burned at Norwich for the testimony of the trueth of Christ, betwixt seuen and eight of the clock in the morning. He was taken at the death of Simon Miller, and Elizabeth Cooper, for that she saide, she woulde pledge them of the same cuppe that they dranke on.

The constant martyr.

The 23. of July she was called before the Chauncelour, sitting in iudgement with maister Bridges, and others: who offered her, if shee woulde goe to Church, and keepe her tongue and saie nothing agaynst them, libertie. Which she refused, saying: if shee should doe so, God woulde surely plague her. Therefore doe with mee, saith she, what yee will: and saide, if hee condemned her, hee shoulde not bee so desirous of her sinfull flesh, as shee woulde (by Gods grace) bee content to giue it in so good a quarrell. So hee pronounced his bloodie sentence against her, and deliuered her to the sheriffes, Thomas and Leonard Sotherton.

This Cecil Ormes had before recanted: for which shee fell into great anguish of mind, and had gotten a letter made to giue vnto the Chancelor, to let him know, she repented her recantation, &c. But before she exhibited her bill, she was taken.

Cecil Ormes  
at the stake.

Being brought to the place of execution, where Miller and Cooper were burned, and the same stake, shee layed her hande thereon, and kissed it, and saide, Welcome the sweete crosse of Christ, and so gaue her selfe vnto it. After the tormentors had kindled the fire to her, she saide, my

soule.

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soule doth magnifie the Lorde, and my spirite reioyseth in God my Saviour. And quietly, (as she had bene in a slumber) ended this mortall life.

In the dioces of Chichester many were condemned, and martired for the witnesse bearing to the truth: whose names were these: Iohn Freeman of East Grinstead, Iohn Warner of Werne, Christian Glouer, of the Archdeaconrie of Lewes, Thomas Athoth, Priest, Thomas Auington of Ardinglie, Dennis Burges of Wursted, Tho. Rauensdale of Aste, Iohn Milles of Hellingleshe, Nicholas Holden of Withiam, Iohn Harte of Withiam, Margery Morice of Hethfield, Anne Trie of East-grainsted, Iohn Oseward of Woodmancote, Iames Morice of Hethfelde, Thomas Dowgate of East-grainsted, and Iohn Ashdon of Ketherfelde. The greatest doer then against these martirs, and sitters vpon their condemnation, were these, Christopher son the B. after Day, Richard Briseley, Doctor of Law, and Chancellour of Chichester, Robert Taylor Bachelour of Law, his Deputie, Tho. Backarde, Ciuilian, Anthonic Clarke, Albane Langdale, Bachelour of Diuinitie.

I. Foreman.  
I. Warner.  
C. Glouer.  
T. Athoth.  
T. Auington.  
D. Burges.  
T. Rauensdale.  
I. Milles.  
N. Holden.  
I. Hart.  
M. Morice.  
A. Trie.  
I. Oseward.  
I. Morice.  
T. Dowgate.  
I. Ashdon.

In the Moneth of Nouember, was Thomas Spurdance (one of Quene Maries seruants) burned at Burie. He was taken by two of his felowes, Iohn Hammon, other wise called Barker, and George Lawton, both dwelling in Codnam, in the Countie of Suffolke. Who carried him to one Master Gosnall, dwelling in Codnam, and by him was sent to Burie. Hee was first examined by the Bishoppes Chancellour, and then by the Bishoppe himselfe, and by him condemned.

T. Spurdance,

Being befoze the Bishoppe, he was exhorted by a Gentleman that stode by him, to take a day, and to aduise himselfe. Unto whom he made answer: If I save my life, I shall lose it, and if I lose my life for Christes sake, I shall be sure to finde it in euerlasting life. And if I shoulde take a day, when the day commeth, I must say then, even as I doe



now, except I will lie, and that na beth not.

I. Hollingdale;  
W. Sparrow.  
R. Gibson.

The same yere, the eightene day of Nouember, were these thre burned in Smithfielde: Iohn Hollingdale, William Sparrowe, and Richard Gibson. William Sparrowe had recanted befoze, and afterwarde did greatly repent him for the same, saying vnto Bishoppe Boner, that it was the worst dede that euer he had done. And said vnto him mozeouer, That which you call heresie (quoth he) is god and godlie, and if euery haire of my head were a man, I woulde burne them all (saide he) rather then I would goe from the trueth.

Note.

Articles for  
articles.

As Boner ministred his Popish Articles vnto R. Gibson, euen so likewise did he againe propounde other Articles vnto Boner. As, whether the Scriptures were sufficient to instruct to saluation: From whom authoritie cometh, and what it is? Whether any but Christ is Lorde ouer faith? By what markes Antichrist is to be knowne? & so forth, to the number of nine. In the ende, Boner deliuered them to the Secular power: and the eyghtenth day of Nouember they cherefullie witnessed the trueth in the flames of fire.

I. Rough.  
M. Mearing.

The xij. of Decer. Iohn Rough Minister a Scottishman, & Marg. Mearing, were burned for the gospel in Smithfield. Iohn Rough had bene of the order of the black Friers vij. yeares; and at the request of the Lorde Hamleton, Earle of Arran, and gouernour of Scotlande, the Archbishop caused the Prouinciall of that house (hauing thereto authoritie) to dispense with him for his habite, & hood, and so he took him to be a Secular Priest, to serue in his Chappell. In whose seruice he remayned a whole yere.

In which time, God did open his eyes to see the trueth, and was sent by the same Gouernour to preach in the freedome of Ayos, where he remayned the space of foure whole yeares.

Afterwarde he came into Englande, after the battayle of

of Muslebozow, and preached at Carlill, Barwicke and Newcastle: and after that was placed by the Archbishop of Yorke in a benefice nigh Hull. Where he remained till the death of King Edward: after whose death, he fled with his wife into Friesland: and there lived by knitting of caps, hose, and such like: till about the end of the moneth of October last, before his death. At which time, lacking yearne, he came over to make provision: and coming over to London, was of the congregation there made their minister.

*W. Rough minister of the congregation at London.*

In the end with Cutbert Symson, he was taken at the Sarasines head in Mlington, by the meanes of a dissembling brother, called Roger Sergeaunt a Taplo, and was carryed to the Counsell, and of them was sent to Newgate: where he had remayned but a while before Bishop Boner sent for him, the eighteenth day of December, and ministereth unto him certaine Articles. And againe the nineteenth day perswaded with him. On the twentieth day finding him constant, he pronounceth sentence of condemnation against him.

Amongst other talke with Bishop Boner, he affirmed that he had bene twice at Rome, and there had sene plainly with his eyes, which he had heard many times before, namely that the Pope was the very Antechrist: for there he saw him carried on mens shoulders, and the false named Sacrament borne before him: yet was there more reverence given to him, then to that which they counted for their God. When B. Boner heard this, rising up and making as though he would haue toze his garments, hast thou (said he) bene at Rome? and sene our holy father the Pope: and doest thou blaspheme him in this sort? and with that flying vpon him, he plucked of a peece of his beard, & after making speedy hast to his death, burnt him before six of the clocke in the morning.

*Pope reverence done to the Pope, then to the bread God.*

This Maister Rough being at the burning of Austoo in Smithfield, and returning homeward againe, met with



one M. Farrar a merchant of Wallislar, who asked him where he had bene: unto whom he answered, I haue bene (said he) where I would not for one of mine eies, but I had bene: where haue you bene (said M. Farrar) Forsooth (said he) to learne the way: and so told him, he had bene at the burning of Austoo, where shortly after he was burned himselfe, and with him Margarete Meering.

This Margarete Meering, (wherefore it is vncertaine) gaue occasion to be excommunicated, & so was by M. Rough himselfe in the open face of the congregation: which she took in euill part, and gaue out thzeatnings against the congregation, but God disposed otherwise.

For the Sunday after, M. Rough, being taken by the information of one Roger, Sergeant to the bishop of London, was layd prisoner in the Gate house at Westminster, where none of his friends could come to visit him. This Margery hearing thereof, got her a basket & a cleane shirt in it, and went to Westminster, where shee sayning her selfe to be his sister, got into the prison to him, and did to her power not a little comfort him.

The Friday after she standing at Marke-lane end with another woman a friend of hers, saue Cluny Boners Sumner comming into the streete towarde her house. Whom when shee saw, said to the other woman standing with her, whether goesth yonder fine fellow, said shee? I thinke surely he goeth to my house, and in beewing him still, at the last shee saw him enter into her doze: so immediately she went home: and asked him, whom he sought? Whereunto Cluny answered, for you: you must go with mee: Mary (quoth she) here I am, I will go with you. And comming to the bishop, she was laid in prison, and the Wednesday after, burned in Smithfield.

Margery Meering ready to suffer for Christ.

1558.

Cutb. Symson.  
Hugh Fox.  
1 Deuenish,

An. 1558. the 28. of March was Cutbert Simson deacon of the same Church whereof M. Rough was minister in London, burned in Smithfield, and with him Hugh Fox, and

and Iohn Deuenish apprehended together at Mington, and so together cherefully suffered for righteousness sake.

Being called into the Warehouse of the Tower before the Constable of the Tower, and the Recorder of London, maister Cholmeley, & refusing to tell who came to the English service, he was put in a racke of yron, where hee stood thre houres, and being loosed from thence, because he would betray none, on a Sunday after, they did binde his two fingers together, and put a small arrow betwixt them, and drelve it through so fast, that the blood followed and the arrow brake. It was thought this was done rather in the Withoppes house. After they had twice racked him, they five weekes after sent him to Boner, of whom he was condemned.

Cuthbert Sim-  
son racked  
twice.

Yet gaue he him great testimony of patience before al the people in his Consistorie, saying: if he were not an heretike, hee is a man of the greatest patience, that yet euer came before me. For I tell you, hee hath beene thise racked vpon one daie in the Tower, also in my house hee hath felt some sorowe, and yet I neuer saw his patience broken.

Boner commē-  
deth the pati-  
ence of Cuth.  
Simson.

The 9. of Aprill, An. 1558. William Nichol was burned for the cause of the Gospel, at Hereford in West Wales.

W. Nichol

The 19. of May after, suffered William Seaman of the age of 26. an husbandman, dwelling in Mendlesham in the countie of Suffolke, Tho. Carman and Thomas Hudson of Arisham in Norfolke all three together at Norwich, for the cause of Christ.

W. Seaman.

Tho. Carman.  
Tho. Hudson.

William Seamon was pursued and taken by the laying waite of Sir Iohn Tirrel: who hauing searched for him himselfe in vain, gaue charge to his seruants, Robert Balding and James Clarke: by whom he was taken and brought to Syr Iohn Tirrell, who sent him to the B. of Norwich, by whom he was condemned.

After his death he left behind him a wife, and three chil-

den



ben very young, and with his children, the wife was persecuted out of the towne of Mendlesham, because she would not go to heare masse, and all her coine, and goods seised, and taken away by maister Christopher Coles officers, Lord of the towne.

Thomas Carman was taken, because he pledged Richard Crashfield at his burning.

Tho. Hudson, after he had long bin absent from his wife, & children, for the auoiding of the popish idolatry and superstition, came home to his house to visit, and to comfort them, and at the first laye among the sagots: where his wife had made him a place to remaine in the day. At the last, he walked abroad for certaine daies openly in the towne, crying out continually against the masse, and that trumpery: and in the end comming home to his house, he sate him downe upon his knees, hauing his booke by him, reading & singing psalms continually without ceassing, for 3. daies and 3. nightes together: refusing meate, and other talke, to the great wonder of many.

Then one Iohn Crowch, his next neighbour went to the Constables, Robert Marsham and Robert Lawes in the night, to certifie them thereof. For Berrie the Vicar of the Towne did commaund openly to watch for him, and the Constables vnderstanding the same, tooke him by breake of day. The two and twenty of Aprill, when Hudson saue them come in, he saide, now mine houre is come, welcome friends, welcome. For bee they that shall leade me to life in Christ: I thanke God therefore, and the Lorde enable mee thereto for his mercies sake. So they ledde him to Berry the Commissary, who wrote vnto the Bishop letters against him, and sent him to Norwich bound like a thiefe: whither hee went with ioy, and singing chere.

In prison he was a moneth, where hee did continually reade, and innocate the name of God.

After

Note.

After they had all three bene chained to the stake, Thomas Hudson immediatly commeth forth from them under the chaine, fell downe upon his knees, and prayed vehemently vnto the Lord for comfort, (for he was at the very stake distressed): the rose he with great ioy, as a man new chaunged from life to death: and said now I thanke God, I am strong, & passe not what man can do vnto me: & so with his fellowes gaue testimony to the truth in the flames of fire. Note.

Somewhat befoze this time was one mother Seaman, mother to Wil. Seaman persecuted for the gospell, being of the age of 66. and was glad to liue sometimes in groues, in bushes, &c. After she was dead, (the Lord taking her away by sicknesse) one M. Simonds the commissary, dwelling at Thoznden, gaue commaundement, she should not come in Christian buriall: so she was buried in a pit, vnder a moats side.

Like wise one mother Bennet of the towne of Wetherset, after her departure this life, was laide in a graue by the high way side.

The 26. of May, suffered at Colchester, William Harris, Rich. Day, & Christian Gorge a wife, whose husband had another wife burnt befoze this Christian, whose name was Agnes Gorge, that suffered with the 13. at Stratford the Bow. After the death of Christian, he married an honest godly woman, and in the end, being taken with his wife, with her he remayned in prison till the death of M. Marie, & was deliuered by our most gracious Quene Elizabeth. W. Harris.  
Rich. Day.  
Christ. Gorge.

In the moneth of June came forth a proclamation very sharpe against godly booke, by the king and Quene. A sharpe proclamation against godly booke.

On y backside of the towne of Alingtō, were assembled xl. godly persons, men and women, vertuously applying themselves in prayer, and reading the woꝛde. Wherof 22. were by Sir Roger Cholmeley and the Recorder, sent prisoners to Newgate, where they lay eight dayes befoze they came to examination. Of these xxi. thirtene were burned, seven in Smith.



Smithfield, and six at Wainford. In prison two died in Whitson weeke: the names of whom were Mathew Withers and T. Taylor. Seven of them which remained, escaped with their liues hardly without burning, whose names were these: Iohn Milles, Thomas Hinchaw, Robert Bayly wolpacker, Robert Willers, Hudleys, Thomas Ceasthaber, dasher, Roger Sandey.

The 7. that suffered were brought befoze Boner the 14. of June, to make answere to such articles as should be objected. Which when they constatly did, according to the truth of the Gospell, they were by Boner condemned, and the 17. day of June were sent againe to Newgate, where they remained til the 27. day. On which day they cheerfully suffered in Smithfield in the fire.

Henry Pond.  
Rain. Eastland.  
Rob. Southam.  
Mat. Richarby.  
Iohn Floyd,  
Iohn Holiday.  
Rog. Holland.

Their names were these. Henric Pond, Raynold Eastland, Robert Southam, Mathew Richarby, Iohn Floyd, Iohn Holiday, Roger Holland. This Holland was a merchant taylour in London, sometimes apprentice with one maister Kempton, at the blacke boy in Watlingstreet. Hee was befoze his conuersion a Papist, and a very lewd yong man: and was brought to the knowledge of the truth by the exhortation of a sober maide, that was seruant in the same house: whom after ward he did marry, and liued vertuously together til such time as the cruell Papists made separation by fire,

A straighe  
Proclamation

The same day they suffered, Proclamation was made, that none should be so bolde to speake or talke any word vnto them, or receiue any thing of them, or to touch them, vpon payne of imprisonment, without eyther Baile, or mainprise.

Notwithstanding, the people cryed out, desiring God to strengthen them: and they likewise prayed for the people, & the restoring of the word of God.

R. Holland at  
the stake.

At length, Roger embracing the stake and the Reedes, said these wordes: Lozde, I most humbly thanke thy maiestie,

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iestie, that thou hast called me from the state of death, vnto the light of thy heauenly word, and now vnto the felowship of thy Saintes, that I may sing and say: Holy, holy, holy, Lord God of Hostes, and, Lord into thy hands I commit my spirit. Lord blesse the people, & saue them from idolatrie. And so with the rest of his felowes ended his life, landing and praysing God.

The fourteenth day of July suffered other fire at Bzain-fozde, seuen miles from London. Their names were these:

Robert Milles, Steeuen Wight, a Tanner, Steeuen Carton, John Slade, Robert Denis, and William Pikes, or Pikers.

R. Milles.  
S. Wight.  
S. Carton.  
I. Slade.  
R. Denis.  
W. Pikes.

They were condemned by the Bishops Chauncellour, D. Darbishire, in the presence of Sir Edward Hastings, and Sir Thomas Cornwalles, and suffered ioyfully for the testimony of Jesus.

Of the fire of that companie which escaped burning, two were scourged by Bishoppe Boner in his Garden. Thomas Hinshawe, about the age of nineteene or twentie yeares, being Apprentice, and dwelling in Paules Churchyarde with one W. Puggeson, and Iohn Milles, a married man: on whom he spent two roddes, and on Hinshaw one. Hinshaw was deliuered by reason he fell sicke of a burning ague (Boner not thinking he would liue) when he had bene a yere in prison. In which space Quene Marie died, and hee shortly after recovered health.

Iohn Milles was a Capper, a right faithfull seruant of God. The cause why he was scourged, was, because when Boner asked him what time he crept to the crosse, he answered, not since he came to the yeres of discretion, nor would he not, but rather bee tozme in peeces with wilde horses.

Boner (ofttimes speaking to Iohn Milles) would say, they call me bloudie Boner: a vengeance on you all, I would faine be rid of you, but you haue a delight in burning: but if I might haue my will, I would solue your monthes, and put you into sakes, and dzo towe you.

*Q. Marie.*



On a day, his wife (being great with childe, and looking every day to be deliuered) goeth vnto Bishoppe Boner, and entreateth him for her husband, saying, she woulde not depart, but would lay her bellie in his house, except he were deliuered. So Boner required of him, but onely to say in Latine, In nomine Patris, & Filij, & Spiritus sancti: and so sent him away.

R. Yeoman.

The tenth day of Julie, was Richarde Yeoman martyred for the testimonie of Iesus Christ. Hee was about the age of 70. yeres, and had been D. Tailors Curat in Hadley, after he had bin kept close a yeare in his owne house, and got his liuing by carding of wol, which his wife did spinne.

He was taken by one Parson Newall, who had gotten the Benefice, and put him into the Cage, and set him in the Stockes, where he founde Iohn Dale, who for reprouing Newall & his Curat, calling them blinde Guides, was also stocked in the cage. They were both sent to Burie gaole, by sir H. Doel, after they had pinnioned them, & (as they had bin thames) bound their legs vnder y<sup>e</sup> hozes bellies. Where they were put into the lowest Dungeon: where Iohn Dale fell sicke, and died, and was buried in the fieldes. He was of the age of sixe and fourtie yeares, by occupation a Measuer, well learned in the Scriptures, and faithfull in all his conuersation.

After Iohn Dale was dead, Richarde Yeoman was removed to Porwich prison, where hee (remayning stedfast in his confession of the trueth) was condemned, and suffered death for the name of Christ.

About this time, there was a young man in the Towne of Hadley, named Iohn Alcocke, a Sherman by his occupation: who (because hee woulde not geue reuerence to the Procession) was sent vp to London by Newall. And being put in the lowest Dungeon in Petigate, died in prison, and was buried on a Dung-hill.

T. Benbridge.

The xxix. of Julie was burned Thomas Benbridge, a gen-

a Gentleman, for witnessing to the Gospell. Hee was of the Dioces of Winchester, and sustained sundry confusions for the truthe sake, at Docto<sup>r</sup> Wyle the Bishops handes: and beyng condemned, and now tied to the stake: Docto<sup>r</sup> Seaton, who had once bene with him befoze to entice him, came againe, and exhorted him to recant. To whom hee said, away Babilonian, away. So when they saw hee would not yeeld, befoze he was any thing like couered with saggots, they put fire vnto him: which first toke away a peece of his beard, whereat he nothing shauke at all: then it came on the other side, & toke his legges: & the neather stockings of his hose beyng leather made the fire to pearce the sharper, so that the intollerable heate thereof made him cry, I recant. They sodainly therewith thrust the fire from him: which was also remoued in haste by certaine of his friends that stood by, and helped thereto. So the sheriffe (who was by, Richard Peckhall) tooke him from the stake, for the which he was sent to the flate, and laye a certayne time.

A notable conflict betwixt the flesh & the spirit of God.

When he was taken from the stake, Doct. Seaton wrote him articles, wherto with much ado he subscribed. But afterwards it grievously repented him that he had done, & so did he write to Doct. Seaton. Whereupon declaring his conscience, he was the same day leuenight burnt indeed. Where the vile Tormentors did rather bzoyle than burne him.

About the beginning of August, not long befoze the sickness of Quene Marie, by D. Hopton being Bishoppe of Norwich, and Docto<sup>r</sup> Spencer, supplying the roome of his Chauncello<sup>r</sup>, these foure, John Cooke, a Sawyer, Robert Miles, otherwise called Plummer, a Shereman, and Alexander Lane, a Whelewright, and James Ashley, a Bachelor, were burned at S. Edmundsburie.

I. Cooke.  
R. Miles.  
A. Lane.  
I. Ashley.

The same yeare, the fourth day of Nouember, Alexander Gouche, and Alice Driver, were persecuted by M. Moone a Justice in Suffolke, a bloudie Tiraunte, and were sent

A. Gouche.  
A. Driver.

to



to Melton gaole where they remained a while, and at length they were carried to Burie, against the Assise at S. James tide, and being there examined of matters of faith, did boldly stand to confesse Christ crucified, despying the Pope with all his papisticall trash:

Among other thinges Drivers wife likened Quene Mary in her persecution to Iezabell. For which shortly with her eares were cut of: which she ioyfully and gladly endured, for his name. After the assise at Burie, they were carried to Melton goale againe, where they remained a time:

Alexander Gouch was of the age of xxxvj. a weauer of shredding couerlets, dwelling at Woodbridge in Suffolke and bozne at Wifford in the same Countie.

Drivers wife was about the age of 30. and dwelt at Groshorough, where they were taken in Suffolke: her husband was an husbandman.

They were afterward carried from Melton to Ipswich, where they were examined before Docto<sup>r</sup> Spenser. Drivers wife was twice examined, and with great boldnesse and constancie, mainteined the trueth, and by power of the word did put to silence both the Chancelo<sup>r</sup>, and Docto<sup>r</sup> Gascoyne, so that they one looked on another, and had not a worde to speake. Which when shee perceiued, haue you no moze to say (quoth she.) God be honoured, you bee not able to resist the Spirite of God in me a poore woman. I was an honest poore mans daughter, neuer brought vp in the Vniuersitie as you haue bene, but I haue driven the plough before my father (I thank God:) yet notwithstanding, in the defence of Gods truth, I will set my foote against the foote of any of you all. And if I had a thousande liues, they shoulde all goe for payment thereof. So the Chauncello<sup>r</sup> rose vp, and read the Sentence of condemnation against her. And so was she sent to prison againe, as ioyfull as the Birde of daye, Praying and glozifying the name of the Lord.

A. Driver of an  
excellent spirit

After

After her was condemned Alexander Gouch. By seven of the clocke in the morning they were come from Spelton six miles of Ipswich, and being in their prayers were greatly molested by Sir Henry Doell then Shiriffe, but especially by Richard Smarte one of the Bayliffes. Then they being tied to the stake, and the iron chaine being put about Alice Drivers necke, Oh (said she) here is a goodly neckerchiefe, blessed be God for it. Then diuerse persons came and took them by the handes. The Shiriffe cried, lay hands on them, lay hands on them. With that a great multitude ranne to the stake: which when the Shiriffe saw, he let them all alone. There was one Bate a barbour a basie dwer against them at the fire, who within thre or foure weekes after died very miserably.

In the same moneth that Queene Mary died, were thre martyred at Burie, Phillip Humfrey, John Dauid, Henry Dauid his brother, these were burned notwithstanding it was knowne Queene Mary was past remedy.

Phil. Humfrey.  
John Dauid.  
Henry Dauid.

In the same moneth was the wife of one called Priest of the age of foure and fiftie yeeres, dwelling in the Dioces of Excester, not farre from Lawceston, burned at Excester for the testimonie of the truth. She was persecuted of her husband and childzen, and condemned by the Bishop, whose name was Troubleuile. Among other communication, when the Bishop had said: let this mad woman be put to wone to prison till we send for her husband: she answered him: no, I haue but one husband which is here already in this rittie (meaning Christ) and in prison with me, from whom I will neuer depart. After that saying they thought good to giue her a moneths libertie, to proue if she might thereby be chaunged, during which time of her libertie, it happened that she entring into Saint Peters church, beheld there a cunning Dutchman, how he made new noses to certaine fine Images, which were disfigured in King Edwards daies. What a mad man art thou (said she) to

Priests wife.

The wife was  
persecuted  
of husband  
and childzen.

Christ the  
martyrs hus-  
band.

¶¶.

make



A worthy  
martyr.

make them new noses, which within a few dayes shall also lose their heads. The Dutchman accused her and layd it to her charge. And moreover she sayd vnto him: thou art accursed, and so are thine Images. He called her whoze. Nay (sayd shee) thine Images are whozes: and thou art a whoze hunter: for doth not God say. You go a whozing after straunge Gods, figures of your owne making: and thou art one of them. Then was shee sent for and clapt fast.

Note.

At the last when they perceiued her to bee past remedie, and had withstood all their threathnings and flattery, shee was deliuered to the temporall power. Of whom shee was exhorted, yet to call for grace, and to leaue her fond opinions, and go home to thine husband (sayd they:) thou art an vnlearned Woman, thou art not able to answere to such high matters. I am not (sayd shee) yet with my death I am content to be a witnesse to Christes death: and I pray you make no longer delay with mee, my heart is fired, I will neuer otherwise say, nor turne to your superstitious doings.

Note.

Then the Bysshop did say, the Diuell did lead her. No my Lord (sayd shee) it is the Spirit of God which leadeth mee, and which called mee in my bedde, and at midnight opened his truth vnto mee: (for once especially, at midnight praying to God for strength and assistance, shee found it plentifully). In the end after shee had receyued sentence of death, shee lifted vp her voyce, and thanked God, saying: I thanke thee my Lord God, this day haue I found that I haue long sought. After iudgement giuen agaynst her, they promised to spare her life if shee would yet recant. Nay that will I not (said shee). God forbid that I should lose the life eternall, for this carnall and short life. I will neuer turne from my heauenly husband to my earthly husband: from the fellowship of Angels, to mortall children. And if my husband and children bee faithfull, then am I theirs: God is my Father, God is my mother, God is my sister,

# the Acts and Monuments. 259 *Q. Mary.*

After, my brother, my kinsman, God is my friend most faithful: so being brought to the place of slaughter, the meekly suffered, calling upon the name of God, saying: God be merciful to me a sinner: God be me mercifull to me a sinner.

The 7. of May were burned at Bristow, (being condemned by W. Dalbney the Chancelour:) Richard Sharp Treasurer of Bristow, and Thomas Hall Shoemaker of the same towne. Sharpe by the perswasion of the Chancelor, had recanted, and after ward felt such anguish of minde and conscience, that shortly after coming to his parish Church, called Temple, he came to the quire doore, and said with a loude voyce: Neighboz, beare me recozd, that yonder Idoll (pointing to the altar) is the greatest and most abhominable that ever was: and I am sozry that ever I denied the Lorde my God. Whereupon he was apprehended, and burned with the other at one stake: which they cheerefully suffered, embracing the flame.

Ioh. Sharpe.  
Tho. Hall.

The 27. of the same moneth, Tho. Benion was burned at Bristow. being condemned by the same Chauncellour Dalbney.

Tho. Benion.

The 10. of Nouember, suffered five of Gods children at Canterburie: being hastened to the fire, by the bloody Arch-deacon, notwithstanding he had heard in what danger M. Mary was. Their names were, Ioh. Cornford of Wrothā, Christoph. Brown of Maidstone, Iohn Herst of Ashford, Alice Snoth, Katherin Knight, alias Tilney an aged woman.

Ioh. Cornford.  
Christopher  
Browne.  
Iohn Herst.  
Alice Snoth.  
Kath. Knight.

Against these, when sentence should be read, and they excommunicated, one of them, Iohn Cornford, stirred with a vehement spirite of the zeale of God, proceeding in a more true excommunication against the Papists (in the name of them all) pronounced sentence against them, in these words following.

In the name of our Lord Jesus Christ, the sonne of the most mighty God, and by the power of his holy spirite, and the authority of his Apostolike church, &c. proceeding with his

The martyr  
excommuni-  
cates the Pa-  
pists



excommunication against all maintainers of the false church. Which sentence took such effect against the enemy, that within six daies after Quene Mary died, and the tyranny of all English Papists with her.

Note.

Alice Snoth, or Agnes Snoth, who was burnt before, being at the stake, called for her Godfather and Godmothers: whom, when the maide saw, she asked them what they had promised for her, and so immediately rehearsed her faith, and the commandements of God, and required if there were any more that they had promised in her behalfe, and they said no. Then (said she) I die a Christian woman: beare witness of me. And so was she with fire consumed.

These godly martyrs, in their prayers which they made before their martyrdom, desired God that their blood might be the last that should be shed, and so it was.

There were divers of Gods children in prison, which by the death of Quene Marie escaped, some after sentence of death pronounced. Of which sort were, John Hunt and Richard VVhite, who after two yeeres captivitie, were condemned by Doctor Gessery the Bishops Chancellour. The Sheriffe being urged very vehemently to burne them, refused, because they had no writ. Which coming down not long after, one M. Michael, Esq. Anthony Hungerfords under Sheriffe, a godly man, took it, & burnt it, saying: I will not be guiltie of these mens blood. Within foure daies after, the Chancellour dieth, and the confessors of the Gospel remained in prison, till the happie daies of Quene Elizabeth.

The husband  
accused by his  
wife.

There was a godly man, named John Fette, a Tailor, of 42 yeeres, dwelling in the parish of Clarkenwell, accused by his owne wife, & imprisoned by the B. in Lollards tower, where he suffered great extremity, hanging in the stocks. This poore man had a childe, of 8. or 9. yeeres olde, that came to visite his father: to whom a Priest of the Bishops house, said, why? thy father is an heretike. No (said the boy)

my

my Father is no heretike, but you are an heretike. For you haue Balaams marke. With that the Priest tooke the child, and scourged him so sore, that he was all on a goze bloud, and so caused Clunie to carrie him to his Father, naked, the Summer hauing his coate vpon his arme. At his conning to his Father, the childe fell downe vpon his knees, and asked him blessing. And being demaunded by his Father, who had vsed him so, he made answer, that a Priest with Balaams mark, had done it. And with that Clunie with violence pulled him from his father, and kept him three dayes after in the Bishoppes house. Who, to salue vp this matter, deliuered the father and the childe. But the childe died within rtiij dayes after.

Balaams  
marke.

Crueltie of  
the Balamites

Anno 1560. Nicholas Burton, a Marchant of London, dwelling sometimes in the Parish of little Saint Bartholmewes, was burned in the Citie of Ciuill in Spaine. Who died so chearefullie, and with such patience, that the Tormentoꝝ and enemies said, that the deuill had his soule before he came to the fire, and therefore (said they) his senses of feeling were past him.

1560.

N. Burton burned in Ciuil.

After his death, another marchant of Bzissow (for whom Burton was factor) sent his Atturney into Spaine, called Iohn Fronton, a Citizen of Bzissow, to claime those goods which belonged to the other Marchant. Against who (after imprisonment, because he could not say his Aue Maria after the Romish fashion) they gaue sentence that he shoulde lose all the goods he sued for, though they were not his owne, and besides, suffer a yeares imprisonment.

Aue Maria after  
the Romish  
fashion.

At what time Burton suffered, which was anno 1560. was also martired another Englishman, with thirteen mo, one of them being a Nunne, and another a Frier, both constant in the Word.

The ij. day of Nouember, was burned Iohn Baker, and William Burgate, both Englishmen, apprehended in Calis, and burned in Ciuil.



M. Burges.  
W. Hooke.

Anno Domini, one thousande, five hundred, and three score, Marke Burges, an Englishman, Master of an English Ship, called the *Pinion*, was burned in *Lisbozne*, a citie in *Portugall*, and *Willia Hooke*, of the age of xvi. yerres, stoned to death by certaine young men of *Ciuill*, for the confession of his faith,

As the most were burned and tormented to death, so some were torne with scourging, as, *Richard Wylmot*, and *Thomas Fairefaxe*, both whipped in *Drapers hall*, through the crueltie of *Brookes*, then Master of the *Companie*. That *Wylmot* could not lie in his bed vi. nights after: and neither of them enioyed health after.

They were thus scourged for saying, they were soze for *D. Cromes* recantation.

After these two, was one *Green* scourged, because he had a booke, called *Antichrist*; and would not bewraye more matter, to their minde. He was accused by his Master, called *Iohn Waylande*, a *Printer*, and brought before *Doctor Storie*; by whom (after long stocking, and euill vsage in prison) he was adiudged to be whipped. Which was performed vpon him in the presence of *Doctor Storie*, in *Christes Hospitall*.

Also, *Steenen Cotton*, burned (as before) at *Bzaainforde*, was twice beaten by *Boner*. Likewise was *Iames Harris* of *Wylerica* in *Ceffer*, scourged by *Boner*, in his garden. So likewise *Robert Williams* endured the same torment by the bloudy *Bishop*.

With these also is to be numbred a poore *Beggar*, which was whipped at *Salisbury*, after hee had bene put into a *Dungeon*, because he would not receiue the *Sacrament* at *Easter*, in the towne of *Colingborewe*.

As some were tried by burning, racking, and scourging; so vpon other some the *Horde* did lay a lighter hande of imprisonment, as vpon *William Liuing* and his wife, in the citie of *London*, *Iohn Lythall*, *Elizabeth Yong*, and *William*

Wattes,

Wats of Lunbydige, who fled away, his keepers beyng tipped and fallen asleepe, Alexander Winshurst a priest that escaped by negligence of Cluny, who left none at home to keepe him fast, in whose house he was prisoner, Bosomes wife: the Lady Knevet of Northfolke, towards an hundred yeeres old: the Lady Vane, who with much trouble, yet passed these terrible daies with life.

In the time of King Henry the eight, Anno 1546, there was one Iohn Davis a childe of twelve yeeres old, dwelling with one Maister Iohnson Apothecarie in Worcester, who beyng complained of by his Mistris the wife of Maister Iohnson, for that he had writtten something against the six Articles, and had the Ballad called, Come downe, for all your shaven Crowne. After long imprisonment with bolts of irons on his legges, was arraigned, being holdē vp at the barre in mens armes befoze the iudges, who were Portman and Meruen, and by the death of King Henry was deliuered: else had hee bene burned for that offence. He endured the prison from the foureteenth of August, till within seuen daies of Easter.

*Iohn Davis a  
childe of twelve  
yeeres old.*

Like wise Mistris Roberts by Gods prouidence escaped daunger, dwelling in Hawkhurst in Sussex, Mistris Anne Lucie of Pottingham, &c. Likewise a congregation at Stoke in Suffolke was deliuered by Gods mercifull prouidence, but especially that of London was diuerse times in perill, and alwayes was preserved of God: in which congregation were sometimes foztie, sometimes an hundredeth, sometimes two hundredeth, sometimes more, sometimes less. About the latter end of Quēne Mary it greatly increased. From the first beginning, which was about the first entrie of Quēne Maries raigne, they had diuerse ministers: First Maister Scamler, then Thomas Foule, after him Maister Rough, then Maister Augustine Benher, and last Maister Bentham: who likewise was by Gods prouidence wonderfully preserved.

*The congrega-  
tion in London.*

*The ministers  
of the congrega-  
tion in London.*



Likewise at Calis few there were of the professors of the gospel that miscaried: especially Iohn Thorpe and his wife were mercifully preserved and succored of strangers. To these are to be added Edward Benet, Ieffery Hurst, in the towne of Shakerley in Lankeshire, who were saved by the death of Quene Mary. William Wood of Kent of the parish of Strowd, who was deliuered by the disagreement of Kennall and Chadsey, two popish Doctors that examined him, as Paule was deliuered by the contention of the Phariseis and Saduces.

Likewise was Symon Greuens mercifully deliuered, beyng at the assembly held at Spire, and complained of to the king by Faber, the B. of Wienna, whom he had gently reprimanded for maintaining certaine errors in his Sermon which he had there preached.

So likewise the Lady Katherine Dutches of Suffolke hardly escaped, and passed the seas into Germany, where she suffered the afflictions of a stranger in another land.

Also Th. Sprat, and William Porredge escaped very narrowly persecution by M. Brent Justice in Kent, and the two Blachendines. Iohn Cornet pzentise with a minstrell, was onely whipped by the commaundement of the Earle of Orford, and banished the towne of Ronghedge.

So likewise Thomas Brice professor of the gospel hardly escaped the bloudie hands of the tyraunts. To those aforesayd are to be added, Gertrude Crockhey of S. Catharines, William Maulden in the tyme of the six articles, Robert Hornebey groomie of the chamber to the Ladie Elizabeth, Mistris Sandes now wife to sir Morice Bartlet, then Gentlewomen waiter to the Ladie Elizabeth while she was in the Tower, Father Rose bozne in Ermouth in Deuonshire, after much affliction in King Henries daies, and more grauous in Quene Maries, after his constant witnessing of the gospel, escaped, and passed ouer seas, and there liued till the death of Quene Mary: and of late beyng aged

of

## the Acts and Monuments. 265 *Q. Mary.*

of 76. yeres, was preacher in the towne of Luton in Bedfordshire.

Doctor Sandes likewise Vicechancellor of the University of Cambridge, who for his Sermon at Cambridge, preached against Queene Marie, was imprisoned in the Tower, and after ward in the marshalsea, by the meanes of Syr Thomas Holcroft. Being set at libertie, hardly escaped beyonde the seas where hee lived all Queene Maries time in Germanie.

Anno 1556. there was a complaint against such as favoured the Gospel in Ipswich, exhibited to Queene Maries Counsel, sitting in commission at Beckles in Suffolke, the 18. of May, An. 1556. by Phillip Williams, alias Foteman, John Steward and Mathew Butler swozne for that purpose.

The names of such as fled out of the towne, and lurked in secret places, were these: Of S. Mary tower, Rober Partridge, Rose Notingham, daughter of William Notingham the elder. Of L. Laurence: Anne Fenne servant to Robert Notingham, Andrew Ingforby, his wife and daughter, Thomas Tomson, Shoemaker, supposed to have received but twice those 17. yeres, Martine Locksmith his wife. Of Saint Margarets: William Pickesse Tanner, Iohn Woodles Couerletweauer, and his wife, William Harset Bricklayer, Thomas Fowler Shoemaker, W. Wrightes wife at the Windmill, Laurence Waterward, late Curate, bozne in Chorley in Lancashire. Of Saint Nicholas, widow Swanne, Mathew Birde, and his wife, Stephen Greenwich, and his wife, William Coleman servant to the sayde Stephen, Robert Coleman and his wife, Roger Laurence, alias Sparrow, Iohn Carleton Sadler, William Colemam, James Hearst his wife. Of Saint Peters: Richard Houer, apprentice with Nicholas Nottingham, Richard Hedley a seller of hereticall Bookes. Of Saint Stephens: James Booking Shoemaker, his wife,

Iohn

Such as fled out of Ipswich for persecution.

Ipswich a good towne.



John Rawe late seruant to James Ashley, William Palmer, Richard Richman Shoemaker his wife, daughter to mother Fenkell midwife. Of Saint Clements, mistres Tooley, who departed to Darsham in Suffolke, Agnes Wardall the elder Widow, Robert Wardall her sonne. Of Saint Mathewes: Iohn Shoemaker and his wife.

The names of such as had not receiued the Sacrament. Of saint Clements, Robert Braye, Iohn Notingham, Agnes VVardall wife of Robert VVardal, Nich. Notingham, Richard Michell, William Iordan his wife, Rich. Butler, Robert Browne.

Of Saint Peters: Iohn Reede, Thomas Spurdance, Iohn seruant to Stephen Greenleefe. Of Saynt Stephens, Robert Scolding. Of saint Margarets, Iohn Greenwich, and his wife. Of saint Nicholas, Thomas Sturgeon mariner, Iohn Fenne his wife. Of saint Marie Kye, Robert Branstone, brother and seruant to William Branstone. Of saynt Marie tower, Martine Iohnson, who lyeth bedredde, Agnes his keeper, Benet Alceed, seruants to Robert Nottinghā. Of saint Laurence, Robert Silke his sonne. Of saint Marie at Ellens, Iohn Ramsey and his wife in prison.

The names of such as obserued not ceremonies.

Of saint Clements, some refused the Paxe, Robert Brage his wife refused to suffer anie childe to bee dipped in the Font: Ioane Barber widow, Thomasin her daughter, refused to beholde the eleuation of the sacrament.

Mistresse Ponder mother to Ioane Barber in the same fault, Tye a mariner his wife. Of saint Marie Clines, Richarde Hawarde refused the Paxe at Masse in Saynt Laurence. Of saint Peters, Maister Lions at masse at saint Marie Stoke refused the Paxe, mother Fentell, Ioane Warde aliās Bentley wife, refused to haue their children dypped in the Font. At Saynt Stephens, mother

mother Beriefe refuseth to haue childeen dipped in fontes.  
At *S. Nicholas*, George Bush his wife reiected the host, af-  
ter receit of it.

Names of priests wiues that had accessse  
to their husbands.

**R**afe Carletons wife, Curate of *S. Mathewes*, and *S.*  
*Marie at Ellins*. Elizabeth Cantrell wife to Rafe Can-  
trell, Iane Barker, wife to Robert Barker, priest late of *Wor-*  
*rie*, Latimers wife Curate of *S. Laurence & S. Stephens*,  
William Clarkes wife late curate of *Barkham*, and *S. Ma-*  
*rie at Ellines*.

The names of the maintainers against  
this complaint,

**R**obert Stirrop Customer to *Queene Marie*, Gilbert Stir-  
rop, Deputie to Edward Grimstope for his butlerage,  
Maister Butler the elder, searcher, mistresse Tooly, Marga-  
ret Bray, Ioane Barker widow, mistresse Birde, Bastian  
Man his wife and himselfe.

Their requests to punish, and conuent  
certaine for example.

**T**o conuent *Richarde Byrde*, *Jayler*, who by euil coun-  
sell doeth animate his Prisoners of his Secte: *Tho-*  
*mas Sadler*, for speaking certaine wordes to *Iohn Bate*, the  
Crier of the towne, that it might please the Bishop to wish  
his Commissarie and Officiall, to be byright and diligent  
in their office, and to appoint a Curate of abilitie, to seade  
his Cure with Gods worde. That none might be suffe-  
red to be Midwiues, but such as were knowen to be Catho-  
likes. That *Rafe Carleton*, Curate, might be conuented,  
whe-



whether by corruption of money he hath ingrossed his booke of any that are there named, and hath not receiued in deed as it is reported.

The miraculous preservation of Lady Elizabeth, now our most gracious Queene of England.

The affliction  
of Lady Eliza-  
beth, our most  
gracious  
Queene.

**Q**ueene Mary befoze she was crowned shewed great fauour to the Lady Elizabeth, and would go no whe-ther but would haue her by the hand, and send for her to dinner and supper: but after she was crowned, she neuer shewed her any such kindnesse, but kept her selfe aloofe from her.

After this, it happened immediatly vpon the rising of Sir Thomas Wiat, that the Lady Elizabeth, and the Lord Courtney, were charged with false suspicion of Syr Thomas Wyats rising. Wherevpon, the next day after the rising of Wyat, the Quene sent for her from her house at Ashridge, by three of her Counsellors, Syr Richard Southwell, Sir Edward Hastings, then maister of the horse, and Syr Thomas Cornwallis, with their retinue, and troupe of horsemen, to the number of 250: who at the same time found her soze sicke in her bedde. It was ten of the clocke at night befoze they came, and they were so boisterous, y being desired to stay and come in the morning to speake with her, they came hastelie rushing into her Graces chamber, as soone as the Gentlewoman, that was to doe the message from them to her. And coming in vnto her, they declared the Quenes pleasure, which was, that she shoulde be at London the seuenth day of that present Moneth. Adding moze ouer vnto her, that their Commission was such, that they must needs bring her with them, either quick or dead. And therevpon called for Whistons, Doctor Owen, and Doctor Wendie, and demanded of them whether she might be removed from thence with life, or no. Whose answer was, that she might.

So in conclusion they willed her to prepare against morning at ix of the clock, to goe with them.

On the morrow (at the time prescribed) they had her footst as she was, very faint and feeble, and in such weak case, that she was readie to solwe three or foure times be-  
twixt them.

So (all sicke in the Litter) she came to Redborne, where she was garded all night. From thence to Saint Albons, to Sir Rafe Rowlets house, where she taried that night, both feeble in bodie, and comfortlesse in minde. From that place they passed to Master Doddes house at Mimmes. Where also they remayned that night. And so from thence she came to Highgate: where (being very sick) she taried that night, and the next day. From that place she was conueyed to the Court.

Now when she came to the Court, her Grace was there straightway shutte vp, and kept as close Prisoner the space of a fortnight: which was, till Palme-Sunday. Seeing ney-  
ther King, nor Quene, nor Lorde, nor friende, in all that time, but onelie the Lorde Chamberlayne, Sir Ioh. Gage, and the Vicechamberlayne, who was attendant vnto the doores.

The Friday before Palme-Sunday, the Bishop of Win-  
chester, with nineteene of the Counsell, came vnto her grace, *L. Elizabeth*  
from the Quene, & burdened her with Wiates conspiracie, *falsly accus'd*  
and charged her also with the businesse made by Sir Peter  
Carewe, and the rest of the Gentlemen of the West Coun-  
trei. Which she vtterly denied, and cleared her innocencie  
therein.

In conclusion, they declared vnto her, that it was the  
Quenes pleasure she should goe to the Tower, vntill the  
matter were farther examined, and then they departed.

Within the space of an houre, or little more, came foure  
Lordes of the Counsell, which were, the Lorde Treasu-  
rer, the Bishoppe of Winchester, the Lorde Stewarde,  
the



An hundred  
northern soul-  
diers watch  
L. Elizabeth.

the Earle of Sussex: with the Garde, who warding in the next Chamber to her, secluded all her Gentlemen and yeomen, Ladies and Gentlewomen, saving that one Gentleman Usher, three Gentlewomen, and two Groomes of her chamber, were appointed in their rooms, & three other men of the Quenes, and three waiting women, to geue attendance that none should haue access to her Grace. At which time, there were an hundred of Fortherne Souldiers all in white coates, waiting about the gardens all that night, and likewise two Lordes watching there also with their bands and companie.

Upon Saturday following, two Lordes of the Counsell (the one was the Earle of Sussex) came and certified her grace, that forthwith she must goe vnto the Tower.

The barge being prepared for her, and the tide now redie, in heauie mood her Grace requested the Lordes, that she might tary another tide. But one of them replied, that neither tide nor time was to be delayed.

And when her Grace requested that she might write to the Quene, he made answer, he durst not permitte that. But the other Lorde, the Earle of Sussex, kneeling downe, tolde her Grace that she should haue libertie to write, and as he was a true man, he would deliuer it to the Quenes Maiestie, and bring her Grace an answer thereof againe, whatsoeuer came thereof.

Whereupon (being not permitted to speake with the Quene) she wrote vnto her Maiestie. On Palmesunday about nine of the clocke, those two Lordes returned again, declaring, that it was time for her grace to depart. So she tooke her Barge with the two Lordes, three of the Quenes Gentlewomen, and three of her owne, her Gentleman Usher, and two of her Groomes, lying, and howering a certaine space vpon the water, because it was yet dangerous for them to shoote the Bridge. At the length, comming to the staires, when she labed, and comming out of the barge,

barge, hauing one scote vpon the staires. Here landeth (said she) as true a subiect being prisoner, as euer landed at these staires: and befoze the Lord God I speake it, hauing none other friends but thee alone. After thee came to the Tower & was unpysoned, the doores were bolted, and fasted vpon her. At which time thee called to her Gentlewoman for her booke: desiring God not to suffer her to buylde her foundation vpon the sandes, but vpon the rocke: whereby all blastes of blustering weather should haue no power against her.

The Lady Elizabeth had none other friends but God.

Lady Elizabeth prisoned in the Tower.

Within fise daies after commeth Stephen Gardiner, the ruler of the roost, with diuerse other of the Counsaile, and examined her of the talke that was at Ashridge betwixt her and Sir Iames a Croft, concerning her remouing thence to Dunnington castle.

To whom she said, she remembred that M. Hobby and her Officers, and Sir Iames a Croft had such wordes: but what is that to the purpose, my Lord (said shee) but that I may goe to mine owne houses at all times.

That day or there about, diuers of her owne Officers brought prouision for her meate: offering, and making request to the Lord Chamberlaine, Constable of the Tower, they might serue the same. Whose request, he with great indignation, and threatnings refused, saying: for that thee is a prisoner, she should be serued with none other, but the Liefe-tenants men.

Upon this occasion, her graces officers made sute vnto the Counsaile, that some might be appointed to bring her diet vnto her: which was graunted, and thereupon were appointed one of her Gentlemen, the Clark of her kitchen, and her two purueyors, to bring in her prouision once in a day. And vpon the same sute of her Officers, were appointed to waite vpon her Grace, two Yeomen of her Chamber, one of her Robes, two of her Pantrie, and Cwzie, one of her Butterie, and another of her Sellar, and likewise, two of her



her kitchen, and one of her larder: all which continued with her the time of her trouble.

After this sort having lien a whole moneth there in close prison, and being very euill at ease, she desired of the Lord Chamberlaine, and the Lord Shandoys, that she might haue libertie to walke in some other place, because she felt not her selfe well at ease. This request could not be granted till the next day the Lord Shandoys had obtained of the Counsaile, that she might walke into the Quenes lodgings: so that he and the Lord Chamberlaine, and three of the Quenes gentlewomen did accompany her, the windowes being shut, and she not suffered to looke out at any of them.

Afterward there was libertie graunted her to walke in a little garden, the doores and gates shutte. At which times of her walking there, the Prisoners on that side were straightly commaunded not to speake or looke out into the garden, till her Grace were gone away: hauing to that purpose their keepers to waite vppon them for that time.

The L. Chamberlaine harde to the Ladie Elizabeth.

During this time, there vsed a little boy, a mans child of the tower, to bring her Grate flowers: who was forbidden any more to do so by the Lord Chamberlaine.

The next day as she was walking in the garden, the childe peeping in at a hole in the doze, saide vnto her, Mistress, I can bring you no more flowers. Whereat shee smiled, vnderstanding thereby what they had done.

Sir Henrie Benefield.

The fifth day of May the Constable was discharged of his office in the Tower, and one Sir Henrie Benefield placed in his roome. He brought with him an hundred Souldiers in blewe cotes, which did much amaze her: so that shee asked, whether he were of that conscience or no, that if her murdering were secretly committed to his charge he would see the execution thereof. They perswaded her, that God would not suffer such wickednesse to procede: saying, they knew not what manner of man he was. Well (quoth shee)

God

God grant it be not so : for thou O God canst mollifie all tyrānous harts, & disapoint al such cruell purposes, & I beseech thee heare me thy creature, which am thy seruant, & at thy commandement, trusting by thy grace euer so to remaine.

On Trinitie Sunday being the 19. of May, she was removed from the Tower, the Lord Treasuroz being then there for the loading of the cartes, and discharging the place of the same : where sir Henry Benefield, (being appointed her gailloz) did receiue her with a company of rakehels to garde her, besides the Lord of Darbies band, vnto whom at length came the Lord of Tame ioynd in Commission with sir Henry, for the safeguarding of her person, and they together conueyed her grace to Woodstocke.

Lady Eliza-  
beth to Wood-  
stocke.

The first day they conducted her to Richmond, where she continued al night, being restrained of her owne men : and Benefields souldiers appointed in their roomes, on which night she looked for none other but to haue bene murdered, and passed the same night in great fears.

Lady Eliza-  
beth in great  
fears.

After wards passing ouer the water at Richmond, going towards Windsoze, her grace espied certaine of her poore seruants standing on the other side, who were very desirous to see her: whom when she beheld, turning to one of her men standing by (she said) wonder I see certaine of my men, go to them, and say these wordes, *Tanquam ouis*. So passing forward that night, she was lodged at Windsoze at the deanes house. From thence she was garded the next night to Maister Dormers house.

*Tanquam ouis.*

On the morrow her grace passing from M. Dormer (where was for y<sup>e</sup> time of her abode there, a straight watch kept) she came to the Lord of Tames house, where she lay all the night, being very princely entertayned both of knights and Ladies, Gentlemen & Gentlewomen: whereat Sir Henry grunted, and was offended. Wherevnto the L. of Tame answered : that he was well aduised of his doings, being ioynd in Commission as well as he; adding with



warrantise that her grace should bee merrie in his house.

The next day, as she should take her iourney towarde Woodstocke, the Lord of Thame with another Gentleman being at tables playing, and dropping die Crownes, the Lady Elizabeth passing by, staied and said she would see the game out: which sir Henry would scarce permit.

S. Henry Benefield pre-  
sumptuous &  
vnciuill.

After this sir Henry went vp into a chamber, where was appointed for her grace a chayre, two cushions and a sote carpet very faire and princely, wherein presumptuously he sat, and called one Barwicke his man to pull of his bootes. When supper was done, hee called my Lord, and willed him, that all the Gentlemen and Ladies should withdraue themselves, euery one to his lodgyng, maruelling much that hee would permit such a company, considering so great a charge committed to him. Sir Henry, quoth my Lord, content your selfe, all shall be voided, your men and all. Pay my souldiozs, quoth Sir Henry shall watch all night. The Lord of Thame answered, it shall not neede. Well said hee, neede or neede not, they shall so doe.

The next day she was carried to Woodstocke, where she was inclosed as befoze in the Tower of London.

At length she had gardens appointed for her walke: but alwayes when shee did recreate her selfe therein, the doores were fast locked vp, in as straight manner as in the Tower, being at the least 5. or 6. lockes betwæne her lodging & her walkes: Sir Henry keeping the keyes and trusting no man therewith. Wherefoze she called him her gailer.

After she had bin at Woodstocke a while, she was permitted by the Counsell to write vnto the Q. and so she did, sir Henry alwaies at hand to obserue what she wrote: neither would he permit her letters to be carried, 4. or 5. daies after & writing thereof, till at the last, he deliuered them to one of her Gentlemen. Then about the 8. of June, came downe D. Owen, and Docto: Wendie to minister phisicke to her, so that she was sickly. Whereof she being amended, they returned

returned againe to the Court: making there good report to the Q. of her Graces behauiour, & humblenes towards the Quēnes maiesty: which the Q. tooke very thankfully.

About this time, was there a great consulting among the B. & gentlemen touching a marriage for her Grace. Which some of the Spaniards wished to be with some straunger, that she might go out of the Realme with her portion.

A Lord being there, at the last said, that the King shoulde neuer haue any quiet common wealth in England, vnlesse her head were stricken from her shoulders. Wherevnto the Spaniards answered, God forbid that their king, and mai-  
The Spani-  
ards are a-  
gainst the mur-  
dering of Lady  
Elizabeth.  
 ster, should haue that minde to consent to such a mischief. Fro that day y<sup>e</sup> Spaniards neuer left their good perswasions to the king, that the like hono<sup>r</sup> he should neuer obtaine, as he should in deliuering the Lady Elizab. grace out of prison. L. Elizabeth  
deliuered out  
of prison.  
 Whereby at length she was happily released from the same.

Herevppon, shortly after shee was sent for to come to Hampton Court, from her comfortlesse captiuitie in Wood-  
 stocke, where she was at sundry times in great danger of life: first through fire, which began to kindle, betwēne the  
 boards, & feelings vnder the Chamber where she lay: done of  
 purpose, as it was credibly thought, of a knight who was ioy-  
 ned in commission with Sir Hen. It was thought, and also  
 was affirmed of one Paule Peny, a keeper of Woodstocke, a  
 notozious ruffian, & butcherly wretch, that he was appoin-  
 ted to kill the Lady Elizabeth, who both saw the man oft in  
 her sight, and also knew thereof.

An other time, one of the priue chamber, a great man  
 about the Quēn, and chiefe dearling of Stephen Gardiner,  
 named maister Iames Basset, came to Blandebrydge, a myle  
 from Woodstocke, with 20. or 30. priuy coates, and sent for  
 Sir Henrie to come and speake with him. But so it happe-  
 ned, a little before, Sir Henrie was sent for by Post to the  
 counsel, leauing straight word behind him with his brother,  
 that no man whatsoeuer he were, though comming with a



God deliue.  
reth L. Eliza.

bill of the Queenes hande, or any other warraunt, should have accesse to her befoze his returne againe. By reason whereof maister Benefields brother comming to him at the bridge, would suffer him in no case to appoach nigh: who oth-  
er wise (as is supposed) was appoynted to murder the innocent Ladie.

Her Grace being in the Tower of London, a writ came downe, subscribed with certaine hands of the Counsaile for her execution: but that God stirred up maister Bridges the Lieftenaunt the same time of the Tower, to come in haste to the Quene, to giue certificate thereof, and to knowe further her consent touching her sisters death. Whereupon, the denise (which was Winchesters diuellish plat-  
forme) was disappoynted. Moreover, during her imprisonment, one maister Edmund Tremanie was on the rack, and maister Smithwike, and diuers others in the Tower were examined, and diuers offers made them to accuse the innocent Ladie. Which when shee heard of, departing from Woodstocke, she wrote these verses with her diamond in a glasse window. Much suspected by me; nothing  
Elizabeth prisoner.

Elizabeth prisoner.

Now departing from Woodstocke, Sir Henrie and his souldiers, with the Lorde of Thame, and Sir Rafe Chamberlaine guarding her: the first night shee came to Rocoet. In which iourney such a mightie wynd did blow, that her seruantes were faine to hold downe her clothes about her: insomuch y her hood was twice or thrise blown fro her head. Whereupon, shee desirous to returne to a Gentlemans house neere there, could not be suffered by Sir Henrie, but was constrained (vnder an hedge) to trunnie vp her head, so well as she could.

After this, the next night they came to Dormers, and so to Colbroke, where she lay all that night, at the George. On which night, all her men were taken from her, sauing her Gentleman Vsher, thre gentlewomen, two Gromes, and

and one of her wardrobe: the souldiers watching & warding about the house, and she close shut vp. This was, because certaine of her Gentlemen and Yeomen (to the number of 60.) came to meete her, and salute her.

The next day folowing, her Grace entred Hapton court, on the backside, into the Princes lodging, the doores being shutte to her, and she garded (as befoze) with Souldiers. She lay there a fortnight at the least, befoze any body had recourse vnto her. At the length came the Lorde William Howarde, who manieplous honourable entertayned her. And not long after, came the Bishoppe of Winchester, the Lorde of Arundell, the Lorde of Shrewsburie, and Secreterie Peter, whom she required to be a meane for her deliuerie out of prison. S. Gardiner requested her to submit her self to the Quene, and to craue pardon. Which she said, she would not doe, hauing neuer offended: and that she had rather lie in prison all the daies of her life: requiring lawe, if she had offended.

The next day he came againe to her, and vsed perswasions to haue her acknowledge her selfe faultie. She againe refuseth: adding, that it were as good for her to be in prison with honestie and trueth, as abroad, suspected of her Maiestie. And this that I haue said, I wil (quoth she) stand vnto, for I will neuer belie my selfe. So Winchester, and the rest (kneeling downe) prayed that all might be forgotten: and so departed, leauing her fast locked as befoze.

A seuen night after, the Quene sent for her Grace at ten of the cloke in the night, to speake with her: for she had not seene her in two yeres befoze. So Mistresse Clarentius conducted her to the Quenes bedchamber, where her Maiesty was. At the sight of whom, her Grace kneeled downe, and desired God to preserue her Maiesty: saying, she mistrusted not, but she should proue her selfe as good a Subiect to ward her Maiesty, as euer did any. And desired her Maiesty euen so to iudge of her. To whom the Quene answered, you



will not confesse your offence, but stande stoutly to your trueth. I pray God it may fall out so. If it doe not (quoth the Lady Elizabeth) I request neither fauour, nor pardon at your handes. Thus her Grace departing, went to her lodging againe, and the seuen night after, shee was released of Sir Henry her Gaoler. And so (being sette at libertie) shee went into the Countrey, and had appointed to goe with Sir Thomas Pope, a Counsellor, and one of the Quænes Gentlemen Vshers.

Then there came to Lambeire, Master Iermingham, and master Norris, gentleman Vsher, Quæne Maries men, and tooke away from her Grace, Mistres Ashley to the Flæte, and thre other of her gentlewomen, to the Tower.

Gardiner dieth.

Shortly after God tooke away Gard. her mortal enemy: and after him, other of her enemies dropped away, one after another: and her libertie still increased, till at the length. in the Moneth of Nouember. & the seuentene day of the same, thre yeres after the death of Gardiner, died Quæne Mary.

Quæne Marie dieth.

Of which Quæne this may truely be affirmed, that befoze her, was neuer read in storie of any king or Quæen of England, since the time of king Lucius, vnder whom (in time of peace) by hanging, heading, burning, and imprisonment, so much Christian blood was spilled within this Realme, as was vnder the reigne of Quæne Marie, for the space of iij. yeres to be seene.

The vnprosperous successe of Q. Marie, while she persecuted the children of God.

First, incontinently after she had receiued the Pope, the fairest & greatest ship she had, called great Harrie, was burned. A vessel not matchable in al these parts of Europe.

Then fel there such a dearth, that her poze subiects were faine to eate Acornes for want of corne. Moreover, Calice was lost in her time: besides the ill lucke shee had in her child

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childbirth: and her husband forsaking her, and in the end her short raigne, even the shortest of any King or Quene since the conquest, onely excepted King Richard the third.

The seuerer punishment of God vpon the persecutors of his people.

**O**f Gardiner mention hath bene made before. Morgan B. of S. Davids, who cōdemned B. Farrar, was so stricken by God, that his meat would not go downe, but rise and pick vp againe, sometimes at his mouth, sometime blow out of his nose, most horribly to behold: & so cōtinued till he died.

Justice Morgan that sat vpon the death of the L. Iane, not long after fel mad, and so died, ever hauing in his mouth Lady Iane, Lady Iane, &c. D. Dunning died before M. Mary sitting in his chaire, he was the bloody Chauncelloz of Norwiche. Likewise suddaine death fell vpon Berry Commisarie of Norwiche, who fell downe suddainly to the ground, gaue an heauy grone, and neuer stirred after. B. Thorne-ton Suffragan of Douer, looking vpon his men, playing at the boules, fell downe in a palsey, & willed to remember God: yea (said he) and my Lord of Canturbury too. Another Suffragan that succēded him, brake his necke downe a paire of staires in the Cardinals chamber at Grenewiche, after hee had receiued the Cardinals blessing.

One Grundwood of Witcham, who was procured by William Fenning to witnes falsly against a godly man, one Cooper of Matsame, that he should wish if God would not, that the Diuell would take away Quene Mary: as hee was in his labour straking vp a gulphe of cozne, suddainly his bowels fell out, and so he died. The Parson of Cron-dall in Kent, hauing receiued the Popes blessing from Cardinall Poole, thynke downe in the pulpet, and was found dead. D. Geffery Chancelloz of Salisburie, hauing appoynted the day before his death, to call 90. persons before him to examination, was preuented by Gods hand, and so died.



Popish pre-  
lates die thicke  
together about  
the death of  
Queene Mary.

Maister Woodroof, who was cruell against M. Rogers, was stricken the one halfe of his body, that he lay benumbed, and so continued seven or eight yeeres, till he died: and scarce escaped any of them, but the hand of God strangely was vpon them all before their death, that had defiled themselves with the blood of Gods children. Especially it is to be noted, how many of the popish prelates died not long before Queene Mary, or not longer after.

Before her died Coates B. of Winchester, Parfew B. of Harford, Glinne B. of Bangor, Brookes B. of Gloucester, King B. of Thame, Peto elect of Salisbury, Day B. of Chichester, Holyman B. of Bristow.

After her Cardinall Poole the next day, of some Italian Whiske, as some did suspect, then I. Christophorsen B. of Chichester, White B. of Winchester, Hopton B. of Norwich, Morgan B. of S. Davids, Rafe Bayne B. of Lichfield and Couentrie, Owine Oglethorpe B. of Carlill, Cutbert Tonstall, who was no bloody persecutor B. of Durham, Thomas Raynolds elect of Hereford, after his deprivation died in prison: Doctor Weston Deane of Westminster, after Deane of Windsor, chiefe disputer against Cranmer, Ridley, and Latimer. Maister Slythurst maister of trinitie Colledge in Oxford, who died in the Tower: Seth Holland Deane of Worcester, and Warden of Alcoule colledge in Oxforde, William Copinger monke of Westminster fell mad and died in the Tower, Doct. Steward Deane of Winchester.

Such of the Popish Cleargie as escaped death, and were committed to prison were these: In the Tower, Nicholas Heath Archb. of Poze, and Lord Chancelloz, Th. Thurleby B. of Ely, Th. Watson B. of Lincolne, Gilbert Bourne B. of Bath & Welles, Rich. Pates B. of Worcester, Troublefield B. of Exeter, Iohn Fecknam Abbot of Westminster, Iohn Baxall Deane of Windsor & Peterborough, Godwel B. of S. Asse, and Maurice elect of Bangor ran away. In the

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Marshallsea, Edmond Boner, Tho. Wood, B. elect.

In the Flæte, Cuthbert Scot Bishop of Chester, whence he escaped to Louain, and there died. Henrie Cole Deane of Paules, Iohn Harpesfield Archdeacon of London, and Deane of Pozwich, Nicholas Harpesfield Archd. of Canterbury, Anthonie Dracot Archd. of Huntington, William Chadsey Archdeacon of Middlesex.

Anno 1572. Iohn Whiteman, Shoemaker of Rye in Sussex, a married man of 23. yeres. It being seruice time at Ostend in Flanders, went to the Church, and at the time of the beaue offering, stept to the sacrificer, and tooke from ouer his head his Idoll, saying these wordes in the Dutche tongue. Is this your God? And so breaking it, cast it down vnder his fete, and trode thereon. Forthwith he was taken, and on Tuesday after had sentence giuen against him: first to haue his hand cut off, and his body scorched to death, and after to be hanged vp. Which sentence he tooke so patiently, and the execution thereof with such willingnes, that so soon as he was out of the prison to be carried to execution, he made such haste, and as it were ranne to the place of execution, that he dyed to the hangman after him.

Iohn Whiteman a notable martyr.

There was prepared for his execution, a post with spars from the top therof, aslope down to the ground, in maner of a tent: to the end, that he should be scorched to death, and not burned. When he was come to the place, the hangman commanded him to lay down his right hand vpon a block, which he immediatly with an hatchet smote of the godman stil continuing patient & constant. When the hangman stept behind him, & bids him put out his tongue: which he forthwith did as far as he could out of his head, through the which he thrust a long instrument like a packneedle, and so let it sticke. So being stript into his shirt, he was put into the tent, & made fast with two chaines, and fire put round about him, which broiled him & scorched him al black: and when he was dead, he was carried to be hanged vpon a Gibbet besides the towne.

Anno



1558.

Anno 1558. the last day of March was appointed a day of conference, betwixt 9. priests, and 9. protestants, concerning matters of religion.

A conference  
for matters of  
religion.

The names of the Papistes were these: Winchester, Lichfield, Chester, Carlile, Lincoln, Cole, Harpesfield, Longdale, Chadsey. The names of the Protestants, Story B. of Chichester, Cox, Whitehead, Grindall, Horne, Sands, Best, Elmer, Jewell.

Three propo-  
sitions to di-  
spute of.

The matter they should dispute of, was comprehended in these propositions. 1 It is against the word of God, & the custome of the ancient Church, to use a tongue unknown to the people, in common prayer, & administration of the sacraments.

2 Every Church hath authority to appoint, take away, and change ceremonies, and Ecclesiastical rites, so the same be to edification.

3 It cannot be proved by the word of God, that there is in the masse offered up a sacrifice propitiatory for the quick and the dead.

It was decreed, according to the desire of the papists, that it should be in writing on both partes (for avoiding of much altercation of words) and each of them should deliver their writings to other, to consider what were improued therein, and to declare the same againe in writing some other convenient day. This was agreed on of both parts. The Lords also of the parlement made means to her maiesty, that the parties of this conference might reade their assertions in the English tongue, and that in the presence of the nobility, and others of the parlement house, for the better satisfaction, and the better enabling of their owne iudgements, to treat and conclude of such lawes as might depend thereupon.

This was thought very reasonable, and agreed upon: the day being appointed the last of March, & the place Westminster church. Notwithstanding this former order appointed, & consented vnto on both parts. The assēbly being now made, the B. of Winchester, & his colleagues, alleadging that they had

mista

mistaken that their assertions and reasons should be writtē,  
 & so only recited out of a booke, said that their booke was not  
 then ready writtē, but they were ready to argue & dispute,  
 and therefore they would for that time, repeate in speech that  
 which they had to say to the first probation.

The Papists  
 flee from the  
 agreement.

This varying of theirs from the first order was permit-  
 ted, without any great refusing, because they excused them-  
 selves with mistaking the order, and agreed again that they  
 would not faile, but put it in writting according to the former  
 order, and deliuer it to the other part.

So the B. of Winchester, & his Colleagues appointed  
 D. Cole, Deane of Paules to be y<sup>e</sup> utterer of their mindes.  
 Who partly by speech only, and partly by reading authori-  
 ties writtē, & at certaine times informed by his colleagues  
 what to say, made a declaration of their meanings, and their  
 reasons to their first propositions. Which being ended, they  
 were asked by the priuy Counsaile, if any of them had any  
 more to say? and they saide no. So the other were licensed  
 to shew their mindes: which they did according to their first  
 order, exhibiting all that which they ment to propound, in a  
 booke writtē: which (after prayer made most humbly to  
 God, so; the endewing of them with his holy spirit, & a pro-  
 testation also to stand to the doctrine of the Catholike church  
 builded vpon the Scriptures, and the doctrine of the Pro-  
 phets & Apostles) was distinctly read by one Robert Horne  
 batcheler of Diuinitie, after B. of Winchester. Which whē  
 he had done with some likelihood (it seemed) that the same  
 was much allowable to the audience, certayne of the B.  
 began (contrary to their former answer) to say that they  
 now had much to say to this matter. So it was ordered, & a-  
 greed vpon on both parts in full audience, that vpon munday  
 following, the Bishops should bring their minds, and rea-  
 sons in writting to the second assertion, and the last also (if  
 they could) and first reade the same. And that done, the other  
 part should bring likewise theirs to the same: & being read,  
 each



each of them should deliuer to other the same writings: and in the means time the Bishoppes should put in writing, not onely that which Docto<sup>r</sup> Cole had that day vttered, but all such other matters as they any other wise coulde thinke of for the same. And as soone as they might possible, to send the same booke touching that first assertion to the other part: and they should receiue of the the writing which Maister Horne had read there that day. And vpon Monday it should be agreed, what day they should exhibite their answers touching the first proposition. This both parties assented vnto, and so the assemble was quietly dismissed.

Papists break  
order againe.

On Monday, the assemble being mette by the Lordes of the Counsell, and other of the Nobilitie, &c. the Popish Bishops brake againe their order agreed vpon, and refused to deale in the second Question, according as it was agreed vpon, but would needes read that which they had written of the first proposition.

Wilfulness &  
contempt in  
the popish  
bishops.

Howeuer they refused to beginne, but would haue the other part to beginne first, and being glad to auoyd altogether the cause for which they were assembled, began to cawill with Maister Horne of what Church he was of & his fellowes: my Lord Keeper perceiuing their digressio from the purpose, admonished them thereof. In the end they would not be brought to begin. So the assembly was faine to breake vp, nothing being done: for which their wilfulnesse and contempt, the Bishops of Winchester & Lincolne were committed to the Tower, & the rest, sauing the Abbot of Westminster (who was willing to begin) stood bound to make dayly their appearance before the Counsaile, and not to depart the citie of London & Westminster, vntill further order were taken with them for their disobedience & contempt.

About the time that the B. aforesaid were committed to the Tower, Boner was committed to the Marshalsea.

In this Parliament, Docto<sup>r</sup> Storie vaunted himselfe openlie of his crueltie in Queene Maries daies (as indeed he was

one

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one of the cruellest) lamenting that he had not laide to the roote, (as his intent was) but rather shubbed off the twigs, saying: he was once at the burning of an heretike (soz so hee tearmed the Partirs) at Wybrydge, where he tosse a fagot at his face, as he was singing Psalmes, and set a whinbush of thornes vnder his fete, a little to prick him. With many o- ther wordes to like effect.

Storie haun-  
te: of his cru-  
eltie.

In this Parlement the Pope lost his supzernacie, and the bloudie Actes of M. Marie were repealed, the Gospel aduā- ced, and the olde Bishops deposed soz refusing to subscribe to the Quēenes lawfull Title.

Popes Supre-  
marie repealed:  
The Gospel  
aduanced.

In whose roomes and places, succēded, first to Cardinall Poole, D. Mathew Parker, Archbishop of Canterburie: In the place of Heath, succēded Doctor Yong: In the stead of Boner, Edmund Grindall was Bishoppe of London: For Hopton, Thurlbie, Tonstall, Pates, Christopherfon, Peto, Coates, Morgan, Feasie, White, Oglethorpe, &c. were plac- ed, D. Parkhurst in Norwiche, D. Cox in Ely, Jewel in Sa- lisburie, Pilkenton in Duresme, D. Sandes in Worcester, M. Downam in Westchester, Bentame in Conētra & Lich- field, David in Saint Davids, Allie in Exeter, Horne in Winchester, Scorie in Hereford, Best in Carlil, Bullingham in Lincolne, Scambler in Peterborow, Bartlette in Bath, Ghest in Rochester, Bailie in Chichester, &c.

Papish Bi-  
shops displaced  
and Prote-  
stants placed.

About the moneth of June, anno 1581. one Richard At- kins, an englishmā, bozne in Hartfordshire, came to Rome, and hauing found the English Colledge, knocked at y<sup>e</sup> doze, and after other spēch, declareth vnto his Countreimen, that he came lowingly to rebuke the great disorder of their lines, and to let the prond Pope vnderstande, that he offendeth the heauenlie Maiestie, committing Idolatrie, &c.

1581

When they heard these wordes, one Hugh Gryffon, a welchman, caused him to be put into the Inquisition. From whence (vpon what condition it is not knowen) within few dayes he was set at libertie againe. And one day going in the



the strête, he met a Priest carrying the Sacrament : which offending his conscience to see the people so worship it, he caught at it, to haue thowen it downe : but missing of his purpose, & being iudged by the people to haue caught at the holinesse, which (they say, cometh from the Sacrament) of méere deuotion, he was let passe.

R. Atkins ouer-  
throweth the  
Chalice at  
Rome.

Within fewe dayes after he came to S. Peters Church, where the Priest was at the Elevation: and the wing no reuerence, stepped among the people to the Altar, and threwe downe the Chalice with the wine, strining also to haue pulled the Cake out of the Priestes handes.

For this fact he was caried to prison, and being condemned, within a while after was set vpon an Ass without any Saddle, he being from the middle vpwarde naked : and all the way as he went to execution, fours did nothing els but thrust at his naked bodie with burning Torches. Whereat he neuer moued, nor shrunke any iote, but with a cherefull countenance laboured to perswade the people : oft bending his bodie to méete the Torches as they were thrust at him, & would take them in his owne hand, & hold them stil burning vpon his bodie : whereat the people wondred not a litle.

Thus he continued almost the space of halfe a mile, till he came befoze S. Peters, where the place of execution was.

When he came to the place of execution, they had made a deuise to burne him by pæce-meale. Which he suffered with such constancie and cherefulness, that when they offered him a crosse, he put it away with his hand: saying, they were euill men to trouble him with such paltrie, when hee was preparing him selfe to God, whom he beheld in maiestie and mercie readie to receiue him into his eternall rest. They seeing him in that constant mind, left him, & commended him to the deuil, whom they said he serued, thinking he had bene possessed. This is faithfully aduouched by I. Yong, that the serued M. D. Morton at Rome: who seeing his martirdome, when he came home to his house, in pæsence of M. Smith  
his

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his sonne, Paister Creede, and Iohn Yong his man, spake as followeth: Surely this fellow was marueylous obstinate, hee nothing regarded the good counsell which was giuen vnto him, nor shanke all the way, when the torches were thrust at his naked body: beside in the place of execution hee did not faint, nor crye one iote in the fire, albeit they tormented him very cruelly, and burned him by degrees, yet all this he did but smile at. Doubtles, but that the worde of God cannot bee but true, else wee might iudge this fellow to be of God: for who could haue suffered so much paine as hee did. But truely I beleue the Diuell was in him.

ANNO 1572. the two and twentieth day of August, the Admirall of Fraunce comming from the Counsell table, by the way was strikē with a pistoll charged with 3. pellets in both his armes: and at a Watchword giuen, was afterward slaine forthright: and murtherers appointed the whole cittie thzough to massacre the poore Protestants, men, women, old, & yong, to the number of 10000. in thre daies: although the rage endured longer. In which number was slaine Petrus Ramus, the restorer of all liberall artes, especially the greatest M. of Logike, and the perfectest practiser of the same, that euer liued before him.

1572.

The Admirall of France.

The massacre of Paris.

Petrus Ramus

Also Lambinus, Plateanus, Lomenus, Chapeusius with others suffered this barbarous, and moze then beastly cruelty: which did not containe it self onely within Paris walles, but extended it selfe to other partes of Fraunce, especially to Orleans, Tholouse & Roane. In which cities it is almost incredible what cruelty was shewed in numbers destroyed: so that within the space of one moneth 30000. of religious and christian Protestants are numbred to be slaine.

30000. martyrs in France.

This murther did so reioyce the Pope, that he with his Cardinals went a procession with their gunshot, and sang *Te Deum*: and in honoz of that act, commaunded a Jubelis with great indulgence.

Likewise



Likewise in France the 18. of the same moneth the king commaunded processions, bonfires, and ringings, singings, & giuing thanks to God for so worthy a victorie, vpon S. Bartholomewes day against the innocent protestants.

Rochell be-  
sieged.

Gods prou-  
dence.

The same yere about the 4. of Decēber, he began to lay siege to Rochell a towne belonging to y<sup>e</sup> Protestants, which endured 7 moneths. In which when the poore began to lacke cozne & victuall, there was sent to them enery day in the ri- uer (by the hand of the Lord) a great multitude of fish, called Surdons, which the poore people did vse in stæde of bread. Which fish the same day that the siege brake vp (about the 10. of June) departed, and came no more.

At this siege were slaine of the kings captains 132. of the which the chiefeest was, Duke D'Aumale. In the end an agreement pacificatorie was concluded, containing 25. arti- cles: (in which also were contained certain other cities pro- testants. Which the 10. of June Anno 1572. was solemnly proclaimed at Rochel.

The yere following, died y<sup>e</sup> cardinall of Louā, a pestilēt Achitophel against the children of God, & Charles of France the 9. the bloodiest Tyrant that euer the earth bare, the 25. of May, being five and twentie yeres of age. His disease was such, that his blood gushing out by diuers partes of his body, he tossing in his bedde, and casting out many horrible blasphemies, lying vpon pillowes with his heeles vp- ward, and head downwarde, boyded so much bloud at his mouth, that in fewe houres after he died.

The Tyrant  
dieth.

FINIS.

*A Table of all the principall mat-  
ters conteyned in this Booke.*

<b>T</b> iberius Nero	pag. 1.	Nero Domit.	pag. 4
Christ	eadem	Peter	eadem
Caius Caligula	eadem	Simon Magus	eadem
Caius Nero	eadem	Peters wife	eadem
Peter and Paule	eadem	Paule	eadem
Titus	pag. 2	Domician	eadem
Vespasian	eadem	Nephewes of Iuda	eadem
Jewes destroyed	eadem	Simeon	pag. 5
Stephen	eadem	Iustus	eadem
James	eadem	Iohn	eadem
Herod	eadem	Flauia	eadem
Nicanor	eadem	The 2. persecution	eadem
Simon	eadem	Euaristus	eadem
Parmenas	eadem	Alexander	eadem
Thomas	eadem	Hermes	eadem
Simon Zelotes	eadem	Euentus	pag. 6
Iudas	eadem	Theodulus	eadem
Augarus	eadem	Hermes	eadem
Simon	eadem	Albina	eadem
Traianus	eadem	Quirinus	eadem
Bartholomeus	pag. 3	The third persecution	ead.
Andrew	eadem	Nerua	eadem
Egeas	eadem	Traianus	eadem
Matthew	eadem	Plinius secundus	eadem
Hircanus	eadem	Plinies letter for mitigation	
Matthias	eadem	of the persecution	ead.
Phillip and his Daughters.		The Emperours aunswere,	
eadem		pag. 7	
James	eadem	Simeon	eadem
Other	eadem	Attalus	eadem
The Jewes	eadem	Phocas	eadem



# *The Table.*

Sulpitius	eadem	Antonius Pius	eadem
Seruilianus	eadem	Persecution ceaseth	ead.
Emphrosina	eadem	Ma. Antoninus	pag. 11
Theodora	eadem	Verus	eadem
Salma	eadem	Lucius	eadem
Seraphia	eadem	Germanicus	eadem
Nereus	eadem	Polycarpus	eadem
Achilleus	eadem	Irenarchus	pag. 12
Sagaris	eadem	Herodes	eadem
Ignatius	pag: 8	Nicetes	eadem
Polycarpus	eadem	Metrodorus	pag. 13
Magnesia	eadem	Pionius	eadem
Publius	eadem	Carpus	eadem
Hadrian	eadem	Papylus	eadem
Euentius	eadem	Agathonica	eadem
Theodorus	eadem	Felicitas with her seuē chil-	eadem
Hermes	eadem	dren	eadem
Quirinus	eadem	Iustinus	eadem
Zenon	eadem	Lucius	pag. 14
Achaicus	eadem	Concordus	eadem
Eustachius	eadem	Symmetrius	eadem
Faustinus	eadem	Vetius	eadem
Iobita	eadem	Sanctus	eadem
Calocerius	eadem	Maturus	eadem
Iustus	pag. 9	Attalus	eadem
Pastor	eadem	Blandina	pag. 15
Sympronissa and her seuē		Bibledes	eadem
children	eadem	Photinus	eadem
Sophia, and her two chil-		Alexander	eadem
dren	pag. 10	Pontius	eadem
Quadratus	eadem	Melito	pag. 16
Aristides	eadem	Claudius Apollinaris	ead
Serenus	eadem	Quadratus	eadem
Persecution asswaged in A-		Aristides	eadem
sia	eadem	Athenagoras	eadem
		Persecution	

# *The Table.*

Persecution staied	eadem	Narcissus	eadem
Miracle	eadem	Andoclus	eadem
Commodus	eadem	Asclepiades.	eadem
Martia.	eadem	Ireneus	eadem
Apollonius	eadem	Victor	eadem
Vincentius	pag. 17.	Tertullian	pag. 21
Eusebius	eadem	Theophilus.	eadem
Iulius	eadem	Policrates.	eadem
Peregrinus	eadem	Zephyrinus	pag. 22
Xistus	eadem	Perp. &c.	eadem
Telephorus	eadem	Bassianus	eadem
Hyginus	eadem	Varius Heliogabalus.	eadem
Pius	eadem	Mammea	eadem
Serapion	eadem	Maximinus	pag. 23
Egesippus.	eadem	Calixtus	eadem
Miltiades	eadem	Vrbanus	eadem
Heraclitus	eadem	Tiburtius	eadem
Theophilus	eadem	Valerianus	eadem
Dionysius	pag. 18	Agapitus	eadem
Penicus	eadem	Calepodius	eadem
Clemens Alexandrinus.	eadem	Pammachus	eadem
Contention among the chri- stians for Easter day.	eadem.	Simplicius	eadem
		Quiritius	eadem
		Iulia	eadem
		Tiberius	pag. 24
Pertinax	eadem	Valerianus	eadem
Seuerus	eadem	Martina	eadem
Hillarius	pag. 19	Maximinus	eadem
Leonides	eadem	Gordian	eadem
Origen	eadem	Phillip	eadem
Origens bookes	eadem	Pontianus	eadem
Plutarchus	eadem	Philetus	eadem
Serenus	eadem	zebenus	eadem
Basilides	pag. 20	Ammonius	eadem
Alexander.	eadem	Iulius Aphricanus	eadem
		T T 2	Natalius



# *The Table.*

Natalius	eadem.	Iulianus	eadem
Anterius	pag. 25.	Cronion	eadem
Hippolitus	eadem	Eunus	eadem
Fabian	pag. 26	A souldier	eadem
Origen sacrificeth	eadem.	Macer	eadem
Origen excommunicated.	eadem	Epimachus	eadem
		Alexander	eadem
Origen repenteth, pag.	27	Ammonarion	pag. 30.
Heracleas	eadem	Mercuria	eadem
Dionysius	eadem	Dionysia	eadem
Alexandrinus.	eadem	Heron	eadem
Cruel persecution.	eadem	Ifodorus	eadem
Alexander	eadem	Dioscorus	eadem
Mezauanes	eadem	Nemesian	eadem
XL, Virgins	pag. 28.	Ammon.	eadem
Peter	eadem	Zenon	eadem
Andrew	eadem	Ptolomeus	eadem
Paul	eadem	Ingenius	eadem
Nichomachus	eadem	Theophilus	eadem
Dionysia	eadem	Ischrion	eadem
Germanus	eadem	Cheremon	eadem
Theophilus	eadem	Dionysius	pag. 31
Cesarius	eadem	Alexandrinus	eadem
Vitalis	eadem	Timotheus	eadem
Polychronius	eadem	Gaius	eadem
Nestor	eadem	Faustus	eadem
Olimpiades	eadem	Petrus	eadem
Maximus	eadem	Paulus	eadem
Anatolia	eadem	Christophorus	eadem
Audax	eadem	Menaitus	eadem
Soothsayers	eadem	Agatha	eadem
Metra	eadem	Tryphon	eadem
Apollonia	pag. 29	Theodora	pag. 32.
Serapion	eadem	Agathon	eadem
Reuolt	eadem	Paulus	eadem
		Andreas	

# The Table.

Andreas	ead.	A vision	eadem
Iustinus	eadem	Cyprians Apologie for chri-	
Portius	eadem	stians	eadem
Secundianus	eadem	Cyprian once a Magician	
Verianus	33		eadem
Marcellinus	eadem	Cecilius conuerteth Cypri-	
Sore persecution	eadem	an	eadem
Children persecuted	ead.	Agrippinus	37
Pergentius	eadem	Cyprian banished	eadem
Laurentius	eadem	Cyprian beheaded	eadem
Reuolt	eadem	Diuers Cyprians	eadem
Nouatus	34	Sextus with fixe of his Dea-	
Cyprian	eadem	cons	eadem
Cornelius	eadem	Laurence broyled on a grid-	
Aurelius	eadem	iron	38
Mappalicus	eadem	Dionisius Bishop of Alexan-	
Decius death	eadem	dria	eadem
A plague of ten yeres	ead.	The brethren visited	eadem
Cyprian de mortalitate,	35	Eusebius	eadem
Vibias	eadem	Faustus	eadem
Gallus	eadem	Priscus	39
Volusianus	eadem	Marcus	eadem
The teachers of Christianity		Alexander	eadem
banished	eadem	300. martired	eadem
Nemesianus	eadem	Three virgins	ead.
Felix	eadem	Pontius	eadem
Lucius	eadem	Gods iudgements	eadem
Seagrius	eadem	Zeno	eadem
Rogationus	eadem	Eugenia	eadem
Stephanus	eadem	Helenus	eadem
Contention	eadem	Victor	40
Emilianus	eadem	Victorinus	eadem
Valerianns & Galienus	ead	Claudianus	eadem
Valerianus seduced	eadem	Bossa	eadem
Disordered life of christians		Fructuosus	eadem



# The Table.

A vision	ead.	Cesars	eadem
Sapores	eadem	Dioclesian would be wor-	
Gods iudgements	eadem	shipped as a God	eadem
Earthquakes	eadem	Miracle	eadem
Persecution moderated,	ead	Churches burned	eadem
Marinus	eadem	Scriptures destroyed,	eadem
Theodistus	41	Siluanus	44
Dionysius	eadem	Pamphilus	eadem
Felix	eadem	Tirannion	eadem
Eutichianus	eadem	Arnobius	eadem
Gaius	eadem	Two maides of Antioch	ea.
Gregorius magnus	eadem	Siluanus	eadem
Claudius	eadem	Tharatus	eadem
262. Martirs	eadem	Probus	eadem
Quintilianus	eadem	Andronicus	eadem
Aurelianus	eadem	Peter of the household	ead.
The tirant terrified	42	Dorotheus	eadem
Annius	eadem	Gorgonius	eadem
Tacitus	eadem	Anthonius	45
Florianus	eadem	Lucianus	eadem
Aurelius Probus	eadem	Serena the wife of the Em-	
Carus	eadem	peror, martired	eadem
Carinus	eadem	Two thousand together in a	
Numerianus	eadem	temple burned	eadem
Cerillus martired	eadem	A whole citie of Christians	
Dioclesian	eadem	burned	eadem
19.yeres quiet in the church		Eustachius	eadem
	eadem	Peleus and Nilus	eadem
44.yeres quiet, the Church		The B. with the elders, marti-	
groweth	eadem	tired	eadem
Church dissolute	eadem	A legion of Christians mar-	
Large Temples builded, ea-		tired	eadem
	dem	Mauritius	eadem
The tenth persecution,	43	79.martired	46
Maximianus	eadem	Great persecutiō in Italy.	ea.
		Victor	

## The Table.

Victor	eadem	A vision of the crosse	eadem
Lucian	eadem	Maxentius drowned.	pag. 52
18. martyred	eadem	The last persecution.	eadem.
Persecution of Spaine	ead.	Libertie to the christiās.	ead.
Riuers died with bloud of		Dioclesi. dieth	eadem
Christians	eadem	Maxim. glorifieth the God	
In Britayne great persecu-		of the christians	eadem
tion	pag. 47	Learning named by Lycini-	
Strange torments	ead.	us, the poyson of the cō-	
The persecutors weried with		mon wealth	pag. 53
slaughter	eadem	Lycinius a great persecutor.	
Reuolt	eadem		eadem
17000. slayne in thirtie		Churches rased to the ground	
daies	eadem		eadem
300. at Alexandria	eadem	Theodorus	eadem
300. at Colen	eadem	Basilus	eadem
Thebane Souldiers	6660.	Nicholaus	eadem
pag. 48		Paule	eadem
Constantinus	eadem	42. Christian souldiers.	ead.
Constantius trieth his court		Inuenter of torments	ead.
who were christians.	pa. 49	Licinius vanquished.	ead.
Gods iudgement vpo Maxi-		Licinius slaine	pag. 54
minus	eadem	Constantius dieth, & is bu-	
Sylnahus	eadem	ried at Yorke	eadem
Petrus	pag. 50.	Alban the first martyr in En-	
Quirinus	eadem	gland	eadem
Marcellus	eadem	Amphibalus	eadem
Timotheus	eadem	Aaron and Iulius	eadem
270. martired	eadem	England only touched with	
Antheus a king with 37000.		the tenth Persecution.	
martyrs	eadem		eadem.
79. martyrs	eadem	A child tormented.	pag. 55
Famine and pestilence.	eadē.	A myracle	eadem
The villany of Maxentius.		Gordius	eadem
	pag. 51	40. martyrs	eadem
			A



### The Table.

A notable mother	pag. 56	An hundred suffer	eadem
Fortie martyrs	eadem	A cruel edict	pag. 62.
Cyrus	eadem	Magicians	eadem
Iohannes	eadem	Azades	eadem
Athanasia and her 3. daugh- ters	eadem	The teachers onely put to death	eadem
Sebastian	eadem	Trabula	eadem
Barlan	pag. 57	Iaculus	eadem
Agricola	eadem	The Arch-magician	pag. 63
Vitalis	eadem	Athalas	eadem
Vincentius lamentable mar- tyr dome	eadem	Innumerable flaine,	eadem
Tormentors scourged.	ead.	250, martyrs	eadem
Procopius	eadem	15. thousand martyred amōg the Persians.	ead.
Panthaleon	pag. 58	Constantine to Saporess, for mitigation of the perse- cution	eadem
318. martyrs	eadem	Andas	pag. 64
2000. martyrs	eadem	Homisda	eadem
Calsianus	eadem	Suenes	eadem
Constancie of women	ead.	Beniamin	eadem
Eulalia	eadem	Iulianus	eadem
A miracle	pag. 59	Emilianus	eadem
Katherine	eadem	The martir comforted,	ead.
Iulitta	eadem	Arethusians	pag. 65
Fausta	eadem	Marcus Arethusus	ead.
Succession of the bishops of Rome.	pag. 60.	The tēple of Venus destroy- ed	eadem
Lucina	eadem	The persecution of the pri- mitiue Church	eadem
Yet persecution in Asia vn- der Saporess	eadem	A moneth, for a Saboth of yeres	ead.
128. martyrs	pag. 61.	Sathan bounde y <sup>p</sup> til Wick- liffe	66
The magicians raise perse- cution	eadem		Con-
Simeon	eadem		
Vst hazares	eadem		
A notable historie	eadem		
A			

# The Table.

Constantine borne in Eng- land	eadem	London	eadem
Helena daughter of K. Coi- lus	eadem	271. of the nobilitie of Engl. slaine by the Saxons.	ead.
Constantines mother	ead.	The first persecutiō in Eng- land by Dioclesian	70
Constantine a father of the Church	eadem	The second by Gnauius and Melga	eadem
Nicene councell	eadem	Vrsula	eadem
Constantine teacheth his sol- diers a praier	eadem	11000. virgins	eadem
Appeale graunted by Con- stantine	67	The third by Hengist	ead.
Prouision for learning.	ead.	Aurelius Ambrosius resto- reth the churches	eadem
The scriptures writtē for the vse of the church	eadem	Gurmundus	eadem
Constantine baptised a little before his death	eadem	Ethelbert	eadem
The rest of this history con- cerneth chiefly England, & Scotland	68	Gospel receiued of the Eng- lishmen	eadem
Englād receiued the gossell in Tyberius time	eadem	Austen sent into Englād by Gregory B. of Rome.	ead.
Easter kept in England af- ter the maner of the East church	eadem	Ile of Tenet	eadem
The gossell came into Eng- land from the East, & not from Rome	eadem	Berda, & Lebardus	71
K. Lucius the first Christian K. of England	eadem	Godly conuersation & mi- racles	eadem
Eugatius & Damianus.	ead.	None compelled to belecue the abbey of S. Peter, & S. Paule in Canterbury.	ead.
Eleutherius	69	Questions, resolued from Rome	72
Almost all Christianitie de- stroied in England	ead.	Bishops linings how to bee bestowed	eadem
Gnetelinus Archbishop of		Clarkes may marry	ead.
		Diuers ceremonies	ead.
		Degrees for marriage	ead.
		A pall from Rome	73
		Mellitus	eadem
		Austens oake	eadem
		VV.	Brit-



## The Table.

Brittaines & Scots, refuse the	Cedda	eadem
Easter of Rome	74	A rude reason of the K. 80
Abbey of Bangor	eadem	The bones of Aidanus. ead.
Austens pride offendeth the		Southsex conuerted ead.
Britains	eadem	Great famine 81
1100. Monkes of Bangor		The art of fishing taught.
flaine	eadem	eadem
Dinoc	eadem	Wilfride restored eadem
Laurentius	eadem	Wilfride expelled again. ead.
Gregory dieth	eadem	Mahomet beginneth ead.
Austen dieth	eadem	Turkes conquered the Sara-
Strife about Primacy	75	teens 82
Patriarke of Alexandria wold		Theodorus eadem
be vniuersall	eadem	Latine seruice and Masse first
The title of Seruus seruorum		brought into Engl. ead.
Dei	ead.	The archbishop plaieth Rex
Sabinianus first vniuersal bi-		eadem
shop	eadem	A prouincial Synod at Thet-
Phocas giueth first title of v-		ford eadem
niuersall bishop	eadem	The sixt generall counsell at
Ethelbert dieth	eadem	Constance eadem
A vision	76	Marriage forbidden ead.
Edwine baptized	eadem	The first Latine masse at Co-
Paulinus the first archbishop		stantinople eadem
of Yorke	77	King Iua made a monke, &
Oswald a notable K.	ead.	after an abbot 83
Kinigilsus conuerted Berni-		Aldelmus eadem
us	78	Iohn of Beuerley eadem
The sea of Winchester.	ead.	The right obseruing of Ea-
Weda conuerted	ead.	stery now first receiued of
Wolferus conuerted	ead.	Picts & Brittaines ead.
Sigbert baptized	79	Shauen crownes eadem
Finanus	eadem	The K. thaketh God, for the
The questiōs of Easter	ead.	priests shanen crownes. 84
Hilda	eadem	The deuise of Ethelburga
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## The Table.

the Queen	eadem	popes	eadem
The Queene becommeth an		Philippicus the Emperour	
Abbesse	eadem	lost both his eyes, and the	
Peter-pence	eadem	empyre	eadem
Celulfus a learned king.	eadem.	The clause for reliques, me-	
Diuers learned men flourish	eadem	moriall offerings, and of-	
Bedaes Anglorum historia.	eadem	feringes for the dead	eadem
Beda	85	The priests vesture	eadem
Beda translated the Gospell		Constantinus the first, gaue	
of Iohn into English.	ead.	his feete to bee kissed of	
The king made a monke.	eadem	the Emperour	eadem
A noble library in Yorke by		Lambrith to Lichfield	89
a bishop	eadem	The king giueth the tenth of	
The lords prayer, and Creed		his goodes to the church.	
in the English tongue.	86	Romescot, or peter-pence.	eadem
Cuthbert	87	The donation of Pipine the	
Pope Boniface an English-		traytour and murtherer.	90
man	ead.	Inuention of Organes.	eadem
Boniface a great mainteyner		Pope deposed, and his eyes	
of Nunnes	eadem	put out	ead.
Religious fathers permitted		Pope strineth for images.	eadem
to carry Nunnes about		Images Lay mens kalender.	
with them a preaching.	ead.	Cost vpon images	eadem
Libda and Teda	eadem	Strife for Gregories masse.	
Childerike deposed by the		A miracle falsely interpreted.	91
pope	eadem	The empire translated to the	
Detestable doctrine of Boni-		French.	eadem
face	88		
Great maisteries wrought a-			
gainst the Emperours by			



## The Table.

A. B. C. Monasteries. ead.	Peterpence throughout all
Irene the Greeke Empresse	England 97
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ead.	Against priestes marriages.
34. popes, in the time of 17.	eadem
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The lande brought into one	The Emperour beginneth to
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glia ead.	eadem
A Bishop made king of Eng-	King Edmund slaine by the
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Lands giue to the church. ea.	Alfred first taketh vnction
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Bishop Williã ruffleth in the kings absence	eadem	Pandulph and Durance, Legates.	ead.
1500. horse the Bishoppes trayne	eadem	Subiects assoiled of their oth, of obedience	eadem
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The masse receiued, as from		gland to Rome	195.
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Chapt. of the bible distincte		Hub. somewhat cheered	ead
by Steuen Landthō	199	Craft of a bishop	ead
Tenths of al the goods of En		Great reuerence of ꝑ church	ead
land and Scotland, to be gi			ead
uen to the pope	ead	The K. hard againe to Hub.	ead
Prelates driuen to sell their			ead
chalices & copes	200	L. Hub. receiued into the K.	ead
Vsurers brought into Eng		favor	ead
land by the P. Legate	ead	Caurfani, Italiā vsurers	ead
Next yēeres corne tithes to		P. visitation general	ead
the P.	ead	A deformation, no reformatiō	ead
Earle of Tholouise assayed a			ead
gain	ead	Benedict order	ead
Bishops set on checker mat		Peter bishop of Winchest.	ead
ters, exercised Sessions and		They wold displace the K.	ead
iudgements	201	Monastery of conuerts	ead
P. neglecteth the K. & satisfi		Edmund	ead
eth the Archb.	ead	R. Grosted	ead
Randulph Neuel	ead	King flo weth bad counce	ead
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Hubert L. chiefe Iustice	202	Courage of K.	ead
Italians spoyled	ead	Pictauians expelled	ead
William Withers	203	Catini in Almain slain	ead
L. Hubert destitute on euert		Albingenses slain	ead
side	204	Hub. commeth to the K.	ead
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The people excommunicat-		80000 christians perish in	
ed	eadem	the wars against the Turks	
Intollerable exactiōs of the			eadem
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Prince of Wales set agaynst		rour by pope Honorius.	
the K. of England.	ead.		219
No messenger permitted to,		Giftes to the church of	
or fro Rome	ead.	Rome	ead.
60000. markes yeerely to		Honorius curseth the Emp.	
Rome	eadem	Frederik	ead.
The popes legate departeth		The Emperour reconciled with	
England	eadem	the pope	220
Councell at Lions	eadem	Honorius dieth	ead.
Emperour Frederike cursed		P. Gregorie	ead.
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The P. perswadeth to warre		Emperour	ead.
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	eadem		ead.
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the pope	eadem	cinena	221
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eadem	An army against the Tartari-
Peace betwixt the Emperour	ans ead.
and the pope eadem	Innocentius 4. eadem
120000. ounces of gold to	The Emperour seeketh peace,
the P. for the Emperours	the Pope wil none eadem
absolution eadem	Pope, Iudge & accuser ead.
The Pope moueth the Em-	A voice heard, thou wretch,
perours sonne to rebell a-	come & receiue thy iudge-
gainst his father ead.	ment eadem
The Emperour preuaileth, for	The Emperour dieth eadem
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The pope pronounceth sen-	Pope ead.
tence of proscription a-	Arnoldus de noua villa con-
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Revolt from the Emperour	Iohannes Seneca appealeth
to the pope ead.	from the Pope to a Coun-
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A blasphemous Gospell of		othes	eadem
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Laurence	230	Pope Urbane 4.	eadem
Petrus Iohannes	ead.	Warre betwixt the king and	
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